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# CHRISTIAN MONITOR



Religious News Service Photo.

Winter Has Its Distinctive Beauties



# Her Most Wonderful Day

By Claudia Douglas



There had been some very happy days in Maggie's life. There was a time when the best man in the world (she still thought him the best) had asked her to share his life, and the day that every woman looks forward to when the solemn pledges are made in the words, "I will." Then there were those other exultant moments when her own first-born son had been laid into her arms. But today! she kept voicing the songs that welled up till her voice, affected by the deep emotions, would be too husky to sing, and her eyes misted over with joy and praise. She was sure today was most wonderful! When her husband came in, she tremulously wiped her eyes, "I suppose I am foolish, but I'm so happy. It is all so wonderful!"

"No, you're not foolish. I feel like that too," and he too wiped tears of joy from his eyes.

Long ago she had thought of this time and wondered how she would meet it when it came. Of course, it had been hoped for and prayed for, and years of careful preparation had preceded it. Then step by step she had been led up to it till here it was in all its marvel and wonder, far, far exceeding her highest anticipations. The first step came when David had asked, "But, Mother, how will I know when God speaks to me?"

"When the Lord speaks to you, you will know it." Maggie felt she did not want to rush her child into something he was not ready for, for she had remembered that it had been years after she was baptized before she had an assurance that she was saved. Again and again this had been asked, and the answer had always been the same, for she felt constrained to give him only that answer.

"Mother, if Jesus would come before He called me to give my heart to Him, would He take me with Him?" This, too, was asked a number of times. She had tried to explain to him that when we are small we are innocent, and she would end by saying, "Yes, David, if Jesus really did not yet call you I think He would take you, but David, you must be very careful to listen so that you will hear when Jesus speaks to you."

After this David wanted to be very sure that when Jesus called he would hear Him.

Then coming home from school one day, he said, "Mother, I don't know what is the matter. I feel guilty."

"David, did you take something that didn't belong to you?"

"No, Mother, I didn't."

"Well, did the teacher need to scold you for something?"

"No, Mother."

Then she reminded him again, "David, you know that Mother and Daddy have often told you that we are all sinners. That makes us feel guilty, you know."

David went out to play, satisfied with the answer. Maggie weighed and prayed over each answer, having a dread of pushing her children too fast, and on the other hand not helping them as she should. So she had tried to encourage David to read the Bible through before his tenth birthday and she used every opportunity to foster this as she felt impressed. He nearly always would read aloud to her as she worked so she could help him with the big words. That also gave an opportunity for her to explain difficult passages. Like all children, however, David liked to have Mother

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read to him the stories in the Sunday-school papers. One story in particular was outstanding, for it gave the true account of the conversion of a little boy, and in it were a number of Scriptures. These they carefully looked up in the Bible. Romans 3:23 and Isaiah 53:6 were made personal as Maggie said, "This means that you and I have sinned, too, just as well as the little boy in the story, and that for us as well as for him, Jesus died. As they read the story of the Philippian jailer's conversion with the verse, "Believe on the Lord Jesus Christ, and thou shalt be saved," she carefully explained what it meant to believe on the Lord Jesus Christ. The story in the Sunday-school paper told how we all needed to be born again, but Maggie made John 3:3 very personal for her son by saying that except David be born again, he cannot see the kingdom of God. She took him to John 1:12 saying, "But as many as received him," that means you too, David, then you will be given the power to become a son of God, even if you 'believe on his name.'"

David listened solemnly as his mother to make it more personal read, "Behold, I stand at the door, and knock: if David hears my voice, and opens the door, I will come in to him, and will sup with him, and he with me."

They closed with this adaptation, "For God so loved David Miller that he gave his only begotten Son, that if David Miller believes in him David Miller should not perish, but have everlasting life." And David went to bed.

The next morning as they were preparing for family worship, David, standing by the kitchen stove toying with this and that, was told to hurry. His eyes fell, "Mother, I just feel so guilty."

Immediately Maggie had a feeling she had never had before, that now was the time to definitely get down to business and lead him to a decision, and she acted upon it. "Davie, you know that we have told you before that we are sinners, and that makes us feel guilty. We need Jesus to save us. We need to have our sins washed away by Jesus' blood. Wouldn't you like to have Jesus come into your heart and make it clean and pure in God's sight?"

He began to cry, "Y-yes, yes, I would, but how shall I do it, Mother?"

As simply as God gave them grace to, Maggie and her husband unfolded the plan of salvation to David, leading him to kneel and confess his need and his sins and ask Christ to come into his heart. David did so amid tears. The guilty feeling left him entirely. His whole expression and attitude were different. Several times before he left for school, he exclaimed, "Oh, I feel so happy." Their usual preschool prayer meant so much to him, and the child went happily, trustingly on his way. That was how this wonderful day was ushered in, but the adversary tried to mar it by making Maggie wonder if this was now a real conversion experience. "You know David has had his good streaks before," he suggested.

Along with the rejoicing and praise went much prayer that they would not doubt the work of God in the heart of a child. It was encouraging to have David come home with the shine on his face and say, "Mother, I'm still very happy."

Now began the prayers for wisdom to lead and encourage him in the new way. They showed David by the Scriptures that we must confess Christ before men, "And David, you must now learn to ask the Holy Spirit to guide you. You must learn to listen for and obey His voice. You know how you used to come to your Daddy and me to ask us what you should do. Now we want you to first ask God, for you know that you must love Jesus more than you do Mother and Daddy."

"But, Mother, wouldn't you feel bad?" David had always been expressive of his love and affection.

"No, David, you should love Jesus more. He should mean more to you than we do. He does, doesn't He?"

David was reluctant to admit that he loved Christ more, afraid his mother might feel slighted, till she again assured him. "I would feel bad, David, if you didn't love Jesus more than you do me. I love you very much, you know that, but I love Jesus more than I do you. I love Him more than I do anyone else."

David smiling shyly admitted, "I do love Jesus more than I do you."

(Continued on page 23)



# CHRISTIAN MONITOR

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## The Call of India

By Silas Halvorson



HE DOOR slammed. Bob Randall looked up to greet his roommate, Paul Brant; but what he saw surprised him and made him hesitate. Paul stood with his back against the door and with his eyes staring blankly at him, his usually happy-looking face now set and stern and slightly pale. Bob didn't know what to say, but finally ventured with an imitation laugh, "What kind of joke are you trying to play on me now?"

"This is no joke! I'm quitting school."

The hardness of his voice surprised Bob and fully aroused him. "'Quitting school?'" he quoted incredulously.

Paul apparently did not hear him; at least he did not comment but said gruffly, "I see now that the idea of my being a medical missionary is the bunk. At last I'm coming to my senses!"

All Bob could think of saying was, "What are you going to do then?"

"Quit school, silly!" The sarcasm was cutting. "Take up something else, I suppose. Librarian or something."

That was all there was to it. Paul walked over to the window and stared into the black night. After a while he turned around, announced he was going to bed, and did so. Bob followed him shortly.

Bob did some tall thinking that night; he became so deep in thought that he soon forgot his roommate's twisting and turning and general restlessness. He didn't know what to make of Paul's actions. It was the first time anything like this had happened, that is, anything that showed signs of amounting to something.

Could he possibly be thinking of leaving school and all his cherished dreams? That was hard to believe. For years they had planned on going to the mission field as medical missionaries. Was this all to be thrown overboard on the verge of its fulfillment? Next month they were to be graduated from medical school, and soon after that they were to head for India. Both had received calls to start a new hospital near Bombay. How vividly he could recall last fall when they had volunteered their services to the mission board! A little later both had received calls, calls to be co-workers. What a joy it had all been! Ever since, they had been looking forward to the work with the greatest

of anticipation. They wouldn't be going alone either. Their fiancées would then be their wives. True, Anne Kimmer and Paul hadn't announced their engagement yet, but that was surely just a matter of time. Elsa Charles and he had announced theirs three months ago. All looked so perfect. It seemed as though their many years of friendship was reaching to ever-higher heights.

But now had come tonight. What was it all about? For the first time Paul had not confided in him. He could see, too, that he very likely would not. No use trying to make him. But what was behind it all? Obviously the new idea didn't make him any happier; one look at him proved that. If he could only get to the bottom of this! He had to do something. Things just couldn't be left this way.

Whatever it was, it must have taken quite some time before it reached its climax tonight. Such a thing could hardly flare up in one evening. He knew Paul too well to think that his emotions would be swayed too readily. Had there been any signs to hint at such a thing? He thought a moment. Come to think of it, he had noticed an air of nervousness about him of late. He had even mentioned it, but Paul had explained it away as natural tenseness over the last year of school, a desire to do especially well, and so on. That sounded reasonable, too; he knew it had worked that way on him. But again, upon recollection, it also looked a little illogical. He hadn't seemed noticeably more busy than before. In fact, it almost seemed as though he were spending more time with Anne now than he had previously. He secretly wished that he could see more of Elsa, but he could not. It would be nice to see her now and talk this over with her; he knew she could be of great help. However, that was out. Paul would most likely leave in a day or so, if he weren't stopped; and she wouldn't have

a night off at the hospital for three days yet. No, this was one thing he had to handle alone. He paused a moment to breathe a prayer to his God for help.

There was some person behind it who had talked him into this. That much he could quite safely surmise. That person had to be an influential one, too; it had to be someone whom he respected and who, he was confident, wanted the best for him. Paul had too much sense to listen to just anybody. Who fitted into that picture? He mentally listed the possibilities.

First, the fellows in school. No, none of them fitted. True, some of them thought the idea of becoming a mission doctor "peculiar," but he was positive they wouldn't go that far, and hardly just after one if they did. Their opinions wouldn't bear much weight, anyway.

Second, the teachers. No. They were rather inclined to encourage. They saw that it meant good experience. They also hinted that work in new fields might bring new discoveries, although that did seem a little remote.

Third, friends outside school. Surely not. They were rather encouraging in their attitude too.

Fourth, his pastor. No. He obviously wanted him to go.

Fifth, his parents. No. They favored his going despite the fact that it meant leaving them for a long period.

Sixth, Anne. Certainly not, or . . . No, it couldn't be she; it couldn't be! Thinking she was the one, was crazy. Yet . . . No. It was only he who thought she showed a little disapproval when the four of them—Anne, Elsa, Paul, and he—got together and talked of the future. There was some other reason why their engagement hadn't been announced yet, too. No! She was too fine a Christian and too much in love with Paul to do a thing like that. Rotten of him to ever doubt it. Away with such thoughts! But Anne would surely know something about this change in Paul. He had most likely come from seeing her when he came back to the room. If it wasn't she . . . He would go over and see her. She could be of great help to both Paul and him. Paul would listen to her. She didn't work; therefore he could see her any time that his schedule allowed. Tomorrow he'd be done with classes at two. That would give him plenty of time that afternoon.

Bob seated himself on the sofa next to Anne. He looked at her a moment, admiring her. She was truly attractive. No wonder that Paul could love her. Only Elsa could beat her. Her greeting had seemed a trifle cold, but he knew that she possessed a pleasing personality and was a fine character. Most





likely worrying about Paul's actions made her act a little differently. But he was here on business.

"Anne, I've come over to see you about Paul."

She smiled a little. "I thought so. About his quitting school, I suppose."

Why was he allowing that to surprise him? Wasn't that what he had hoped for? There was nothing wrong with that smile, either. He made efforts to appear calm as he answered, "Yes. You know all about it most likely and can help me get at the bottom of this so that I can start straightening out things."

"Straightening out things! I don't know what you mean! If you mean talking him back into finishing school, I'm afraid I can't help you. Didn't he tell you that I was the one who talked him out of it?" She sat straight and rigid.

He didn't even try to cover his emotions. "You—you talked him out of it? No, he didn't tell me that."

"He didn't? No wonder you're a little surprised. You had me guessing a bit. But it's true, nevertheless. I wonder why he didn't."

"I haven't seen much of him today, but that isn't the important thing. The important thing is this idea of quitting school. I can't understand it. Wh—why, that's the worst thing he could do."

"The worst thing! It's the best thing he ever did, if you ask me. The idea of his becoming a medical missionary is crazy!"

"But he's always wanted to be that." He was trying to pull himself together to face the unexpected, yet expected, situation confronting him. She, too, stopped to catch her breath before continuing.

"Listen, Bob. If you've come over here to change my mind for me, I can tell you right now that it will be useless to try. I can see that you think I'm way off, but I'm convinced that I'm not."

It did seem useless, but he couldn't leave without lifting a finger. "Explain yourself."

"All right. Fair enough. Paul wanted to go to India as a mission doctor, but I didn't want him to. After talking it over for weeks, I finally persuaded him that he was wrong. I wasn't against his practicing medicine here at home, but he didn't want to be any kind of doctor if he weren't on a mission field; and I can see that. That's why he's quitting school. He'll take up something else now. We talked of library work, but that isn't at all definite. That's all there is to it."

"But that doesn't explain why you didn't want him to go to India. You've always said you favored it, and here you turn completely around."

"I know I have, and I've tried to believe it, too. But I couldn't then, and I can't now. The more I thought it over, the more I went against it. Now my mind is definitely made up!"

"Yet you haven't given any practical objections."

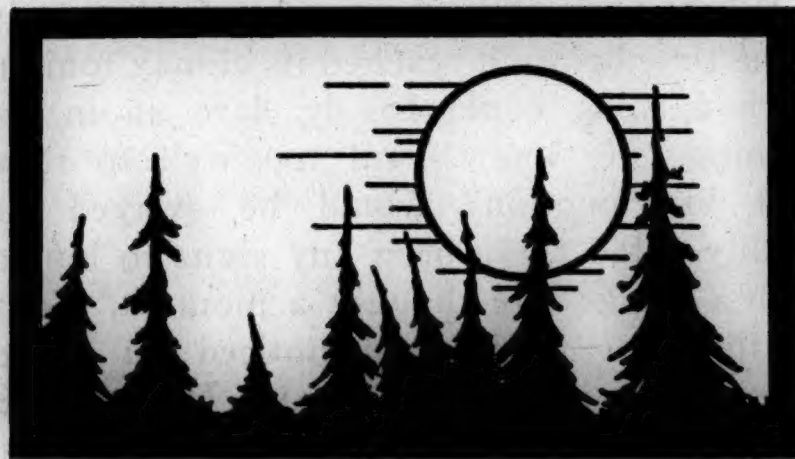
"Oh, don't go into that. You know them as well as I do. They're the same ones everyone else has—all the dangers and so on." She seemed to be getting a little impatient with him. He didn't say anything. She caught up

the thread. "I know we've refuted them all after a fashion when we four have been together, but only after a fashion. I haven't been the least bit satisfied. The risk is too great. I've honestly tried to see both sides, too."

No use prying on that angle, he knew. She was set. Debating never did any good, anyway, in such things. It was a conviction that settled the point, at least so with him and with others with whom he had spoken. She apparently did not have it. However he did say, "That isn't the angle at which to look at this, though. It is the call from God that is to be considered. At least, up until this time Paul and I have felt that we have been called. We believe that we have sufficient grounds to lead us to that conclusion, also. We have seen the need of missions. We have also seen that medical aid is a good means to use to achieve spiritual ends. We have felt an inner urge telling us to go, and we have attributed that to God. Our success in our school and in our church has given us reason to believe that we are justified in thinking that we are capable of filling that spot, no matter how helpless we may feel in ourselves. Don't you see, Anne? It isn't the so-called dangers that count, but it is the call. Is anything too dangerous when you have God in back of you?"

"That call idea is just a hangover from childhood fancies!"

"No, it isn't. We've prayed about it over and over again, and that one conclusion has grown stronger and stronger all along. It has been that way with both of us until now,



#### A PRAYER FOR JANUARY

**For striking patterns that the winter's silver**

**Pencil draws upon my window panes,  
For glistening frosted tracery on grass,  
For winding beauty of tree-bordered lanes,  
For stark brown silhouettes against the sky.**

**For proud and persevering evergreens—  
Their branches bared to onslaught of the gales.**

**For sifting snow which makes for lovely scenes.**

**For snow which banks, and melting, gives the earth**

**Its moisture to insure the growth in spring  
Of garden plants, of orchards, crops in fields.**

**For warm hearthstones, for shelter—everything**

**That tends to give of comfort in our homes.**

**For crisp, invigorating outdoor air,  
For all of January's winter beauty  
All her meaning—all Thy tender care  
Father in heaven, we thank Thee.**

—Carmen Malone.

and it seems incredible to think that it has changed now."

"Stop that! All that is old news to me." She was on her feet, her face white with anger. "It isn't that way with Paul any longer, anyway. He said he was fully persuaded!"

"To tell you the truth, I don't believe he is convinced. The misery written in everything he says and does betrays him, shows that his conscience bothers him." It was difficult to hold down the temper.

"Of course, you could hardly expect a person to take such a decided change of ideas quite gracefully. I wouldn't call it a matter of conscience yet. That shouldn't be considered until the idea has had time to fully take hold of him. Time will bear out the truth of my point!"

He had to admit to himself that she was right. Common sense said that. After all it was that certain conviction and only that that meant anything. Obviously she didn't have that, and he couldn't give it to her. All he could do now was pray and hope. With that realization he made as courteous a departure as he could under the existing circumstances.

He walked to a near-by park and sat down to be alone for a while. Time went by. The six o'clock whistle blew. Although really not hungry, he felt that he must have some supper. Not wishing to face his fellow students yet, he stopped for a bite in a lunchroom and then headed for the dormitory.

"Hello, Bob. Sorry I haven't time to talk. Where've you been all afternoon? I'm going over to see Anne."

Bob just "gawked" at his roommate. He was all decked out in his best clothes and had the most winning smile upon his face. He continued talking cheerily.

"Wish I had time to talk, but . . . Oh, I'll take time." He seated himself upon his bed, invited Bob to do the same, and continued. "You know, I almost thought I was wrong about this leaving school business for a while. That's why I've been so crabby. However, I've been thinking it over, and now I see that it is the only sensible thing to do. It was Anne who showed me the truth; we've been talking about it for weeks. For some reason or other I didn't want to admit that last night, but now I'm proud to be able to do so. Wish I had more time to talk, and then maybe you'd agree with me. I was going tomorrow, but I believe I'll postpone it a day so that I can talk it over with you. Well, I must be going. So long." With that Paul hurried off.

More bewildered than ever, Bob just sat on the edge of his bed staring blankly at nothing. Gradually he pulled himself together and walked to his desk to do some studying, but he couldn't get his mind on it. He decided to go to bed and did so. Sleep was denied him for a time. When it did come, it was a troubled slumber.

Twelve o'clock. Violent shaking awakened Bob. He blinked at the light, slowly recovering from his lethargy. He became conscious of the form of his roommate stooping over him, shaking him, and excitedly shouting, "Wake up, Bob! I've got something important to tell you!"



But he was too irresponsible for Paul. The next thing he felt was cold water splashing on his face.

"What do you want?" Lazily he wiped off his face.

"I'm not quitting school!"

"You . . . Paul, you don't mean it!" Instantly he was fully awake and sitting erect in his bed eagerly awaiting the good news.

"I thought that would get you. It's true, though. Anne and I started complimenting ourselves upon our smartness in changing our minds. We kept on talking, pointing out the different arguments. However, as we continued, the arguments seemed to grow weaker and weaker in their effect upon us.

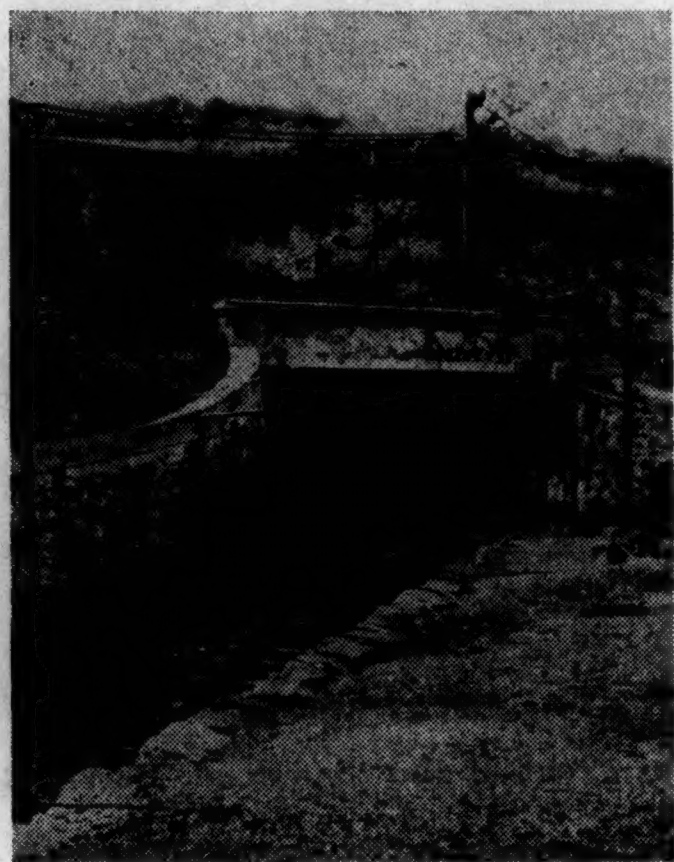
Anne laughed and said, 'Why are we talking this way? It sounds almost as though we aren't certain about what we want to do!' I found myself answering, 'I wonder if that could be true.' The words startled me almost as much as they did her. For the fun of it, we began considering that possibility. Before we knew it, we were getting serious. She told me about your visit this afternoon. Old convictions came back to me more forcefully than ever. For the first time they began to mean something to her, too. We had a little prayer meeting about it. Now we both want to, and are, going to India; and we are as happy as we can possibly be!"

Forest City, Iowa.

## Morris Run

By Ira D. Landis

An interesting account of the beginnings of Christian work in one of the northern tier counties of Pennsylvania.



Entrance to the Morris Run Mine

Twelve years ago Tioga County ranked fifty-third of Pennsylvania counties in population and fifty-sixth in Sunday-school enrollment.<sup>1</sup> Only 21.2 per cent of its population was enrolled in Sunday school. On the northern tier counties, Erie to Wayne, in 1937, Warren's twenty-two was the highest for percentage on Sunday-school records, and Susquehanna, with 16.7, was the lowest, with the rest swinging between.<sup>2</sup>

Recently a person traveling through two of these New York border counties counted fifteen closed churches. In one circuit a minister is preaching at four scattered meetinghouses each Sunday, with hardly sixty in total attendance, and was this summer well-nigh disgusted with conditions and prospects. This country is near our back door. What are we doing about it?

On July 3 my wife and I journeyed twenty miles west to Monroe E. and Blanche Garber's farm home in the Donegal. They, their daughter Norma, and Ruth Newcomer were ready to move farther. At once we traversed the countryside to Elizabethtown where we met Melvin L. and Erma Kauffman and three children, with Erma and Arlene Peifer. Independently we pulled for Tioga County.

With a beautiful day overhead, we followed the famous Susquehanna Trail, marking the road to the Juniata churches and later the one to the Susquehanna meetinghouse. On the new stretch from the river to Lewisburg we could appreciate Union County from Dry Valley to White Deer Creek, and on to Blossburg.

Here we met the Kauffmans again and proceeded to Morris Run. The most important corner in this small center was a civic spot on an open space marked, "Argument Park." Opposite was the old company store where you could buy just everything. Beyond was the Primitive Methodist Church. Our headquarters was to be the Fall Brook Hunting Club, three miles out.

Here was a cozy cabin with an additional apartment near by that is owned by Lancaster County Mennonites (all but one). Henry Miller of Mt. Joy is their president, and most of the group we know. Monroe E. Garber, one of them, is the charge d'affairs for this week end, and, so that no one would starve, we were well stocked with chefs.

The cabin was sunny and homey with an open fireplace, landscaped between a woods and an artificial pond. I observed at once that some Benjamin Franklin had crept in here earlier, leaving for future passers-by these pungent epigrams:

"Success does not come so much from sitting up at night as it does staying awake in the daytime."

"He who is wrong first gets angry."

"The truth needs no crutches; if it limps, it is a lie."

"The secret of patience is doing something else in the meantime."

"Too many people itch for what they want, without scratching for it."

"Dodging work is the hardest work of all and yields the poorest returns."

"A friend is one who knows all about you and loves you just the same."

"If what you did yesterday looks big to you, you surely have not done much today."

"You can work yourself into a better job and talk yourself out of a good job."

"There's always room at the top, because so many who get there go to sleep and roll off."

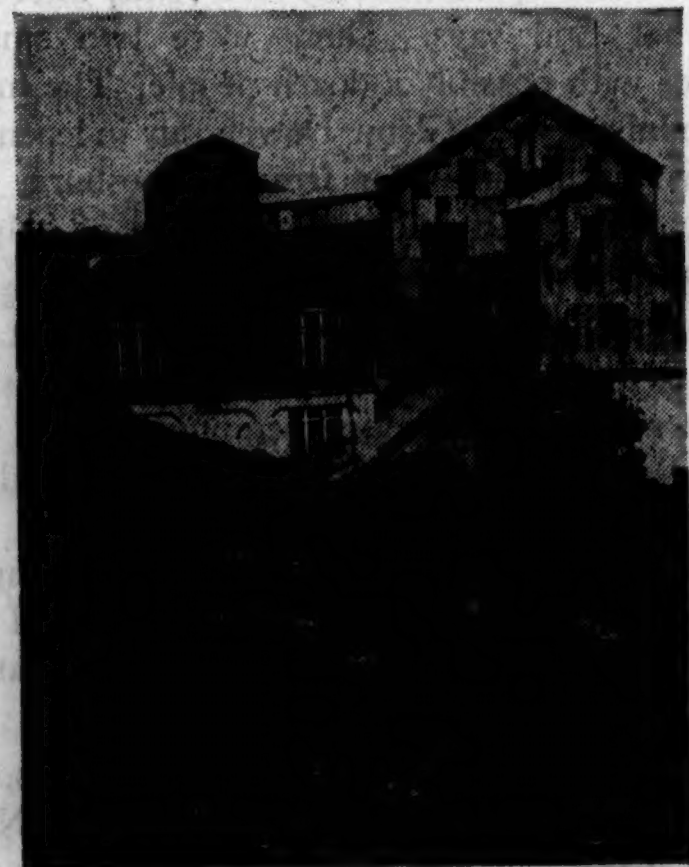
"He who puts all he has into his work usually succeeds, because he has little competition."

We then began looking in reverse, that is, into history. In August, 1792, Robert and Benjamin Patterson, soldier brothers who led a cavalcade from Williamsport to Bath, New York, camped on the Tioga River where Blossburg now stands. In search of grazing land and fuel, they found coal. Philadelphia capitalists soon learned of it, bought the land, and invited in Scotch, Welsh, and English miners. In 1806, David Clemons opened a drift on Bear Creek and transported by horse power his product to Post, N.Y., forty miles away, for nine years. In 1832, Richard C. Taylor made a survey for a railroad and found coal from Bradford County to Blossburg. In 1853, the Tioga Improvement Company, as the Morris Run Coal Co., Inc., opened a mine at Morris Run. In 1909, T. S. Barker took it over and improved it.<sup>3</sup>

In 1851, John Magee, of Bath obtained the ownership of the Corning-Blossburg Railroad and Blossburg coal mines. His son, Duncan S., began exploring, and by 1858 had opened the first drift at Fall Brook, six miles southeast of Blossburg, and built a railroad thither by 1859. The Fall Brook Coal Company, owning thousands of acres in Union and Ward Townships, expanded so that by 1864 they incorporated a borough, and by 1873 there was a population of 2300. Strikes, depressions, and labor shifts have so scattered them that today but four families remain, and the government owns the land.<sup>4</sup>

Quite a large cemetery far from civilization through a woods, over a lane hardly traversable, years ago located in Fall Brook Borough, was now a mile from the nearest dwelling, our headquarters. Here is part of its history recorded on marble: Russel Roberts, 1834-1905, and wife, Annie, 1837-1870, natives of Cumbernauld, Scotland; Robert Muir, 1836-1891, born in Glasgow, and wife, Agnes Nicol, 1835-1880, born in Cumbernauld, Scotland; Gustavus E. Orton, born in London, died in 1864 at 39; Pehr Pehrson, born in Sweden, 1832-1895. The other names were Bland, Robert, Broadbent, Burns, Burton, Theophilus Cox and son Enoch, Davis, Shewer, Cook, Files, Perry, Frick, Hind, Henry, Meredith, Griffin, Hambley, Lewis, Hunter, Heron, Humphries, Brewer, and Chamberss Hall.

On Saturday evening we made an auto tour over the mountains to locate the spots where



Tipple and Washery Where Coal Is Washed and Sized



the deer would be standing when the environs of December 1 roll around. We saw but few, and could not by a slide rule guarantee whether they would be three or four feet therefrom on November 28 at the fatal moment. Furthermore, beholding their paucity, we were satisfied that our Sunday School Workers' Meeting at Millwood on December 3 would have priority. With this assurance, we could call the day well spent and could retire. At this elevation of 1842, we did really sleep.

Too soon it was morning, and we were on the way to church. The Presbyterian Church of Fall Brook, organized in 1860, was obliged to merge in 1886 with the St. Thomas Protestant Episcopal, of 1864 origin. It was not this church that we attended, nor yet St. Johns Catholic which started in 1873. They were non-existent.<sup>5</sup> We went to the Morris Run Primitive Methodist Church where Samuel J. and Hannah Martin were in charge.

This denomination was started in 1807 at Mow Hill, England. Hugh Bourne (1772-1852) a Methodist millwright of Stoke on Trent, West Central England, held open-air preaching, prayer, and singing before campmeetings started. He was expelled, therefore, from the Methodist Church. He then held more meetings at Mow Cop (or Hill) from 6 a.m. to 8 p.m. to arouse Methodism and the populace. They held to the four general tenets of Methodism: universal redemption, entire sanctification, fellowship of believers in a Christian brotherhood, and an ordered Christian service. As the Free Methodists,<sup>6</sup> they desired "primitive Methodist simplicity and more faithful adherence to the doctrines and usage of Wesley and his associates," which they claimed was lost by the parent church. They "are distinguished for their original Methodist simplicity in the pulpit and in private life."<sup>7</sup> The ministry is partially self-supporting. The singing is congregational. In religion they are orthodox and make the Gospel practical. In the eastern world already in 1910 there were 211,691,<sup>8</sup> and by a recent census 12,185<sup>9</sup> in the United States.<sup>10</sup> The nearest churches to Morris Run of this creed are Scranton seventy-five miles away and Johnson City, New York, 100 miles away. This congregation of twenty dates back to Civil War days.

This morning the Martins were here to welcome all. The Sunday-school lesson introduced us to the Hebrew song book. The class of ages thirteen and up had twenty-five folks, interested in what God says. There were two smaller classes with possibly a dozen people. The morning minister was Glenn Dewey, an independent Baptist farmer-minister from Mainesburg, who spoke feelingly of the church's need of helpers. I Cor. 12:28.

The afternoon was enjoyably spent at the cabin with the Martins. The evening was spent at the church, the meeting beginning at six with a Bible study on Genesis 19, a chapter study in advancing through the first book of Moses. The fellowship with these folks was a day long to be remembered. The children were well behaved, and the adults, the group predominating, were drinking in the Word.

The next Sunday Melvin L. Kauffmans, the Peifer girls, Norma Garber, and Ruth Newcomer were back again with Henry F. Garber to open summer Bible school here on Monday morning. The children were better disciplined

than in any of our numerous summer Bible schools, and up to fifty-four assembled to enjoy the first one of its kind in the county, using the best manuals now available anywhere. They just had a very enjoyable, profitable time. Mrs. Martin could not cease thanking them and the Lord for making such a feast possible. The children and parents want one next year. The attendance has increased as a result. Mrs. Martin writes: "We say to you people, Do not be *hesitant* in going into communities where churches are closed or about to be closed. You have a message that these people *need*. H. Raymond Charles has made two contacts with the community. We expect to hear more of the Lord's working here.

We had a very pleasant visit at the home of the Martins three miles north of Blossburg. Mrs. Martin was a local schoolteacher and Mr. Martin is the superintendent of the mines at Morris Run. They, against many odds, have kept this church open hitherto. They have become interested in the Mennonite Church and her work through the influence of our boys at the Hunting Camp and their many visitors there.

On Monday morning Mr. Martin with some of the men of the congregation went back to the mines to recover a possible thousand tons per day. They work in rooms, forty by twenty, with the roof held by mine props. They work on seams two and one-half feet thick. Eighty-five per cent of the work is done mechanically. They use two-ton cars, a gathering seven-ton locomotive capable of pulling a hundred tons, and a main-line ten-ton locomotive. The tippie is three quarters of a mile from the mines.<sup>11</sup> The summer Bible school force was taken through the mines.

They, as we, had a sweet fellowship for more than memory's casket, leaving Monday and regretting that it was soon past. We moved down through picturesque Lycoming, via Ogdensburg, to Milton. Here we turned toward the setting sun and south through Kelly Point to the Buffalo Cross Roads meetinghouse. We again marveled here at the union of the two oaks high in the air. Grown together some thirty feet above the ground, gives them double security against all storms. So our union, one to another through Christ, gives us everlasting strength. Isaiah 26:4.

Enos Herr's home in this community was our next stop. We rejoiced to find all well and happy. We then retraced our steps home, thanking God and taking courage. Acts 28:15.

<sup>1</sup> Tioga's 1160 square miles in 1940 had 35,064 population, compared with Lancaster County's 945 square miles, with 212,504. Figuring an average increase, Tioga would have 33 persons per square miles compared with Lancaster's 238. *The 1949 Yearbook of Pennsylvania State Coun-*

*cil of Christian Education* gives Tioga (on the basis of possible population figures, exclusive of home department and cradle roll) as low as 7.6 per cent compared with the Pennsylvania figure of 18.4 and Lancaster County of 33. Wayne is 7.2; Susquehanna is 7.9; Bradford is in the 12 per cent bracket; McKean, Warren, and Erie are 13 per cent, and Potter 15.3.

<sup>2</sup> Beholding the Field—Pennsylvania, in the *Christian Monitor*, Sept. 1938.

<sup>3</sup> *Explosive Engineer*, Nov.-Dec. 1934.

<sup>4</sup> *Unpublished History of Fall Brook*, collected by Mrs. Martin and the summer Bible school teachers.

<sup>5</sup> Id. Morris Run has Lutheran and Polish Catholic churches also. Primitive and Wesleyan Methodists and Lutherans were regular attendants with a few other visitors occasionally at the summer Bible school.

<sup>6</sup> McClintock and Strong, *Biblical Theological and Ecclesiastical Encyclopedia*, Vol. VI, pp. 187-189, for Free Methodists.

<sup>7</sup> *Schaff Religious Encyclopedia or Dictionary*.

<sup>8</sup> Id.

<sup>9</sup> 1949 *World Almanac*, p. 292.

<sup>10</sup> For other facts see *Encyclopedia of Religion*



1949 Summer Bible School in Front of the Church at Morris Run

and *Ethics*, by James Hastings: *Methodism; Encyclopedia Americana*, XXII, p. 578; and *Encyclopedia Britannica*.

<sup>11</sup> *Explosive Engineer* (above), brought up to date by Mr. Martin.

Lititz, Pa.

A clergyman sitting on a hotel plaza in Saratoga one morning was accosted by a young girl. "Good morning, Doctor." "Good morning," he replied. "Are you very well this morning?"

"Oh, I am so tired. I blistered my feet dancing last night. By the way, doctor, what do you think of dancing?"

"You profess to be a Christian, do you not? Do you ever blister your feet for the Lord?"

The young girl felt the question deeply, and turned away. A few days later she spoke to the minister again.

"Doctor, I have scarcely eaten or slept since you asked me that question, and I want to tell you now that I have never blistered my feet for the Lord, but from this time forth I shall work for Him to the best of my ability." And she kept her promise.—Fuel for the Fire.



## CHRISTIAN MONITOR PULPIT

## Old Resolves for New Years

By Elmer G. Kolb

Text: I will.—Psalm 119:7, 15, 32, 46, 93, 117.

The marked measures of time have a way of making us sensible to the progress, or lack of it, we are making in the pilgrimage of life. As we leave our starting points, the directions and goals of our life become more evident with time. As the old years leave us and new years come, we, by the grace of God, need to search our desires and measure the strength of our wills in the exercise of our choices. The psalmist had high resolves for every day. Good resolutions and the carrying out of them should be determined by spiritual awakening rather than a time determined by the calendar. The time to enter into a right experience or terminate a wrong one is at the time you become aware of it. The life and character of pious men came about by the exercising of themselves in certain principles. Let us emulate them. Shall we follow the psalmist in his resolves portrayed in the following verses of Psalm 119:

**"I Will Praise Thee"** (verse 7). Praise to the psalmist was good, pleasant and comely (fitting). It was, however, more than a mere vocal experience. Praise that is genuine comes from the heart, and that a prepared one. Clean hands and a pure heart become prime requisites for acceptable worship. The latter part of the verse informs us of the means that will bring us to this understanding. The hiding of God's Word in our heart and the taking heed thereto will prepare us to worship acceptably. Mankind worships, but they "know not what." Following the commandments and traditions of men will only produce "vain" worship. Matt. 15:8, 9. Since the promise of God's presence does not constitute a sufficient incentive to bring many professing Christians together in the public assembly in our day, this resolution of the psalmist should find itself a part of our 1950 resolves.

We will not forsake the assembling of ourselves together, but so much the more as we see the day approaching. We will give attention to the uprightness of our heart that our praise will be acceptable and our God will be glorified.

**"I Will Meditate"** (verse 15). Since very few of us really think, and our age is characterized by a "hurry-worry-bury" philosophy of life, it becomes imperative that someone give direction to the mental culture of the Christian. The psalmist not only gave expression to a resolve to exercise his God-given powers, but he was equally aware as to the need of guarding the object of his meditations. He knew that "as he thinketh

in his heart, so is he." The precepts of his God would be his meditation. Since God's Word is truth, a more thorough acquaintance with it will bring about the logical result of a greater appreciation and respect for it. Men may be acquainted with God's Word and still not have respect for it, but no one can have respect for it without an intimate acquaintance with it. The Christian is exhorted to think constructively that his life may be ordered aright. If we go wrong, it is because we have first thought wrong. Our thinking is laying a pattern of conduct in our subconsciousness and may lie dormant for a long time.

Certain places and attitudes are more conducive to an observing and reflective mood. Psalm 19 reminds us that a more intimate acquaintance with the wonders of the created world would teach us many things that we otherwise are ignorant of concerning God. May 1950 be a year in which we will give more attention to this neglected dimension, depth. And since God's thoughts are very deep, may we meditate more on His precepts.

**"I Will Run the Way of Thy Commandments"** (verse 32). A resolve that relates itself to obedience is primarily dependent on the size of the heart. This is a work of grace. The degree of its work is conditioned by the receptiveness of our heart. Our first and highest allegiance should be to God. It is when God's creatures lose that sense of relation that they become lawless in other social relations. The dignity and authority of the home is fast becoming history. The civil authorities are concerned with unrest that periodically rears its ugly head and takes on international proportions. The church, too, in many ways sits impotently by while every man doing that which is "right in his own eyes" becomes the norm of conduct rather than the counsel of those who have the spiritual oversight. All this seems to be accepted generally without much concern. The experience of David in Ps. 119:136 has become almost extinct in the modern prophet. "Rivers of waters run down mine eyes, because they keep not thy law." May God grant to us such a spiritual transformation that a divine urgency and imperative will cause us to run in our resolve to do His will.

**"I Will Speak of Thy Testimonies"** (verse 46). While the experience of salvation gives us a content for our witness, we need a day-by-day reminder that we do not neglect our opportunity and responsibility to our fellow

men. "We cannot but speak the things which we have seen and heard." One of two things accounts for our not resolving anew to witness: either we do not give an expression to our experience or we have no experience to witness about. The power of God unto salvation to every one that believes should take away all sense of shame and give us a radiant demonstration to others of that which will meet the deep needs of their own souls.

This resolve may take us far. Paul was called to bear the Name before kings. In his passionate appeal to kings, fear came upon them, and only the obstinacy of their wills prevented them from accepting the claims of the Gospel upon them. This should not hinder our accepting the challenges that come to us. Shame is only associated with a failure to witness or with rejecting the kindness of God through Christ.

**"I Will Never Forget Thy Precepts"** (verse 93). The human tendency is to forget—some things. That to which we attach the least value or importance only receives passing concern in our memory. That which is vital and valuable we commit to our memories for a careful keeping. A realization of our spiritual deadness and that which has quickened us will ever give us a keen appreciation for the worth and power of the Word. "Being born again, not of corruptible seed, but of incorruptible, by the word of God . . . ." "Moreover by them is thy servant warned: and in keeping of them there is great reward." God is merciful to our weaknesses and provides us with reminders. He has given us a special day to be refreshed in His Word. He has given us the ordinances of the church to better understand the significant and deep truths of the house of God. Forgetfulness places us in perils that are equal to a wicked life. "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). Modern life contributes much toward our ability to forget. Drunkenness and gluttony rob men of their higher powers. Materialism and all its ramifications provide opiates that even when we read the Word or hear the preaching of the Gospel, our ability to discern and retain has almost reached the zero line.

**"I Will Have Respect Unto Thy Statutes Continually"** (verse 117). A sincere resolve, at the beginning of this New Year, to exercise greater fidelity would provide a check in the present drift towards apostasy. Faithfulness is not as outstanding a characteristic of the people of God as it should be. Broken vows are evident on every hand. Baptismal vows are not renewed and daily heard by God. Unfaithfulness in conjugal relations has brought us low. Financial obligations are only felt to the degree the law enforces them. The warnings of God's Word relating to the behavior of the Christian have lost much of

(Contained on page 23)



## Editorials

### Micah's Motto for the New Year

Micah did not state it just like that, but when the Lord had a controversy with His people he made a statement that we can well adopt as a New Year motto: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8)?

We face the New Year, and in doing so we also face the world in which we live, just as the early church faced its world, as we note in the general title for our Sunday-school lessons for the first quarter of the year. The early church faced a rather hostile and unreceptive world, and the picture is much the same today, not in details but in general principles. Our world today is reeking with selfishness, prejudice, injustice, hatred, strife, and pride. That is the kind of people Micah faced and testified to, and it is the kind of world that the early church faced. We gather then that in principle the world does not change from age to age, because it is dominated by the same forces of evil that have ruled it over the centuries and millenniums.

We are glad to know that God also does not change, and that we can face the world with the same spirit and fortitude that have characterized the people of God through all the ages. So we can take the statement of Micah as a guide and motto for the New Year and all through life. Let us notice that this summary of God's requirements begins with the lesser or outer and leads to the greater or inner, in inverse order from that of the Ten Commandments, which begin with the greater or more fundamental and lead to the outer or lesser. Micah begins by saying that we need to give that which is just and right to all men. We should give to every man what is his right to claim. How the course of this world would be changed if this elementary law of morality would be observed! But we owe more to our fellow men than justice, for justice must be tempered with mercy. We all realize that we too need mercy, and therefore we need to render mercy to others. "Blessed are the merciful: for they shall obtain mercy." And in order to render that mercy the heart must be filled with love, as the prophet indicates.

But Micah's last point goes deepest of all. Our love and obligations to man are based upon our relationship with God. And so we are required to walk with Him, and that means to travel on His highway. There is also a requirement with regard to ourselves, our own personal attitude.

To bring these three points to a focus we quote from Alexander Maclaren: "For walking with God there must be communion, based in love, and resulting in imitation. And that communion must be constant, and run through all the life, like a golden thread through some web. So, then, here is the minimum of the divine requirements, to give everybody what he has a right to, including the mercy to which he has a right, to have a lowly estimate of myself, and to live continually grasping the hand of God, and conscious of His overshadowing wing at all moments, and of conformity to His will at every step of the road."

Is that not a fine attitude to take as we enter the New Year and face the uncertainties, the injustices, the hates, the prejudices, of our modern world? We could probably not select a better motto, a more wholesome attitude of life and testimony as we enter the New Year. But still this is not all. We can never reach these lofty heights of love and service to God and man of ourselves. From the human standpoint we are too weak and helpless. We need the help of Christ and the presence of His Holy Spirit in order to meet these requirements. And so as Christians we go forth in faith and trust and obedience, knowing that as we walk with Him we shall have a Happy New Year and bring happiness and blessing to others.

### Beginning Volume Forty-two

With the advent of the New Year the CHRISTIAN MONITOR celebrates its forty-first birthday and enters its forty-second year, thus beginning Volume Forty-two. At the same time the present editor will enter upon his twenty-first year of service in this area of publication work. At such milestones in the life of both periodicals and people one naturally thinks back over the years and tries to evaluate the work that has been done, by the help of the Lord. At this time, however, it will probably be more profitable to look ahead and to plan for the year that lies before us if we live and the Lord tarries.

Our immediate plans call for no radical changes in our paper especially designed for the home and the Christian worker. The present departments will probably remain, but there needs to be new content from month to month and from year to year. A number of the things which we have been planning for appear in this first number of the forty-second volume. In the Christian Life department we begin a series of articles on the Christian Church and her doctrines and ordinances, by Bro. Millard Lind, editor of the *Advanced Quarterly*. Be sure to read his first article on "I Believe in the Church." In the department for the Home Circle next month we want to print the first of a short series on important subjects to parents, beginning with "Juvenile Delinquency," by Bro. C. F. Yake, editor of "The Youth's Christian Companion." In the section for Missions note the article this month on "The Universal Gospel," by Bro. Lester T. Hershey, missionary to Puerto Rico. This is the first of a series that we expect to run throughout the year and which will deal with the history, progress, and present program of the work of our church in this little American island. In the Educational department Sister Maude Swartzendruber presents the first of a series of articles on the La Junta Mennonite School of Nursing. These will continue for some months. Other new subjects and features will appear from time to time, as plans mature.

In looking into the New Year it will be well to notice the lessons and subjects for the Sunday school and young people's Bible meeting. The general title for the Sunday-school lessons is "The Early Church Faces Its World," and it comprises a series of studies in the Book of Acts and related passages from the Epistles and the Book of Revelation. The study will continue into the first two weeks of the second quarter, or until Easter. This will be a rich and helpful study as we enter the New Year as a church and face the world of our day. In this connection we wish to announce that the new lesson writer for the Lesson Nuggets for the MONITOR is Bro. Merle Shantz, Hespeler, Ontario, pastor of the Wanner Mennonite Church and a member of the faculty of the Ontario Bible School. We welcome him to our staff of regular contributors and we believe our readers will appreciate his pointed and challenging comments on the Sunday-school lessons.

The young people's Bible meetings also have some good things to offer to us in the first quarter, which begins with a four-topic series on "Learning About the Holy Spirit." This is followed by five topics on "The Fruit of the Spirit." These nine Sundays through January and February should bring us rich and inspiring truths as we learn about the person and work of the third person of the Trinity. As Christian people we need not only to learn about but to experience in our lives the presence and power of the Holy Spirit. If we yield to Him during the coming year, rich blessings will be ours.

Perhaps a word about the circulation of the MONITOR will be in order as we close this editorial. We are grateful for the steady growth of the circulation over the years, so that the subscription list stands at 10,530 as this is being written. But we see no good reason why the paper should not go into thousands of additional homes and thus carry its Christian message to an increasingly large circle of readers. We solicit your co-operation and prayers to the end that Volume Forty-two may be a real channel of blessing to more and more people.



# CHRISTIAN LIFE

## God Speaks as the New Year Dawns

By Geraldine Gross

To listen to God as He speaks to us is excellent, both at the advent of the New Year and all through the year. Always let us say as well as sing, "I'll be somewhere listening for my name."

Listen! Boldly, the church bells peal forth the message that a new year has dawned. Joyously, people in churches sing as nineteen hundred fifty makes its appearance. Clearly, God speaks to those who think together about things concerning Him and us.

"For unto you is born in the city of David a Saviour, which is Christ the Lord." You sang often of Him at Christmas time. God's voice is pleading and earnest as He asks, "Have you accepted My gift?"

Have we accepted God's gift? Have we prayed, "Wash me, and I shall be whiter than snow"?

Likening our forgiven selves to clean snow is a beautiful simile. We like to live with ourselves best if we keep our bodies clean. However, we need to be clean inwardly, also. And it is possible to start this new year with a clear conscience and a healthy outlook toward life if we but ask God to forgive. Mistakes and failures loom large, as we take inventory of our past years; nevertheless, God promises to get rid of them if we but ask Him. "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12).

If we have prayed the prayer of forgiveness to our heavenly Father, then we are ready to begin this new year with God. In His Word God has given the necessary counsel for living the Christian life at its best. Suppose we search the Scriptures for the secrets of successful Christian living.

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing" (Prov. 20:4). God doesn't promise to help the lazy person—the person who won't face his job. But He promises strength for our task—for all our tasks—no matter how large or small. He doesn't promise success to those who sit idly and dream of it. Success comes to those who work with God.

March is the month of chilling winds. Paul tells us that we are to "be no more children, tossed to and fro [as kites], and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). God desires that we be staunch in what we believe, and that we remain firm and steadfast in our faith. We agree that these are perilous times, and that false satanic propaganda strikes us from all sides. We are cautioned, however, to "put on the whole armour of

God," that we may be "able to stand against the wiles of the devil" (Eph. 6:11). "Be strong in the Lord, and in the power of his might" (Eph. 6:10).

"For, lo, the winter is past," and with it the snow, the chilling winds, and the cold disappear. Signs of spring make their debut. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61:11).

Awakening of new life is a wonderful thing! And to think that all of life had its beginning with God! Through the years God has allowed nature and His children to live and to grow. His is a well-planned creation, for God is the perfect artist.

An artist usually likes to know that his work is appreciated. God, too, desires a "thank you" often each day for what He has created and done for us. He desires praise for the Prince of Righteousness, who is His Son. This Son came to earth as a baby, grew into manhood, and died, forsaken, the Saviour of the world. But—He rose again, and is living in our hearts. Let us praise God for it!

"The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell" (S. of Sol. 2:12, 13). Jesus told the story of a gardener who hired some workers to help in his vineyard. For their services they were each to receive one penny. Some came early in the morning to work; a few worked for just part of afternoon. In the evening the employees were each paid a penny, as the lord of the vineyard had said. Several grumblingly re-

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### THE NEW YEAR

A flower unblown; a book unread;  
A tree with fruit unharvested;  
A path untrod; a house whose rooms  
Lack yet the heart's divine perfumes;  
A landscape whose wide border lies  
In silent shades 'neath silent skies;  
A wondrous fountain yet unsealed;  
A casket with its gifts concealed;—  
This is the Year that for you waits  
Beyond Tomorrow's mystic gates.

—Horatio Nelson Powers.

marked, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day" (Matt. 20:12). They forgot that a penny had been promised as the wages for anyone who had worked during that day. Work that we do often seems too hard, too monotonous, too straining, too unpleasant. But those who work cheerfully in spite of the burden and heat of the day will get their reward. God has promised it.

It's August now as we think together about things concerning God and us for the new year. August . . . golden grain . . . canning season . . . blue skies . . . blazing sunshine. Scripturally speaking, it's harvesttime, too! "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38). "The labourers are few." How true that has been for nineteen hundred years! Must it always be so? God desires to have it be otherwise. He wants His sheep to return unto their Shepherd.

God speaks especially to teachers, parents, and pastors in September. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). School bells ring; it is the children's month. Children do make an appeal to each one of us.

I am the child.

All the world waits for my coming.

All the world watches with interest to see what I shall become.

Civilization hangs in the balance,

For what I am, the world of tomorrow will be.

I am the child.

I have come into your world, about which I know nothing.

Why I came I know not;

How I came I know not.

I am curious; I am interested.

I am the child.

You hold in your hand my destiny.

You determine, largely, whether I shall succeed or fail.

Give me, I pray you, those things that make for happiness.

Train me, I beg you, that I may be a blessing to the world.

—Mamie Gene Cole.

The world does need a blessing. Will we, with God's help, accept our responsibility to answer the child's appeal?

God speaks through the month of October. "For ye shall be as an oak whose leaf fadeth" (Isa. 1:30). Here Isaiah is speaking to the ungodly. There is a promise, though, for the righteous, godly person. "His leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:3). Again, a beautiful simile. Our lives should be like an evergreen tree whose leaves never fade. Let us pray that we may not tremble, as leaves do in the fall, and then fade and fall to the ground—dead. If we are Christians, life will be ours for ever and ever!

Let us praise God for life at the beginning of this new year. Let us "enter into his gates with thanksgiving, and into his courts with praise." Let us "be thankful unto him, and bless his name" (Ps. 100:4)!

Doylestown, Pa.



# I Believe in the Church

By Millard Lind

"I believe in the church," is one of the sentiments of the Apostles' Creed. It should be a part of every individual's creed also.

Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Ephesians 5:25-27.

In these verses we will find three aspects of Christ's work for the church: His work in the past, in the present, and in the future. "Christ also loved the church, and gave himself for it," His work in the past. "That he might sanctify and cleanse it with the washing of water by the word," His work in the present. "That he might present it to himself a glorious church," His work in the future.

We will first look at Christ's work for the church in the past. Christ gave Himself for the church. We know that Christ is concerned about individuals. He died that "whoever," every individual person who believes in Him, might be saved. Because of His love for the individual, Christ has elevated each single personality. The person is no longer lost in the crowd. Our relief workers in China have informed us that life in that country is cheap. When a person is killed in China, the Chinese think little of it—just another man, just another boy or girl. But where Christ has gone, the individual amounts to something, for He has taught us that one soul is worth more than the whole world.

But while Christ is interested in each individual, the great purpose of His coming into the world was not merely to die for the individual but to die for His church. Christ's concern for the individual is not apart from but in connection with His church. He saves the individual that He might unite him in His one body. We hear a great deal these days on the unity of the church, but too often that unity is not a Biblical unity. Being one church does not mean that we must all belong to one huge, sprawling organization. Nor does it mean that we must all attend the same place of worship. The twelve apostles in the upper room with Jesus were one organization, and yet Jesus prayed that they might be one. It is possible to have a single organization and to attend the same place of worship, and yet not experience the true unity of the body of Christ.

What is this true unity of the body of Christ? We have an example of this unity on the day of Pentecost. On that day three thousand individuals were saved. The story, however, does not stop with the conversion of three thousand individuals; the story does not stop until these three thousand are added together in the church of the Lord Jesus. Translated literally from the Greek language the last verse of Acts 2 is something like this: "And the Lord added together such as

should be saved." This is the climax of the story of Pentecost. That three thousand were saved was a wonderful miracle of the grace of God; but an even greater miracle was that these saved thousands with diverse backgrounds were added together to make one body of Christ.

True church membership is a miracle of the grace of God. Paul says in I Corinthians 6:19 that the body of each Christian is the temple of the Holy Ghost. But he also emphasizes in the second chapter of Ephesians a truth which is in some respects even greater than that. Not only are we as individuals so many temples of the Holy Spirit, but God adds all these various temples together to form one great temple for His dwelling. I would like to think that of this group of worshipers here this morning God dwells not only in me, His separate temple, and in each of you, sitting in your pews, but that together as we worship Him we are made one habitation, one temple in which He dwells. We are not truly church members unless we have been added together by a miracle of the grace of God.

Paul also speaks of the church as the body of Christ. I Corinthians 12. We are all members one of another and of Christ, who is the head. The members of the body partake of one common life. In the human body all members partake of one lifeblood and respond to one central impulse, the head. All members are necessary to the body for its total functioning. The arms do not say to the ear, "I don't need you." The foot does not say to the hand, "Get out of the way, I don't need you." No, all the members of the normally functioning body co-operate for the good of the whole—a beautiful picture of the unity of the church of Christ. We are not one merely because we happen to go to the same church, or because our names are written on the same church roll. We are one

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## THE WRITTEN AND THE LIVING WORD!

I Peter 1:23; Rev. 19:13

**The written and the living Word  
Show perfect and divine accord.  
United by our God in heaven:  
Both are for our salvation given!**

**The written and the living Word—  
The greatest message ever heard  
Reveal the Father's plan to give  
Peace and power each day we live!**

**The written and the living Word  
New light, new joy, new strength afford;  
Then let us offer God our praise  
For all His blessings on life's ways!**

—W. J. Thompson.

because we belong to the same body of the Lord Jesus Christ. We are one because in our vital union with Jesus Christ we also have vital union with one another.

Since we belong to the same body, every individual church member represents the entire body of Christ, the complete and total church. Suppose, for example, that when I do something with my hand you come to me and say, "You did this, didn't you?" But I reply, "No, I didn't do it; my hand did it." How ridiculous and foolish! My hand as one member of the body represents the total body. Some time ago I heard of a missionary who was very proud of the fact that he represented no organized body. He was preaching the Lord Jesus as he pleased and was responsible to no one. I am glad that he had a conviction to preach Christ, but I would not be that kind of a missionary on principle. When I preach and teach I want to represent not only myself but the entire body of the Lord. Our missionaries in India, Argentina, China, Japan, Tanganyika, Ethiopia, Puerto Rico, and here on the homeland, are not representing themselves; they represent the entire body; they are the church at work. I believe in this church, the one unified body for which Christ died.

We will now look at Christ's present work for this one unified church. Christ gave Himself for the church "that he might sanctify and cleanse it with the washing of water by the word." During the second world war there were a number of European governments which went into exile because their countries were occupied by the enemy. Some of these governments continue in exile even today. But when Christ ascended into heaven His was not a government going into exile. Christ did not ascend to glory that He might run away from this earth but that He might better direct the activity of the church upon it. I am glad that Christ directs His church not from the little country of Palestine, but from His throne in high heaven.

Christ ascended to heaven that He might sanctify and cleanse His church. In this work of sanctifying and cleansing, Christ uses the individual. We read in Paul to the Ephesians, chapter 4, that Christ gave to the church some prophets, some pastors, and some teachers. This is not necessarily a complete list of the gifts which Christ uses in the church, for in other passages Paul adds others. See I Cor. 12:28. Every individual who is added to the church by Christ is a gift to the church. The various differences of personal ability are for the perfecting of the saints, for the building up of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God.

One of the reasons for so many splits and schisms in the church today is because men have misused the gifts which God has given them. Instead of using their gifts to build up the church of Christ, they have used them to build up themselves. May we use our gifts for His glory rather than our own.

Christ is progressively sanctifying the church, cleansing it of sin, making it holy even as God is holy. I do not know what this congregation was like ten years ago, or



even one year ago. But I do know this: if you have been responsive to the will and direction of Christ, you are a holier and cleaner church today than you have ever been before. If that is not the experience not only of individuals but also of congregations, there is something wrong with our relation with the Lord Jesus.

There are some people who believe the glory of the church is all in the past, but that is not Scriptural. I believe in the church, and I believe that her glory is not in the past, but in the present and in the future. If we are honest in looking back on the life of the Mennonite Church in the past one hundred years and compare that church with the church of today, I believe that all of us would fall down on our knees and praise Christ for the way He has blessed us. Christ is in the present sanctifying and cleansing His church.

Now we come to the last great truth of these verses. Christ died for the church in the past. He is sanctifying and cleansing it in the present. But the goal of Christ's dying and the goal of His sanctifying is to present the church to Himself in the future "a glorious church, not having spot or wrinkle." This glorious church is the goal of the story of salvation, indeed, the goal of all history. When God called forth Abraham He was thinking in terms of the glorified church. When God called Israel out of Egypt and

gave to her the law, He had His eye on the future glorified church. When Christ died on Calvary He was thinking not in terms of isolated, saved individuals, but in terms of saved individuals added together, sanctified and cleansed, and presented to Himself as His own bride.

The word "glory" in the Scriptures is often used of God: the **glory** of God. This word is a summing up of all His characteristics: His majesty, His purity, His holiness, His love. That is exactly the goal of Christ for the church: that we might have the sum of all the characteristics of God. Glory, glory, glory!

And now we see the bride coming to be united with the bridegroom. But as she enters we see her with a filthy, spotted garment, totally unworthy of her bridegroom. There can be no marriage, for the filthy, spotted garment is a reflection of a filthy, spotted character. It was to consummate His marriage with this church which He loved that Christ "gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

I believe in the church!  
Scottdale, Pa.

## Temptations We Meet

By Anna Yoder

Temptations will come, but we have the assuring promise that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it."

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.—I Corinthians 10:13.

One of the comforting things about this verse is the fact that we are told that all people have common temptations. No one is excluded. But the temptations we meet are those which others before us have met also. However, the part of the verse which is even more wonderful is the assurance of victory over temptation. God will always make a way for us to do the right things if we want to.

James says that we are tempted when we are drawn away of our own lust and enticed. Yielding to temptation is then the act which produces sin.

Oftentimes we are tempted about things which we see or hear. The battle, however, which is most difficult is the one which we wage against wrong attitudes and desires. These are very subtle and powerful. They affect many phases of our lives. Some of the places where they often express themselves are in our work, our worship, our devotional life, and our hospitality toward and friendship with others.

In order to be really happy, it is of vital importance that we have the correct attitudes about our work. To be able to work is one of the great blessings which God has given us. Who is more miserable than the person who has twenty-four hours a day and nothing to do? Our busy minds and our energy compel us to do something! It is therefore necessary that our work be creative and of value to others. Paul commands that we are to work with our hands. This proves that there is something for each of us to do. Our gifts and talents differ, and therefore our work differs. However, just because one person may be a farmer or a factory worker, while another is a preacher or teacher, does not mean that the one is making a greater contribution or serving God more acceptably than the other. One of the temptations which we find in our work is to become discouraged or to let it become mechanical or a drudgery. We feel that we are not making as great a contribution as some one else. In such a case the important thing to remember is that as long as we are serving where God wants us and are doing our best from the heart, God is pleased. Consecration and submission is what God is seeking in our lives, and this is only accomplished in the true sense by the grace of God.

One of the most common temptations in a worship service is to let our thoughts wander. They drift off into a world of fantasy, until suddenly we realize what has happened and quickly endeavor to draw them back, only to discover that we have lost much of the message which is being delivered. Our thoughts in worship are important, because as a man "thinketh in his heart, so is he." If our thoughts are kept on worship and are constructive, then our worship will be meaningful. If, however, they are allowed to wander, we will probably not receive much spiritual food in church. I believe it is possible to go to church, to help sing, to listen to a Sunday-school teacher or to the minister, and then to leave the church and not have worshiped at all. Worship is not merely singing or saying words with our lips. Real worship is giving a heartfelt expression of our love for God through the different avenues of the worship service. Jesus said it must be "in spirit and in truth."

True worship in public service is more probable if we meet God in our private devotions. We derive very little spiritual benefit from hurriedly reading a portion of Scripture and rushing through a prayer. This is another temptation which is very common to all of us. Worship in private devotions takes time, it takes effort, and it takes planning. Time must be set aside for this daily fellowship with God. We need time to read God's Word and meditate upon it—time to think through what we have read. It also takes time to pour out one's soul in real prayer. As we apply to our lives the truths of the Word, we grow spiritually and gain power, because we have spent time alone with God. One of the other temptations in daily devotions is to not have them because we feel that the place in which we are is not ideal. So we will wait until we are with a lot of other people who are Christians too. However, the situations which often seem the least ideal for this period of worship are often the places where we need this spiritual power the most. Never will we be able to live "richly" in Christ by depending on others and their experiences. We must study for ourselves.

The same principles which apply to our work, worship, and our devotional life, apply also to our friendship with others.

Sincerity, truth, and Christian love must be practiced in our fellowship and contact with our fellow men. It is a very satisfying and happy experience when we can have friends who we know are Christian. Our entertaining and visiting must be sincere and truthful; we must be as much the friend of people in their absence as we appear to be when they are around. We must often guard ourselves in this respect. It is so easy to appear friendly to a person's face but sigh with relief when he is gone. True Christian friendship does not practice this type of action. Character is tested in our friendship with others, and the true attitudes of our hearts are revealed.

Let each of us search ourselves in times of temptation, and let us be sure that our motives and attitudes are right, pure, and holy.

Scottdale, Pa.

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.



# OUR HOME CIRCLE

## The Sacred Vow

By Elam B. Longenecker

Although particularly addressed to those who are entering into the marriage state, this message should give every one a better appreciation of this holy institution which God has ordained.

### "What Hath God Wrought!"

The crowning mystery of His creation, supercrowned with the mystery of Love—all the days of my appointed time will I marvel at the goodness of God which provided this great happiness for me, for you too, and for others who are worthy.

Today you have entered the most beautiful, the most sacred, and the most binding relationship on earth, conceived in the mind of the Almighty and dedicated to His own eternal purpose. You have pledged heart, hand, life, everything, to one who has likewise promised her all to you.

This union was made by mutual consent, solemnized according to God's order, and hallowed by Him who knew from the beginning "that it is not good that the man should be alone."

In this your hour of supreme happiness a word of counsel may be helpful. The Biblical injunction for husbands to love their wives will seem entirely unnecessary to you at this time, but it strikes the very nerve center of connubial bliss! Certainly you love your wife, dearly, devotedly, tenderly, more than anyone ever loved before—you think—and it is well that you feel that way. Happy is the bride who never ceases to be her husband's sweetheart, and thrice blessed is he who won her, next to salvation the greatest gift bestowed on man. A gift I say, because you could never buy her, for "her price is far above rubies." Neither could you take her by force, but, wonder of wonders, she actually gave herself to you, the divinely appointed complement to your own being. It will take a lifetime to fully appreciate this.

Take your wife in your arms, gaze deep into her eyes aglow with the light of love; caress the lips kept inviolate for you; touch her softly, gently, reverently, as you would a sacred being and consider how much a woman must love a man to place herself so completely in his power. She trusts you.

A grateful appreciation of this fact should be an incentive to any young husband to merit her confidence. God grant that you will always be worthy of it. You won her by kind attention and manly conduct, and by the same attitude you can hold her affection.

Courtship days are wonderful, a dream of joy and joyous anticipation. Can you believe those glorious hours you spent together were

only a foretaste of better things to come, a beautiful prelude to the symphony of life? Like two streams converging at a certain point, you are no more twain, but one.

This is little short of a miracle, and God has planned wonderful things for those who are true to the sacred vow. In the harmony of wedded bliss you can face the realities of life together, with its hopes and fears, its triumphs and disappointments.

If the intricate pattern of life is woven in a fabric of high ideals and noble purposes its possibilities are simply amazing. Mind can hardly fathom it, but folly can mar it. The wayside of time is strewn with the wreckage of shattered romances and broken homes, with the beauty and sacredness of this relation lost in wretchedness and misery. This is tragic.

Many factors may contribute to such an unhappy condition, which we ignore to our sorrow. When we consider that this union brings together two natures essentially different, we can understand how vitally important it is that each should have a



### PRAYER FOR A LITTLE HOME

God send us a little home  
To come back to when we roam—  
Low walls and fluted tiles  
Wide windows, a view for miles;  
Red firelight and deep chairs;  
Small white beds upstairs;  
Great talk in little nooks;  
Dim colors, rows of books;  
One picture on each wall;  
Not many things at all.  
God send us a little ground—  
Tall trees standing round,  
Homely flowers in brown sod,  
Overhead Thy stars, O God!  
God bless, when winds blow,  
Our home and all we know.

—Author Unknown.

sympathetic appreciation of the other's problems, difficulties, ideals, and desires.

Charity is the touchstone. Exercise it constantly. It is a great shock absorber and will avoid many heartaches. It exceeds the fragrance of roses and is more to be desired than silver or gold. It is the rift in the cloud that lets the sun shine through, and like color in the landscape, it relieves the monotony of dreary routine. Yes, it is a gem of priceless worth, "the bond of perfectness." Again I say to you, exercise it freely, and it will enhance the joy of living.

In the strictly marital relations (I speak reverently) let love be the impelling motive. This is vital. What tragedies have been wrought by a wrong approach to its sacred privileges! Many are lured by the shallow pool of carnal desire, mistaking the vulgar counterpart for love itself. Others with finer impulse and purer motive seek the clear depths of climactic joy reserved for those who will pay the price, which is nothing more—or less—than self-control. Gain the mastery over self and passion, and love will be more truly wholesome, more sweetly satisfying, than your fondest hopes anticipated.

A word to the bride: Of all the women and girls in the world, your husband has chosen you, not merely in preference to anyone else, but to the exclusion of all others. He wants you alone to be his wife, to share the joys and sorrows of life with him, to make his house a home.

When you agreed to marry him, you also accepted some very definite responsibilities. Yours is a high and holy calling which demands the best that you have. Do not treat it lightly. It is a solemn moment when hearts and hands are joined in holy matrimony. God forbid that any one should approach the sacred altar without a proper regard for the enduring nature of its obligations. "What God hath joined together" is lifelong. Enter this relation with this purpose in view. Let all other purposes sustain this one.

It pleased the Creator to give man greater physical strength than woman, but He did endow her with other compensating powers, and it is surprising how much influence the weaker vessel has over the stronger. Exercise that influence wisely to your mutual benefit.

The purpose of this message is to show you the beauty of this relationship, and the joy of sharing your problems, also the need of adjusting yourselves, each to the other, in order to live a happy, useful, and satisfying life.

I endeavored to exalt the marriage relation without raising the standard higher than what you are able to attain to.

Nearly everything in this life is relative. The pleasant experiences of ours are the more delightful because of other less pleasing circumstances in which we find ourselves at times. Life is not all sunshine, neither should it be "a vale of tears."

May heaven's choicest blessings attend you all the way.

Manheim, Pa.

"Those who do Christlike deeds know Christlike joy."



# A Word to Parents

By Annabell Slagell

This message should help us as parents to give our sons and daughters to the service of the Lord wherever He may lead.

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should **not henceforth live unto themselves**, but unto him which died for them, and rose again.—II Cor. 5:14-15.

The love of Christ constrains us; yes, the love of Christ "compels" us to live unto Him. Before we became new creatures in Christ we lived unto self; our thoughts, desires, and aims went no higher than self. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). Through Jesus Christ our Redeemer we have the victory to live above self; we have the power to deny self, the power to take up the cross daily, and follow Him. "And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it" (Luke 9:23, 24). To lose self in Christ gives us the power to live unto God.

"Good Master, what shall I do that I may inherit eternal life?" These are the words of the rich young ruler. Although they are familiar to us all, do we grasp their full significance? The rich young ruler was not willing to lose self and truly serve Christ the Lord. Read again Jesus' questions and answers: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." The young ruler became very sorrowful; he had so much of this earth's goods; self needed to be looked after. Do possessions keep us so occupied, so satisfied, that we, God's highest creation, must go into eternity lost?

Today the attitude of many Christian people is far more abominable in God's sight than the sorrowful turning away of the rich young ruler! Many are not even concerned about what might be lacking in their lives. Today Christ is the sorrowful One, because His little ones are not being warmed, clothed, and fed—fed physically as well as spiritually.

Today we are not sorrowful enough; we completely ignore the great, white fields that are all ready to harvest. We do not lift our eyes and look on the fields. John 4:35. Why? Because we are afraid we will see the one thing that is lacking and will hear the command, "Come, follow me." Oh, that we might have that desire burning in our hearts—the compelling force to do something for a lost, sin-sick, starving world, starving for Christ.

First of all, we need to see the need or we cannot feel it. Let us lift up our eyes and look on the fields. Parents, visit a service unit conducting a summer Bible school. Visit some rural or city missionary at work. You will never be the same unconcerned Christian

again. That compelling force that constrains us to serve will cause you to "do something."

If you cannot visit the fields, then read some of the letters that our young people send home after they have served in the midst of need. A familiar expression and possibly one that is unanimous is "Once you serve in a service unit, you will never be the same. It changes you; you're just different."

Listen to the children as they come to Bible school, "Can God really see us?" "Is there really a Jesus?" I will never forget one little girl because her wonder at God's power caused her to repeat every day, "And God made night and day." There was awe in her voice. You see, night and day were very familiar to her, but she had never heard of God or Jesus before.

Fathers and mothers, where are your young people? To whom do they belong? Whom do they serve, self or the Saviour? If they are living for self, why? Have you failed to teach them, to train them in the way that they should go? Proverbs 22:6.

To whom do our children belong? Let us look into God's Word for the answer, for God's Word is truth. "Lo, children are an heritage of the Lord" (Psalm 127:3), a gift from God. God gave you these children—this son, this daughter. May we read on, "the fruit of the womb is his reward." Yes, we must give them back to the Lord, for they are His reward.

Fathers, look at your son, so strong, so clean and manly. Thank the Lord for him; then whisper this prayer: "God, You gave him life, health, and strength; use him to Your honor and glory. Through my son draw souls to Thyself, for Jesus' sake. Amen."

Mothers, have you recalled your promise to God at the birth of your sturdy son, your lovely daughter. When God gave them breath and you first gazed into their face, a prayer went up to God. Yes, Lord, they shall serve You."

Fathers and mothers, keep these vows, remember them. God has not forgotten. How He longs to bless you and your children, even your children's children! "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" (Psalm 103:17).

Many parents have experienced the blessing of God because they gave their young people to the work of the church and then supported them by prayer and money. It is the privilege of all of us as parents to enjoy this blessing. What joy will be ours when we see the light of heaven in the eyes of our young people because they have found Christ in a new way while out serving Him!

How great will be our rejoicing when we reach heaven and see the multitude of little ones which our sons or our daughters have

led to Christ! Their reward shall be great, and we shall in no wise lose our reward. By sending your son or daughter into voluntary service, you can have an important part in the enlarging witness of the church today.

Loving parents want the best for their children, striving from morning until late at night to give them the best in material things. Would it not be better to cease this labor that goes no farther than the grave and send the young people out to serve God, using their talents for His honor?

Yes, parents have excuses—"My son has a good job;" "My daughter needs the comforts of home;" or, "We have too much work here to let them go into a service unit." Many times young people are kept from serving because farms are so large that every hand is needed. One father said, "I approve of service unit work, but if parents let their children go they might as well move on a ten-acre place and live in a four-room house, because they wouldn't have any help." Too often farms are much larger than necessary for simple living, and the result is that young people must serve the parents, while God waits until they are twenty-one and their "own boss."

Fathers and mothers, live simply, teach simplicity, and train your children to build for eternity. Were every father and mother burdened to do this, what great things could be done for our Lord! If God has given you a son, send him out to serve God for a year, or even six weeks. If he must work, then see that he gives materially as the Lord prospers him. Teach it by precept and example. Send your daughter; with her gentle voice and love for little ones; she can win many little souls to the Lord Jesus.

All who have given time wholeheartedly in service unit work must acknowledge that they are better fitted for responsibility at home when they shall be the parents. Why not give your son and daughter every opportunity to become a better man or woman? Send them off to serve with your blessing and support.

St. Johns, Michigan.

## Did You?

They heard the minister say,  
"Go ye and preach means you."  
Each said, "I'd not want to go far away,  
And there's so little that I could do."  
But a soul went into eternity lost;  
Someone failed to serve, did you?

The fields are white to harvest;  
The workers are few, Christ said.  
Are you going to let them die in sin,  
Those souls for whom He bled?

Souls are dying each moment,  
Lost all eternity through;  
Someone failed to serve, did you?

The great Evangelist, Dwight L. Moody, said: "I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in his work; but God cannot make much use of him, for there is not much for the Holy Ghost to work upon." "God's Word is like Himself—the same yesterday, today, and forever."



# MISSIONS

## Return to the Africa Mission Field

### III. South Africa to Shirati

By Merle W. Eshleman

This closes an interesting series of articles built up from personal letters. They portray typical experiences of missionaries returning from furlough to their places of service.

Greetings in Jesus' worthy name. This writing finds us comfortably located in the New Africa Hotel in Dar es Salaam. Our ship came into harbor here late in the afternoon of September 8. This was just according to schedule. Until immigration and health authorities came on board and checked our passport and health certificates, it was about time for the evening meal. We had been told by the purser that we were welcome to stay on the ship overnight. This we did and got off the next morning about 10:00 a.m.

We soon heard after arrival that hotels were full and that getting a place to stay for even a few days is difficult. But we had anticipated such a possibility, knowing that this is the busy season of the year here at the coast. Before we left London, we had written airmail to this hotel and asked for accommodation when this ship would come in. So it was good news when I went ashore on the evening of the eighteenth after supper and was told at the hotel, "we have a room for you and were expecting you in tonight." It was all right to wait until the next morning.

We will be here only four days. On Tuesday, Sept. 13, we will get the train inland. If the train is on time, we will arrive at Mwanza at the south end of Lake Victoria on Thursday morning. Then we will have to wait until Saturday afternoon to get on the lake steamer and will arrive at Musoma on Sunday morning. We will have a day for some business in Musoma and for contacts with South Mara missionaries. We plan to go to our home at Shirati on Sept. 20. Macks have written to us that they expect to move out of our house the week before we arrive, and will live in the house occupied by the Fersters for a time. Fersters are now at the Nyabasi station in building work. Macks will stay at Shirati another month or two. We will have some time to work together and go over some of our plans for future work in the hospital. The building for the X ray is now under construction, so we should be able to set that up before too long.

Since the car is on the way, we will be ready for the trip to Mombasa to get it within a week or so after we arrive at our station. This makes an extra trip to the coast for us,

but it is the only safe way to arrange it. Schedules of cargo vessels change so much that it is not safe to try to make plans for meeting one until the ship is fairly near Mombasa. Otherwise one could run up a big hotel bill waiting for the ship to arrive. We would like to see it unloaded, but if it does not work out that way we will trust for the best and try to get there as soon as we can after it is unloaded. The children will be in school, and we think that Sara will go along to get the car. The drive inland will be between 700 and 800 miles and much of it is over rather isolated regions, so we prefer that one person should not plan for the trip alone. The road will all be fairly good, and there will be over eighty miles of oiled road. We certainly are looking forward to the blessing of having a car on the mission field, and we cannot express the fullness of our appreciation to those who have made this possible.

Friday afternoon and yesterday morning I spent time trying to get our trunks, boxes, and drums through customs, but they had not come off the ship yet. They were unloaded too late to get them through Saturday morning, so that is a job for tomorrow morning. Yesterday the "Oranjefontein" sailed about 5:00 p.m. We went out to the ship about 2:00 p.m. and had a chance to visit with passengers that we had become acquainted with. There were five other Americans on board, some English people, and some Dutch with whom we had become well acquainted. Leaving the ship after living on it for six weeks was not the easiest for the children, and, in fact, we all felt that it was like having another home. After coming from the ship, we walked out to a tip of land near the narrow harbor channel. As the ship went by we could wave to the people. Passengers and officers could be seen, and we exchanged farewells by waving. But duty's call is here in Africa. The Lord has led us wonderfully, and we would not want to go farther now. We do rather hope that when furlough time comes again that it might be possible for us to sail from the east coast of Africa up through the Red Sea, Suez Canal, Mediterranean Sea, and thus see another part of the world.

When the agent came on board the other

evening, he had eight letters for us, some from the homeland and some from the mission field.

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After our ship left Durban, we called at Lourenco Marques and then Beira. These two places are in Portuguese East Africa. At Beira goods are handled for Rhodesia, which is part of the British Empire but which lies back of Portuguese East Africa and has no seaport. We unloaded 3,000 tons of cargo there and took on about 2,000 tons of cargo. Cement, iron rods, wire, and fertilizer were unloaded. We took on ore, sisal, and hides. There was some machinery unloaded also.

We always marvel when we see the amount of cargo that goes into a ship. Our ship carried 8,000 tons of cargo aside from its own oil, water, and other supplies. 8,000 tons is a lot of cargo. Thinking of trucks carrying ten tons, it would take 800 such truckloads to fill this ship. Everything is handled by cranes. Bags of cement are piled on a small platform and are lifted out by the crane—32 bags at a time. Ore is loaded in huge buckets, taking about two tons at a time. At Durban we loaded ore by an endless belt affair which dumped it down into the hold, and we loaded a little over 2,000 tons from 7:00 a.m. till 3:30 p.m., in one day. At East London where there was extreme difficulty because of water shortage; each ship that comes into harbor gives some fresh water. Our ship gave forty-five tons of water into a small reservoir from where it is pumped into the town. At Beira fresh water was taken from our ship to supply a smaller ship of this same company.

We had the privilege to see through the ship, that is, into parts where passengers do not ordinarily get to. David and I were with one of the engineers down into the engine room. This is the second time I have seen into the engine room of a ship. It is a marvel too. This ship has two engines of 6,500 horsepower each. Each drives a propellor. In addition to the main engines, there are electric generators, refrigerator system, air circulation system, pumps, etc.

One day we were taken through the kitchen and store rooms. Cooking is done on electric stoves. Bread is baked fresh every night and comes out hot in the morning. Ice cream is made in a power-driven freezer. A machine peels potatoes. Meat of various kinds, potatoes, flour, sugar, and many other foods are stocked up in Holland for the complete run of about three months. Fruit and vegetables are replenished at several places. Electricity for cooking, lighting, and operating the ship's own cranes is all generated in the engine room.

Friday when we approached Dar es Salaam, the captain invited us up onto the bridge to see how the ship is guided. We stayed up until the anchor was dropped, as we had to wait an hour for the pilot to come on board to take the ship into harbor. A pilot always comes on board to guide ships into harbor unless it is a very simple harbor to navigate. Here at Dar the channel is rather crooked. After dropping anchor we went off the bridge. Our flag, a special one to call a pilot, was flying about a half hour before a pilot boat came. The captain told us the ship is 520 feet long and that the anchor chain is about twice that



length. In fact, there are two anchors, each with a chain that long.

Because we were at Beira longer than expected at first, the small quantities of cargo for Mozambique and Port Amelia were unloaded at these two ports. We were close enough to land when we passed the port of Mozambique to see the small town and old fort and the harbor. Then instead of going to Dar first, we went to Zanzibar which is only forty-five miles from Dar. At Zanzibar the ship took on a large quantity of fresh water. This was brought out to the ship in lighters and pumped onto the ship. We had a chance to go ashore and walk around the town about two hours. We had seen parts of the town on our other visit when we came home in 1947. This time we went to the old English church which was built where the old slave market used to stand, visited the museum, saw the Sultan's palace, the native market, and walked through some of the narrow streets. We had a native guide to take us around. Some of the streets are so narrow that a car cannot go through them.

It is good to hear the Swahili language again. At Zanzibar we heard it for the first. We talked Swahili to the African guide, and David thought it was so nice that we could understand him. Miriam hears much of what is said and will soon speak it again. David has forgotten most of his Swahili, but he shows a keen interest and will soon learn it again. He has been free in making a number of expressions which show his interest in Africa. At Zanzibar as we walked through the native market where all the people were black and where it was rather noisy and everything was typically African, David said to us: "My, I love this; I just love it." Here at the hotel many of the native helpers remember us from four years ago. Both of the children are recalling things that happened here in the past and they are planning various things about school life at Bukiroba. It does us good to see them thus interested in life in Africa. We are sure we will all feel at home when we get back on the Shirati station. It will be good to be back among the people we have learned to love and work with and again to be in the work that we know the Lord has called us to. In saying this, we in no way cast any reflection on furlough. Furlough meant a lot to us; the fellowship and experiences at home in various ways filled a big need in our lives; but now we know the Lord wants us here and we know that He will be with us: "Lo, I am with you alway." We are confident, too, that the Lord has at least in a small way been able to use our witness and testimony at home to His own glory.

At Zanzibar we saw a white man whose face looked familiar. He came and spoke. He has now become the company's agent at Zanzibar. In 1946 or 1947 his family and our family had been on the lake boat together.

May we continue to remember each other in prayer.

We wrote last from Dar es Salaam, and since that writing we have moved inland by train to this town of Mwanza at the south end of Lake Victoria. The train left Dar es Salaam at 10:00 a.m. on Tuesday, and we arrived

here at 7:30 a.m. on Thursday. The train ride was interesting as all travel experiences in Africa are, but it was possibly the most unpleasant African train ride we have ever had. The whole country is very dry, and the train stirred up lots of dust. On these trains there is no air conditioning, and the windows need to be open for ventilation. The dust was very bad, and especially the second night was uncomfortable from heat and dust. We were glad to get off the train and come here to a small comfortable hotel. Here in Mwanza we are acquainted with a number of people and we feel like we are almost home. We walked down to the lake shore last evening and will do so this evening again. The days are very hot here, but the evenings are cool.

We do not know yet what we will find in the way of rain when we get to the mission field. It is actually pathetic to see the barrenness of much of Tanganyika. Crops were not good this year, and there will likely be food scarcity before another harvest season.

We will leave the hotel tomorrow afternoon and go down to the lake boat. The boat sails at 6:00 p.m., and we will be in Musoma at 8:00 a.m. on Sunday morning.

The hotel here in this small town is actually better than the New Africa Hotel in Dar es

### HE KNOWS

**I know not what shall befall me,  
God hangs a mist o'er my eyes,  
And at each step of my onward path  
He makes new scenes to rise,  
And every joy He sends me comes  
As a sweet and glad surprise.**

**I see not a step before me,  
As I tread on another year;  
But the past is still in God's keeping.  
The future His mercy shall clear,  
And what looks dark in the distance  
May brighten as I draw near.**

**For perhaps the dreaded future  
Has less bitter than I think;  
The Lord may sweeten the waters  
Before I stoop to drink;  
Or, if Marah must be Marah,  
He will stand beside its brink.**

**It may be He keeps waiting,  
Till the coming of my feet,  
Some gift of such rare blessedness,  
Some joy so strangely sweet,  
That my lips shall only tremble  
With the thanks they cannot speak.**

**Oh, restful, blissful ignorance!  
'Tis blessed not to know;  
It holds me in those mighty arms  
Which will not let me go;  
And hushes my soul to rest  
On the bosom which loves me so!**

**So I go on not knowing;  
I would not if I might;  
I would rather walk in the dark with  
God  
Than go alone in the light;  
I would rather walk with Him by faith  
Than walk alone by sight.**

**My heart shrinks back from trials  
Which the future may disclose,  
Yet I never had a sorrow,  
But what the dear Lord chose;  
So I send the coming tears back  
With the whispered word, "He  
knows!"**

—Mary G. Brainard.

Salaam. There they were crowded, food was not very good, and water was cut off entirely from about 10 a.m. till 5 p.m. Here at this hotel there is plenty of water for bathing, drinking, and all purposes; food is well cooked and served nicely; and the place is very quiet.

The missionary children's school opened at Bukiroba this past Monday. Both Miriam and David desire to stay there as we go through. That way they will be only one week late for school.

You will remember that in London I made some important contacts with government officials about our mission's recognition. I was treated well in London and got everything arranged there. It was suggested that I follow this up in Dar es Salaam. When I went to the proper officials in Dar, I found that they had not acted on this question, even though they had a cable message from London. Again I was able to speed up matters. We feel the Lord has definitely led in these two important government contacts. If our trip was a little long and a little more expensive than some others, the extras were time and money well spent on account of these government contacts.

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We have now been at the Shirati station for about three days and are indeed glad to be back home. We stayed in South Mara for three days and got the children set up the best we could for school life. Next week Sara and I will both be going down to Mugango to visit that mission station for a day. We will be going to a meeting there which is for all of the ministers of the mission.

The people here have been very glad to see us, and many have come to greet us and to visit awhile. We try to give time to all of them. We are still eating with the other mission families on the station, and they want us to do this for several days yet. It gives us a nice chance to visit, and they want to hear about home.

May the Lord bless you all. We are indeed happy to be here and know the Lord has led us all the way.

Tarime, Tanganyika Territory, East Africa.

### MAKE THE DAY BRIGHT

It is in your power to make this day one of the best and brightest of days. Begin with an inspiring thought and a deep desire to make the most of your present opportunities. As you sow good thoughts you will reap good results. Open the windows of your mind and let in the sunshine of good cheer, optimism, and generous good will. A right mental attitude will help you and others with whom you come in contact to live well and happily. Make this day bright and productive by filling it with ambitious and purposeful work. Look only for the good and you will find the good. The mental power which you now possess will grow still greater in the process of right use, and each day can be better and brighter than ever before.—Grenville Kleiser.

If we are strong in the grace that is in Christ we are also able to endure hardness as good soldiers of Jesus Christ. The grace of God in our lives is the power of God, for in ourselves we are weak and cowardly.—H.



# The Universal Gospel

By Lester T. Hershey

The first of a series of articles from one of our Puerto Rican missionaries. You will want to follow them from month to month.

The Gospel of Christ cannot be narrowed down to any denomination's definition. This Gospel cannot be reserved for any special group, race, or nationality. It is a universal Gospel. It knows no barriers. It understands all tongues. It appeals to every heart, regardless of the color of the skin. It will work the same miracle in every part of the globe. "It is the power of God unto salvation to every one that believeth."

As a basis for our meditation, we have selected one of the wonderful passages in the Holy Scriptures which we think of as a missionary challenge, Romans 10:8-21. The text in this portion we find in verse 13: "For whosoever shall call upon the name of the Lord shall be saved." This brings us the thought of universality. That "whosoever," means much. Note the inclusiveness of the word. Note the exclusiveness, also, of the word. For it is **whosoever** that calls upon our Lord's wonderful name that shall be saved. This word limits salvation to those who will call, and leaves out those who will not call upon Him.

Let us notice the four parts of this passage in Romans: The Universal Message, the Universal Task, the Universal Need, and the Universal Denial.

## I. The Universal Message. Rom. 10:8-13.

First, we notice that the **message is given to us in word**. There is no need to seek high or low for the saving power. There is no need to reach into the past, or expect to receive in the future saving power. There is no need to search out men's minds to uncover philosophies concerning this saving power. "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach" (verse 8). God has given His Word. The Word of God is the word of reconciliation; it is the way of salvation made plain to all. "The righteousness which is of faith speaketh on this wise" (v. 6), "... the word is nigh thee" (verse 8).

We must admit that God's Word is written everywhere. Everywhere in creation do we see God's Word written, which if only read right, would lead us to our Creator's will and original design for His creation. God's Word is also written on the human heart. Rom. 2:14, 15. Man only needs to look into his heart to see what God has written. Man's conscience bears witness to this. Man's thoughts, which accuse him of wrongdoings or which try to excuse him of his wrong, bear witness to it. God's Word is also written in the Bible. In fact, the Bible is God's Word to us. He has inspired holy men of old (II Pet. 1:20, 21) to set down in writing His Word since man has refused to recognize it in nature, in creation, and has ignored its writing in his heart.

God's Word is what is given to us, therefore, to preach. It must be preached. It must be in the mouth of every believer. It must first of all be placed down deep in our hearts in order to be in our mouth to speak. We must never lose sight of the fact that God's Word is powerful; it is quick (living, active force); it is sharp; it is a discernor (uncovers as a mirror). Heb. 4:12. It is by the Word we preach that men are commended or condemned. It shall judge the sinner in the last day. John 12:48. Here, then, is our powerful message to deliver to the sons of men.

Secondly, this **message is to be confessed and believed**. If we preach the powerful,



Puerto Rican Men as a Visitor Might See Them

sharp, quick, and discerning Word in the boldness of the Holy Spirit, it will not return unto us void (Isa. 55:11), but there will be those who will confess it, having first believed it in the heart. The one without the other is impossible. The heart condition always affects the mouth. The message believed is the message confessed by mouth.

It is not just believing anything one pleases. It is not enough to believe there is a God, a Jesus, a heaven, and a hell, in living a good life. These are facts to be believed, but they in themselves do not save. Facts do not save anyone. Facts can lead one to a saving knowledge, but in themselves cannot save. What must one believe in the heart and confess with the mouth, then? The belief that Christ died for our sins and that "God hath raised him from the dead." (Rom. 10:9). Here is where some very strong religions fall short. They

believe in a crucified, a dead Christ. But a dead Christ is powerless. They have failed to teach and preach a living, a risen Saviour, who died for our sins, but rose for our justification. Rom. 4:25. The One whom God raised up to life is able to quicken the message, and the hearer.

Third, this **message crosses all barriers**. Thank God, in Christ there is no boundary line such as nations have traced. There is no race, nor color, nor tongue, nor creed which this message cannot affect. There is no high intellect demanded to understand it, for the humblest can receive it. There is no code to be memorized, no ritual to follow. Where nations in their political approach of world problems have failed, the Christian with Christ's message of redemption, with the Gospel, the universal Gospel, will not fail. While political discrimination and isolation create world problems and crises, the universal Gospel eliminates them. The universal Gospel of Christ, this message which we bear, will fill the hearts of men with love and they will, then, not draw into

the shell of nationalism, but will launch out on the boat of evangelism.

This belief by the missionary is a **must**. He cannot go forth with any measure of success in winning souls if he is going to be prejudiced by the color of the skin, the size of the nose, the level of the cheekbone, or the slant of the eye. Christ healed the Syrophenian damsel with the same love and compassion as He did the Jewish leper. The leaders in the early church preached the same Gospel to the Ethiopian eunuch as they did to the many nationalities present at Pentecost.

## II. The Universal Task. Rom. 10:14, 15.

But to all, regardless of background, there is one requisite laid down in the acceptance of this universal message. This requisite is, **they must call on the Lord**. Verse 13. Jew, Gentile, German, Chinese, Ethiopian, Puerto



Rican, Argentine, Indian, yes, American, too—each **must** call upon the Lord in his own tongue to be saved. But here is the problem that encircles the presentation of the universal message. Verse 14 declares it: How can these people in their various tongues call upon the Lord on whom they have never believed? How can they believe on Him of whom they have never heard? How can they ever hear unless a preacher be sent to them? How can there be preachers or missionaries telling the message of the universal Gospel if the home church does not waken up and consecrate such to the task?

I thank God that our church has wakened up to this great task. We have just passed the fiftieth year of such endeavor. Praise God for those who had the vision and who, with His help, went over the top of all obstacles and found means and message bearers to go to the distant needy fields. But how sad that our beloved church is so young in this task! Among the various great denominations, we are very young in missionary work. Perhaps if we would not have been dormant so long, our beloved church would also be among the strong denominations of the day. Not that we long to be strong and mighty in the world, but the fact remains that a church that is missionary minded will grow. It cannot be otherwise. (Read the book of Acts.)

Brethren, under God Almighty there is a task before us all. It makes no difference if we hold a degree or not. It makes no difference if we have gone through all the training possible or not. (Training will make us better equipped to present the universal Gospel message). But what I am trying to get at is that **we must not, we dare not** let the lack of education keep us from entering into God's call to witness to men. We have been silent too long. There are souls to be rescued from Satan. They are dying. They are filled to the brim with world philosophy and the goods which Satan's ambassadors have given them. They need God's message of redemption. You know it. **You dare not keep it to yourself!** Let's be off with the universal message. Behold, "How beautiful are the feet of them that preach the gospel of peace, and bring good tidings of good things!" (Rom. 10:15). Amen.

Here, therefore, is our universal task. It is the task of the church. The church **must bear the Word**. The church **must preach the Word**. The church **must live the Word**. In II Corinthians 5:18, 20 we see the points emphasized that the church is to reconcile the sinner to God, that the church is to be an ambassador for God, that the church is in the world in Christ's stead beseeching sinner and saint to live within God's will. Let's be known as a missionary church, and people will go a long way to come to hear our preachers. And they will not come in vain. They will hear; they will believe; they will be saved—all because we have accepted the challenge of the Word to have our pulpits filled with "sent ones."

### III. The Universal Need. Rom. 10:17.

Here is the universal need today as it always has been: the faith to believe what is

preached. It goes without saying that the first requisite is for the one preaching the Gospel message to believe that what he is preaching is true. He must first of all be convinced that his message (God's message) is the only one that will save. If there is any doubt as to His message being the only message of redemption, he had better not preach until he is so convinced of its truth.

Perhaps the continual prayer of the one presenting the universal Gospel message should be, "O Lord, give my hearers faith to believe what they hear, that by such faith as Thou dost give them, they might be saved." His prayer can be none other as he sees the unredeemed about him, as he sees the struggling soul. The Puerto Ricans have a word for the world's condition. When they are asked how they are, they will, almost without exception, answer "Aquí luchando" (Here battling, struggling with life). And how true this is with the world today! They are struggling to exist. They are battling with the many master problems. The Christian has the answer to all of this constant battle. It is the universal Gospel message of redemption.

O preacher brother, Christian worker, Sunday-school teacher, all of you who believe on the blood of Christ as the only means of salvation, remember one thing—that neighbor of yours, that friend, that brother in your family, or perhaps that son or daughter is on the road to absolute perdition unless you warn him and turn him from eternal damnation. May you pray always before you say it, "Lord, give him faith to believe what I am going to say, that he might be saved." Pray that your hearer may have faith to launch out on what is taught or preached to him. Remember Peter? He had fished all night. Jesus said, "Launch out into the deep." "Cast the net on the right side of the ship, and ye shall find" (John 21:6). There was no argument about it. There was no doubt in their minds. The order was given. They obeyed, and the net was so full "they were not able to draw it for the multitude of fishes." Christ had spoken in a way that gave Peter and the other disciples faith. You can also speak in such a convincing way that your hearers will do exactly what you say. Why? Because you have first prayed the Lord to give faith to your hearers. And faith is not faith until it becomes action.

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Memorize this verse, brother and sister. Keep it fresh in your mind every time you speak to an unsaved person about his soul's longing for its Creator-Saviour. Over a year ago as I dealt with a certain young man, a promising young man, I breathed this prayer. Every time I went to his home and we discussed our loving Lord's call, I breathed this prayer. Finally one evening after my father had preached a Gospel message and no heart had given up to our blessed Lord, I approached this young man again. He was trying to put it off another time. This prayer ascended to the throne of grace as I tried to show him his need of making his decision right now. He yielded and went into our study—the three of us: father, José, and I. After prayer, discussion of the Word, and more prayer, he

arose from his knees with the testimony, "I know that I am a saved man. The Lord has lifted the load from my heart as I confessed my sins to Him." Shout hallelujah, brother! This young man preached in our congregation the other Sunday when I was absent preaching at Rabanal. The brethren at Pulguillas told me afterwards of his wonderful testimony and message.

A young Christian had fallen. His sin was now being revealed to the community. It was becoming a scandal not only to the church but to the community. We found it a necessity to speak to this young man and show him his course of action in order to get right with the Lord and his congregation. His wrongs had to be confessed and things made right. He insisted that things weren't as bad as people made them sound. He reasoned that this had happened a long time ago, and soon people wouldn't breathe it any more. But, nevertheless, the wrong had not been righted. We believe that a sin should be confessed as far as it is known—no further. We breathed a prayer that the Word read to him and spoken by God's servant might be turned into conviction and action, that he would see the need of believing it to be the only course to take. He finally said he would come to church and make his confession before the brethren. This he did that same evening. He was so ready to confess that he didn't give me time to introduce the subject to the brethren. The congregation with a unanimous rise to the feet voted acceptance of his confession and thus he was restored into fellowship. He is a happy man today, taking his place in the Pulguillas congregation.

Oh, the responsibility of handling the Word of God! How great it is, and yet how lightly some handle it! We don't just handle it to be handling something, nor just because it is expected of us since we have been designated (by the laying on of hands) or election to this job. It is a responsibility, for in handling it, it must be handled in such a way that faith will be the outcome of its hearing.

### IV. The Universal Denial. Rom. 10:18-21.

The Apostle Paul recognizes that with all the combined effort on the part of God and His spokesman, some will reject the message. This does not give us license for pessimism. It does not give us the right to say every time a soul does not respond, "I didn't expect him to accept Christ," or "Guess he is an old hardened sinner, and we might as well quit dealing with him."

Paul gives the example of Israel, who as a nation rejected Christ. Even back in Moses' time they were often disobedient and did not respond to God's invitation and commands. It must have been most disheartening to be their leader. When Christ came to be their Redeemer and Messiah, they rejected Him and gave Him over to be crucified. They gave Him over to be destroyed. The sins of formalism, jealousy, hatred, ignorance, and going against better knowledge put our Lord on the cross. But some Jews did believe. Some of Christ's own brothers in the flesh believed

(Continued on page 23)



# BIBLE STUDY

## Christian Doctrine

### LXXXVII. The Kingdom—The Reign of Christ

*By the Bible Study Editor*

The godless temple of Jerusalem and the defiled court, trodden under foot of godless Gentiles, offered nothing for Christ or for His witnesses. There was hope and prospects for the triumph of the Man-Child coming from the midst of the woman in heaven and the expectation of the persecuted woman on the earth. But the adversary who was cast out of heaven made a new attack in support of his claims of power in the world and against the saints of the Lord which were on the earth. Here is the scene of earthly ambitions inspired by the dragon after his banishment from the region of the heavens.

#### The Beast

John saw what the Lord revealed to him, the beast rise up out of the sea. How like the vision which Daniel saw! See Daniel 7, 8. The lion, leopard, and bear were individuals until joined in the one dreadful, terrible beast with ten horns. Nothing is said of the number of heads, but the number of the heads of the four beasts are seven. John's vision saw one composite beast with seven heads and ten horns. Common in these visions is the fact that they arose from the sea, also that the lion, bear, and leopard were present. Three principal nations were indicated—Babylon, Medo-Persia and Grecia. With these nations the kingdom of Israel was constantly implicated. One of the seven heads in John's vision was wounded to death. The margin says "slain." The beast was a revived federation of nations, one of which was dead and was healed. It is not difficult to know the identity of this head—the nation of Israel. Israel again becomes a nation among her old associates—the lion, Babylon; the bear, Medo-Persia; the leopard, the old Greek realm. These events are at present attracting the attention of the world. Here are old dominions that have not lost their identities, while the Israelites have been torn and scattered and their land held under the power of their chief adversary. But now Israel is again alive, and what shall prevent the rise of the old domains to include seven heads and ten horns, as prophecy has portrayed them? Nebuchadnezzar saw the golden-headed image **standing**, not moving about. Dan. 2:31. Daniel saw it rise from the sea, but it formed

into one where its parts existed. Perhaps Daniel has even given the clue as to the nature of the heads and horns—seven heads and ten horns. The ram had two horns and the goat had one horn. Some heads had one horn and others were two-horned heads. That is, some of these kingdoms which are designated are single-headed kingdoms, and some are dual kingdoms. Three dual and four single kingdoms would make seven heads and ten horns. The bear could be classed as the dual kingdom. Israel, the slain head, is also a dual kingdom. Egypt and Ethiopia are often associated. Isaiah mentions ten nations in declaring the burdens or judgments of God upon them. It is not difficult to find four which are single nations. Men have become intrigued with the idea of world empires, but these have so often failed, and none of them are literally successors of the Babylonish image nor of the beast visions of Daniel.

Israel is involved in the rise of the beast from the sea, because God's plan is for Israel in fulfilling His promises to both Abraham and David. But it is not for a godless Israel that He is concerned. Let us not lose sight of the 144,000 who were sealed and who are with the Lamb during all of these visions. The Lamb is caring for His people, and His care includes all saints, as well as the 144,000 sealed Israelites.

The crowned horns had one mouth that spoke the blasphemies of all the heads, and the power of the beast came from the dragon. This is the Antichrist who through the beast opposes God and Christ and all the saints. The beast is not all of the world which wonders at the beast, but the power of the beast influences all of the world.

#### The False Prophet

Another beast arises from the earth and has the same power as the first beast and the same character, although it had the appearance of a lamb, having two horns. This beast is called the false prophet, and is the witness of the first beast. Here is a suggestion of the false kingdom of Israel among the nations which oppose Christ and His kingdom. The extremes to which this effort will go is shown in the nature of the power which is exercised

over the nations of the world. It is a blasphemous deception forced upon men under the penalty of death. But it is no deception for the saints. The Lord revealed to John that the deceiver bears the name of a man whose number is given as 666.

Both the manifestation of the beast and the false prophet are in preparation for the final conflict in which all of the world and Satanic powers will be overthrown. The Lord waits patiently while these powers of darkness are pitted against Him and His saints. He need not hurry, and the delay of His progress is only an opportunity to gather more souls out of the world. He is long-suffering, not willing that any should perish, but that all should come to repentance. The time allotted to the beast and false prophet corresponds to the time of the secreting of the two women, three and a half years.

#### Culminating Events

Through the rise of the beast and the false prophet, the power of the dragon will be forced upon the world, but not without the counter authority of the Lord. In Rev. 14 is seen the part which the Lord enacts while the power of the dragon is manifested in the world. The challengers, the 144,000, are brought with the Lamb to stand on Mount Zion, and their song of triumph is heard—a song which no others can sing. This triumph is followed by the messenger of God, who has the everlasting Gospel to preach to all the nations of the earth, and men are called to worship God.

Besides this, God sends an angel to declare His judgment against all who honor the beast by receiving his mark. Rev. 14:8-11. But there seem to be many who are destroyed by the power of the dragon, for the death of saints at this time is declared to be a blessed event. Rev. 14:12, 13.

The nature of this terrible conflict between the powers of the dragon and the Lamb may be contemplated by two events which follow—the harvest of souls by the Son of man. Rev. 14:14-16. This was a bloodless reaping of souls that were gathered unto the Lord. The second reaping was the judgment of the wrath of God upon these who had given honor to the beast, and their blood flowed from the wine press of the wrath of God. Rev. 14:17-20.

**The sending forth of the last plagues.** It seems that the power of the dragon was limited to his activities through the nations to forbid men certain liberties and to kill them for their rebellion against him. But God's powers were unlimited and are progressive.

The tabernacle of God in heaven was opened. From the most holy place where God dwelt in the midst of His people and where the covenants of God were kept unto their fulfillment, the seven angels received their vials full of the seven last plagues. The



purpose of the opening of the Temple was declared earlier. Rev. 11:15-19. It was the time for the triumph of the great Intercessor, the great High Priest, who was to possess all that God had promised to Him. As the altars had responded with judgments of fire against the earth, so the most holy place and the Temple of the tabernacle of the testimony would reply to the many petitions that had been brought into it by the High Priest only, and would send forth its judgments upon the earth and upon all the powers of Satan whose last holds on the earth were to be broken.

The first plague was sent directly upon the servants of the beast who had received his mark. Rev. 16:2. The second was blood and death in the sea; the third was a plague of blood in rivers and fountains against those who had killed His prophets and saints. The fourth plague was the heat of the sun, and men blasphemed the name of God. The fifth plague was upon the seat of the beast, a plague of darkness and pain. This was a plague on men in the kingdom of the beast, for they suffered pain and blasphemed God but repented not.

The sixth vial poured out on the River Euphrates afforded an open challenge to the beast and the nations under him. The way was opened for the kings of the east and the kings of the earth to come into conflict with God Almighty. But the coming of the Lord would be sudden. Rev. 19:11. There has been no great controversy regarding the place of the battle of Armageddon. Nor has there been any great doubt concerning the possibility of such a great battle. Men have considered it a battle between nations for the conquest of a principle of righteousness. But this battle, ordered and provided for by the Lord, is the great conflict between the powers of Satan and his world kingdoms against the Lord Jesus Christ who will be King of kings and Lord of lords. He revealed Himself to John as sitting on the cloud and reaping the harvest of the earth (Rev. 14:16), and as standing on Mount Zion with the 144,000, and not as yet coming with power and great glory. The invisible presence of the Lord is just as real as His visible presence. At the sounding of the seventh trumpet, the final scenes of the earth's judgment begin, the first part being the dividing of the great city into three parts by the earthquake, the fall of the cities of the nations, and the disappearing of mountains and islands. Men cursed God for the plague of great hail which smote the earth. But this was a part of the judgment of the great whore, Babylon.

**The Judgment of Babylon.** There can be little doubt as to the identity of the great city that was divided by the earthquake which is here associated with great Babylon. Rev. 16:19. Jerusalem had been called "Sodom and Egypt, where also our Lord was crucified" (Rev. 11:8). She is also fittingly called Babylon. Jesus had foretold the destruction of the Temple and had foretold the destruction of the city. Jerusalem is not essential to the kingdom of the Lord. Ezekiel has the Holy City and the Temple located in the midst of the tribes, although in the section of Judah. Ezek. 48:8-20. The title of

harlot is not a new one for Israel. See Hosea, chapters 1-3.

The woman sitting on the scarlet-colored beast is called Babylon, the mother of harlots. It is her great name. She says, "I sit a queen, and am no widow" (Rev. 18:7). But she has no husband, committing fornication with the kings of the earth. Rev. 18:9. This is the great sin of the land of Israel. Jerusalem has never been won away from her worldly aspirations. Herod, the king, was in league with the powers of Rome for his own advancement. The leaders of Israel in the days of the Lord sought the honor of men rather than the honor of God.

The beast on which the woman sat came up from the bottomless pit and shall go into perdition. This beast has seven heads and ten horns, but the horns are uncrowned, unlike the former beast. It is evident that the scarlet beast is a contemporary of the great beast of the dragon. But it is a spiritual affinity, coming from the abyss and not from land or sea. But the woman "sits upon many waters." She is the joy of the kings of the earth and the wonder of those whose names are not written in the Lamb's book of life. See Rev. 17:1, 8. She was admired by John when he saw the vision. Rev. 17:6, 7. The glory of Israel was exceedingly great, but she gave it to the nations and kings instead of to God.

The seven heads of this new beast are seven mountains, and it is said that there are seven kings. The mountains, therefore, are kingdoms instead of hills. Jerusalem is situated on seven hills. The hills need not be either Rome or Moscow which have seven hills. The paramours of Jerusalem were the kings of her time and can be the same group of nations which now comprise the territory of the old kingdoms of Israel's harlotry. Israel's ascendancy as the revived head of the beast will be at the sacrifice of her faithfulness to her God and the faith of the Lamb. Thus will she sit and be admired and rule over those nations until her very courtiers will despise and destroy her. Rev. 17:16-18. In John's time five kings were fallen; one is and one shall continue for a short time. The beast is the eighth, but the ten horns are ten kings that shall come for a brief time, whose power God shall give to the beast that he may finish the destruction of the great harlot according to the will of God.

The lament of the kings of the earth over the destruction of the wonderful woman is one whole chapter of the Revelation. The world wonders at the restoration of Israel in our day. They will lament when her glory is again dissipated, never to rise. Another woman shall take her place—the wife of the Lamb.

One must not lose sight of the fact that the two beasts were somewhat contemporaneous. The destruction of the great city, Babylon, was a part of the history of the woman on the beast. The great city had been broken into three parts, but the final destruction was wrought, for God had no further use for the city that had so often gone astray from Him. Destroyed by the earthquake, shaken and broken, the great

Babylon was thrown down like a millstone cast into the sea. "In her was found the blood of prophets, and of saints" (Rev. 18:24). No city was more guilty of the blood of God's servants than Jerusalem, who also killed the Son of God. No wonder the city was destroyed forever.

**The Final Conquest.** God first judged those that had known His will. Jerusalem was judged, but the beast which arose from the sea and the kings of the earth under the blasphemous leadership of the dragon remained to contest the authority of the Lamb and His saints. These all were gathered to the battlefield of Armageddon against the saints of God. The conflict in the air was already decided against the dragon and his angels. The kings of the earth were to fight against the saints and those who would not receive the mark of the beast.

The rejoicing in heaven came from "much people in heaven," and from the "four and twenty elders and the four beasts [who] fell down and worshipped God that sat on the throne." The proclamation was made by the great multitude in heaven that the marriage of the Lamb had come and His wife had made herself ready. "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9). This was the hour for which the four beasts and the elders had given thanks, being redeemed from the earth, made kings and priests unto God, and that they shall reign on the earth. Rev. 5:8-10.

The Lamb that had taken the book from the hand of God and had begun to open the seals was now able to see the conclusion of His great work in the overthrow of the armies of the world. It was not as a Lamb that the Lord came forth to this conflict. As the Conqueror who went forth conquering and to conquer (Rev. 6:2) upon a white horse, with many crowns instead of one, the Faithful and True came to judge and to make war. His vesture was that of the conqueror, dipped in blood. His name—The Word of God. There is no mistaking His identity. But His coming is not with saints. He is followed by the armies of heaven; He is Lord of Hosts. His armies are clothed in fine linen which is here not called the righteousness of saints. The Lord's sharp sword is used to smite the nations, and He shall rule them with a rod of iron. Not all will be slain with His sword, for those who are left shall be ruled over with the rod of iron.

**The Battle.** The Lord and the armies of heaven engage in the conflict which ends with the destruction of the armies of the earth. Rev. 19:17-19. The beast, the kings of the earth and their armies gathered together to make war against Him that sat on the horse and His army. This could not have been a universal and final destruction of the race of men. It was the destruction of those who had been brought against the Lord from the East, whom the beast had deceived into this conflict. The Lord had prepared the way for them. Their destruction was accomplished because of their allegiance to the dragon and the beast. They were destroyed by the sword proceeding out of the mouth of the Lord.

(Continued on page 23)



# EDUCATIONAL

## The Commission Meets at Orrville

By John L. Horst

This article is written to help to keep our readers informed concerning the work of one of our church-wide organizations that is performing an increasingly wider service to our home congregations.

The Mennonite Commission for Christian Education and Young People's Work was brought into being at the regular biennial meeting of General Conference at Turner, Oregon, August 25-27, 1937. It was a merger of a number of separate General Conference committees having to do with the main teaching agencies in our congregations, such as Sunday schools, young people's Bible meetings, summer Bible schools, plus the committee dealing with young people's problems, which had sponsored young people's institutes.

The new organization took up these large and important tasks and organized to take care of them through the appointment of a general or field secretary and of divisional secretaries in charge of the different phases of the work. A Curriculum Committee of five was also appointed to care for the planning of study courses in the various teaching fields. The constitution provided that the Commission should consist of twelve members, ten of whom are to be elected by General Conference and two chosen by the Commission, subject to the approval of General Conference or its Executive Committee.

During the course of the twelve years of its existence the Commission has taken care of its business almost wholly through semi-annual meetings which have been held at such widely varied geographical locations as Harrisonburg, Va., Kitchener, Ont., Chicago, Ill., Kansas City, Kans., and Hubbard, Oreg. Nearly every other year at its fall meeting the Commission has been inviting representatives from the various district workers' conference organizations to meet with it in regular sessions, so that the officers and key men of our teaching agencies may become informed concerning and keep in touch with its work.

As time has gone on new areas of work have been assigned to the Commission. From the beginning its work has been correlated in some areas with that of our publishing and mission interests. Later home interests, junior activities, and music were added to the scope of work of the Commission, so that now there are divisional secretaries for the lines of work as below outlined together with the present personnel:

Sunday School—J. J. Hostetler, Canton, Ohio.

Young People's Activities—Paul Erb, Scottdale, Pa., Richard Detweiler, Souderton, Pa.

Junior Activities—Stanley Shenk, West Liberty, Ohio.

Young People's Bible Meeting—Roy Koch, St. Jacobs, Ont.

Summer Bible School—C. F. Yake, Scottdale, Pa.

Weekday Bible School—Noah G. Good, Lancaster, Pa.

Church Music, John Duerksen—Hesston, Kans.

Missionary Education—J. D. Graber, Elkhart, Ind.

Christian Workers' Training—Paul Roth, Masontown, Pa.

Home Interests—George R. Brunk, Denbigh, Va.

This fall the Commission met at Orrville, Ohio, October 28, 29. The five sessions of the meeting were held in the handsome new church building, dedicated June 19, 1949. Bro. I. W. Royer, pastor, Harold Bauman, assistant pastor, and P. E. Baumgartner, deacon, comprise the ministerial body of this active congregation of about 225 members. Present at the meeting were the following members

of the Commission: John R. Mumaw, chairman; Chester K. Lehman, vice-chairman; A. J. Metzler, secretary-treasurer; Nelson E. Kauffman, field secretary; John L. Horst, Scottdale, Pa.; Roy S. Koch, St. Jacobs, Ont.; J. J. Hostetler, Canton, Ohio; Noah G. Good, Lancaster, Pa.; George R. Brunk, Denbigh, Va.; Richard C. Detweiler, Souderton, Pa.; Stanley C. Shenk, West Liberty, Ohio. The only member absent was Paul Mininger, Goshen, Ind. Present by reason of their positions as divisional secretaries were C. F. Yake, Scottdale, Pa.; Paul M. Roth, Masontown, Pa.; J. D. Graber, Elkhart, Ind.; Russell Krabill, Goshen, Ind., former secretary of junior activities; and Ellrose D. Zook, Scottdale, Pa., Commission representative on the Publishing House staff. Others present at some of the sessions were the home ministers and the following members of the Executive Committee of the Ohio Christian Workers' Conference: Wyse Graber, Stryker, Ohio; Loren S. King, West Liberty, Ohio; D. Walter Miller, Wooster, Ohio; Daniel Johns, Conneaut Lake, Pa.; Ira Amstutz, Orrville, Ohio.

The meeting opened at 9 o'clock A.M., Friday, October 28, with a devotional period led by the chairman. The theme, which was submitted for open discussion, was "How We Approach God in Worship," as found in the Book of Hebrews. Then followed a period of prayer. This was typical of the time taken out at the beginning of each session for Scripture meditation and prayer. The agenda called for the usual reading of the minutes of the previous meeting and reports from the officers, divisional secretaries and committees. The business largely grew out of these reports.

As usual the key reports of the meeting were those of the chairman and field secretary. In these the activities of the past six months are reviewed and the work to be done in the future is pointed out. Bro. Mumaw's chairman's report called attention more particular-



The Commission Group at Orrville. How Many of Them Can You Identify? All the Names are Given in the Article.



ly to things that needed to be acted upon at this meeting, such as certain resignations of personnel; Bro. Kauffman's field secretary's report gave a review of his activities, called attention to work in progress, and then gave a number of specific recommendations.

A review of the minutes of the meeting shows some significant actions that should be of interest to all Christian workers and all persons who like to keep in touch with the work of our church-wide organizations. The spring meeting of the Commission had adopted "Vitalizing Our Teaching" as the main emphasis for 1950. Actions were taken at the Orrville meeting to support this emphasis by publishing appropriate articles in the "Gospel Herald"; and by the preparation and distribution of an eight-page circular, emphasizing the Holy Spirit as the dynamic in teaching, challenging Sunday-school teachers to deeper spirituality and better preparation, presenting the new Sunday-school materials and their objectives, and encouraging the vitalizing of our teaching through better organization. In line with this idea the Commission adopted as its slogan for 1950 this Scriptural statement: "And they shall be all taught of God" (John 6:45).

Other actions having to do with the publication of special material were: that a devotional booklet designed for family worship be published quarterly and that the Curriculum Committee direct the preparation of material; that the study book by John C. Wenger, "The Doctrines of the Mennonites," soon to be off the press, be widely promoted through Christian workers' classes; that a popular booklet on the Mennonite Church, designed especially for young people, be prepared in the near future and that it be adapted both for reading and class work; that a new Sunday-school class record book, a secretary's book, and offering envelopes be published; that a leaflet on the promotion of Sunday-school libraries be prepared and distributed to Sunday-school workers; that the preparation of a twelve-lesson course in missionary education on the principles and aims of missionary education be encouraged; that the Christian Workers' training booklet be revised; and that the matter of a Weekday Bible School booklet be referred to the Curriculum Committee.

Other promotional items approved were the preparation and distribution of a Sunday-school superintendent's kit including appropriate items; a kit to be used in the study of Japan in mission classes, and a kit of sample Weekday Bible School materials.

Of outstanding interest was the report on the new and revised Sunday-school materials, known as the "Herald Uniform Sunday School Series," to be ready for use by October, 1950. The plans for this series include a revamping of the primary and junior pupils' and teachers' quarterlies, the addition of a youth quarterly, and the merging of all teachers' quarterlies above the junior into a monthly "Herald Teacher," having intermediate, youth, and adult sections and promotional articles. Stanley C. Shenk is the editor of the youth quarterly and Paul M. Lederach edits the "Herald Teacher." A trial issue, covering the first month of 1950, of these new

quarterlies is to be used in about forty schools for evaluation purposes.

A few important actions were taken in connection with the report of the Secretary of Home Interests. Earlier in the session approval was given to making the major emphasis for 1951 "Building Christian Homes." To implement that action authorization was given for a representative of the Commission to contact each of our district conferences in the interests of the home, keeping in mind particularly the need of a home counseling service. It was also moved and passed that we designate Mother's Day as Home Sunday and that the Home Interests division of the Commission sponsor this annually through our church periodicals.

Other significant items had to do with some changes in the reorganization of the Commission's officers, secretaries, and committees. Most of the officers and secretaries were re-

elected, but the resignation of the Field Secretary necessitated some action, and the matter was put into the hands of the Executive Committee to secure someone to fill this position. Since the meeting the Executive Committee has appointed Roy Koch, St. Jacobs, Ont., to fill this place. Due to the resignation of Russell Krabill as Secretary of Junior Activities Stanley C. Shenk was elected to this position. Since the secretaryship of Church Music was created John Duerksen was chosen to fill this place. The new Curriculum Committee is composed of Paul Mininger, John R. Mumaw, C. F. Yake, Paul Lederach, and the Field Secretary.

This condensed account of the Orrville meeting is a sample of the work the Commission is doing. May it help you to get a clearer view of its activities and to pray more effectually for those who carry these responsibilities. Scottsdale, Pa.

## La Junta Mennonite School of Nursing

*By Maude Swartzendruber*

The first of a series of articles on one of our distinctive Mennonite educational institutions.

Why did the Mennonite Church enter such a specialized field as nursing education, and at such an early date when nursing in America was hardly more than a few decades old? At that time nursing was considered by most people to be a work for only the lower class of women.

In reviewing the history of the founding of our School of Nursing we are made to realize that those early pioneers were men of great vision, courage, and perseverance. They saw not only the present need of supplying trained help to care for the ill, but they looked into the future and saw the great need of the world for skilled Christian nurses who would consecrate their talents to the Lord and the church. And in spite of disinterested and possibly hostile attitudes of the church as a whole, these men and women persevered and

struggled until they had established an institution that has developed and expanded until at the present time it is considered a strong, highly accredited school in the state of Colorado. Gradually the attitude of church leaders and our Mennonite parents has changed until today they, too, have caught the vision of what our young women can do if they have had good Christian training in the home and in the church.

Records show that the first definite step taken toward the establishing of a school for the training of nurses was in the spring of 1911, when the local board of the Mennonite Sanitarium near La Junta instructed Dr. A. S. Brunk, who was the physician in charge of the Sanitarium, to make investigations as to what would be involved in such a procedure. In February of 1912, Bro. J. M. Hershey and



The Original Mennonite Sanitarium, Near La Junta, Colorado,  
Where the Mennonite School of Nursing Originated



Dr. Brunk were authorized to write an article for the Gospel Herald explaining to the church the great need of a training school.

Dr. Brunk was appointed in November, 1913, to consult with the State Board of Nurse Examiners as to the state requirements for a school. In February, 1914, a resolution was passed by the board outlining the regulations to be met by students applying for entrance into the school. These minutes are recorded on October 7, 1914: "It was moved that the Nurses Training School be organized." Thus was the beginning of the Mennonite Hospital and Sanitarium School of Nursing, and great must have been the joy of those who had been praying and laboring toward such an occasion. These were the words of Bro. J. M. Hershey, Superintendent of the Sanitarium at that time: "The much talked of Nurses' Training School has been started at last in a very small way. This is a very small infant I am showing you, but with proper care it will grow to be strong and robust and will be an honor and glory to God."

The administration of the nursing school was under the General Board of Missions and Charities from its beginning until this year of 1949. It was more directly controlled by a local board composed of local Mennonite brethren.

In 1938 a Nursing School Committee was organized whose function was that of an "Advisory Council responsible for the development of the school as an educational institution." Members of this committee were representatives from the hospital governing board, the field of general education, the alumnae association, and the school faculty, plus the hospital superintendent, and superintendent of nurses. After a few years the personnel of this committee was revised to include a representative of the community and the field of public health instead of members of the school faculty. This revised School Committee met regularly every quarter from 1943 until it was discontinued in 1946. The members were Paul Hershey; Mrs. Ruth Ebersole, R.N., chairman; Myron Lapp; Joe Shank; Faye Gibb, R.N.; A. H. Erb; and Maude Swartzendruber, secretary. It was with a feeling of regret that the activities of this group were concluded. The faculty of the school felt that much had been accomplished through its efforts.

After several years of study and debate, the administration of the school was changed from being directly controlled by the Hospital Board of Directors to a School Board of Control composed of representatives of the church at large. This was done at the continued insistence of the Colorado State Board of Nurse Examiners. The name of the school was then changed from Mennonite Hospital School of Nursing to La Junta Mennonite School of Nursing. The general function of this Board of Control was "to promote the realization of the purpose of the school." The personnel of the board during its three years of activity was J. D. Graber, chairman; Esther Hodel, M.D.; Carl Kreider; E. M. Yost; A. C. Gingerich; Esther Widmer, R.N.; A. H. Erb; and Maude Swartzendruber, R.N. Many were the accomplishments of this

group. The school was steered through a difficult and changing period of time, and we owe much to the capable leadership of this board. Beginning about 1947, there was some discussion and thought of transferring the general control of the school to the Mennonite Board of Education. Considerable study and deliberation were given to this problem, with the result that at the annual meeting of the Mennonite Board of Missions and Charities in 1949 it was unanimously voted to turn over the school to the Board of Education. The Board of Education in turn unanimously voted to accept the responsibility for general administration of the school. Thus the La Junta Mennonite School of Nursing is now officially controlled by the Mennonite Board of Education and is being administered as are its other educational institutions.

#### Organization

Since at its beginning and until more recently the school was an integral part of the Mennonite hospital, it is necessary to include under the history of organization the officers of the hospital in addition to those of the school. Bro. J. M. Hershey was superintendent of the hospital at the time of the founding of the school. The following year Bro. Allen H. Erb was appointed to that office by the Board of Missions and Charities, and he continues to fill this position at the present time. Because of the increasing duties and responsibilities of the superintendent, the board felt that there should be an assistant to the superintendent; so in the spring of 1945 Bro. Wesley Jantz was appointed to this position. He very capably filled this place until the fall of 1949 when he was transferred to Greensburg, Kansas, to be superintendent of the Kiowa County Hospital which is being operated by the Mennonite Board of Missions and Charities. The vacancy left by Bro. Jantz was filled by the appointment of Brother W. J. Dye.

Sister Elizabeth Bergy was the nurse in charge at the sanitarium in 1915 when the



Lydia Heatwole, One of the First School of Nursing Graduates, Who Served as Superintendent of Nurses for About Twenty-four Years

first students arrived. A few months later Sister Emma Eby, now Mrs. Dr. Hershey of Chicago, returned to the sanitarium and took up the responsibility of nurse in charge. To her probably belongs the title of the first Director of the School, then called Superintendent of Nurses. Sister Lydia Heatwole was one of the first three students to graduate from the school in 1918. Following a short period of special preparation, Sister Heatwole was appointed to the position of Superintendent of Nurses, which place she held until her death in 1932. To her the school owes a great debt. She lived a devoted Christian life. She laid the foundation for true Christian principles of nursing care which has continued to be recognized as a peculiar characteristic of the teaching in this school of nursing.

After Sister Heatwole's death, Sister Ma-linda Leichty, R.N., a graduate of the school, filled the position of Director of the School and Nursing Service until in the fall of 1933 when Sister Selena Gamber, R.N., a returned missionary from South America, was appointed to temporarily fill this place. Sister Gamber felt the call to the mission field too strongly not to heed, so in the spring of 1937 she returned to her former work and Mary K. Frey, R.N., a graduate of this school, was appointed to fill this vacancy. Nora Miller, R.N., also a graduate of the school, was appointed to the position of Director of School and Nursing Service, for the period of 1940-1943. In the fall of 1943 the duties of this office were assumed by Maude Egli Swartzendruber, a graduate of the school, who was appointed to that position. No changes of administration have been made to date.

La Junta, Colo.

#### THOUGHTFUL SENTENCES ON FRIENDSHIP

1. An old friend is worth two new ones.
2. Friendship is the most sacred of all worldly bonds.
3. Life is to be fortified by many friendships.
4. The first "law of friendship" is sincerity, and he who violates this law will soon find himself destitute of what he so erringly seeks to gain.
5. There is true enjoyment in that friendship which has its source in the innocence and uprightness of a true heart.
6. Friendship can never suffer so much by any other kind of wrong as by that of causeless suspicion.
7. A true friend improves us by pointing out our faults.
8. A true friend is a sheltering tree, a ready haven in time of need.
9. Friendship calls upon us to share to the limit for the good of our friends; but let it be for the good.
10. Aristotle said, "Friendship is one soul in two bodies." —Selected.



# Book Reviews

*That Men May See*, Walter D. Kallenbach; Northland Publishing House; 1940; 188 pp.; \$1.00.

Dr. Kallenbach is said to have a remarkable ministry as evangelist and author. His influence is the greater on account of a physical handicap. He was accidentally shot and totally blinded. Later he was marvelously converted. In spite of his blindness he completed a four-year university course in two and one-half years. He studied in two theological seminaries. He knows the entire New Testament from memory.

With such a background, it is but natural that the author of this book values his spiritual sight above all else. In his foreword he says, "What is physical blindness and all the other tragedies of life when you have seen Christ? His avowed purpose in writing the book is to help dispel the darkness in the souls of other men and open their eyes to the Light of the World, Christ Jesus.

The first chapter does not impress the reviewer as the best approach to the accomplishment of such a purpose. It is entitled, "The Possibilities of a Positive Personality." In the initial reading, this chapter seems better suited to a work on psychoanalysis. Upon further consideration, however, it appears likely that the author chooses this popular approach in order to gain and hold the interest of students and others so that he may lead them into the deeper spiritual truths of the later chapters.

It is clear that the author is doctrinally sound, but, unfortunately, some of his terms are misleading in the earlier chapters.

Chapter three on "Silhouettes of Faith," does not contribute much to the whole purpose of bringing light to darkened souls. This chapter presents several letters. The first is said to have been written by Claudia, wife of Pontius Pilate. The other letters were written by a modern young wife after professing to turn from her sinful life. Her testimony does not sound clear-cut and convincing. The book would be stronger and more unified if chapters one and three had been omitted.

Other chapters on "The Power of Prayer," "Dynamic Faith," "Pictures That Speak," and "Folly and Wisdom," contain much sound doctrine and advice.

The best chapter is the one entitled, "Sins Against the Holy Spirit." This is well outlined and the treatment is thorough and clear. If all of the chapters were on the same plane as this one, the book could have unqualified approval.

The style is free, easy, and conversational. Some apt illustrations are used. A few of these are incidents which occurred during wartime, but the subject of war is not mentioned in a commendatory way.

The paper is good and the type is clear. Any young person or adult will find the approved chapters of this book strengthening and helpful.

—Frances E. Burkey.

## THE UNIVERSAL GOSPEL

(Continued from page 17)

on Him and later became ardent exponents of the universal Gospel message.

Just so, the world as a universe of men and women (souls in need of salvation), will reject Christ. But thanks to our God and Father, many, yes millions, have obeyed the call and have allowed Him entrance into their hearts. Read Romans 1, and see the world's condition. They knew not God and glorified Him not, so God gave them up to uncleanness, vile affections, and a reprobate mind. As a world, we shall never find it entirely saved and prepared for eternity. Just so as the Gospel is universal in its scope, the denial

of this Gospel will continue to be universal in its scope.

In no way does this do away with our Lord's power to save unto the uttermost. Heb. 7:25. His command to you and to me is to bear this message of redemption to the uttermost parts of the world. Matt. 28:18-20; Acts 1:8. "God . . . hath given to us the ministry of reconciliation; . . . God . . . hath committed unto us the word of reconciliation" (II Cor. 5:18, 19), so that this **universal task** of bearing the **universal message** to the **whole universe** makes it possible that those who hear the Word may have faith to "call upon the name of the Lord" (Rom. 10:13), and that by calling they might be saved for time and for eternity. Amen.

Pulguillas, Puerto Rico.

## OLD RESOLVES FOR NEW YEAR

(Continued from page 7)

their designed effect through the subtle attempts to discount their meaning. Recently, a very able man, writing in a magazine read by many and accepted as fundamental, made this statement: "Our behavior does not affect our title to heaven as children of God, but it does affect our enjoyment of salvation." Today there seems little conviction among the unsaved and a careless and worldly tendency among Christians. After drinking at such fountains, one need not be surprised at the consequence. David had no such understanding of spiritual relations. A safe position was only possible as he had respect unto the statutes of God continually. "Remember Lot's wife." The crown of life is only laid up for those who have "kept the faith."

Pottstown, Pa.

## HER MOST WONDERFUL DAY

(Continued from page 2)

Evangelistic meetings would begin at the church that night, and no doubt the prayers of God's people had helped to bring David to a decision before even a sermon was preached or an invitation given. The mother instinct bade Maggie to speak for her child as she had always done before; perhaps she should tell the evangelist all about it and help David explain his experience to Brother Yoder. But, no, she had cast him on the Holy Spirit for guidance, and she would give God a chance to prompt her child. David himself was anxious to tell that God had forgiven his sins and wondered if he would be given a chance to do so.

"I am sure you will have the opportunity," replied his mother, "but you must say whatever you feel God wants you to say. Tell in your own words what God has done for you; you know testimonies are not made-up speeches."

At church during testimony meeting she could feel David's eyes on her face wonderingly, but she made herself look straight ahead at the preacher. Finally he nudged her, "Mother, shall I do it now?"

"If you feel like it; do just as you think best."

He waited a little then got up and gave his testimony very clearly in his own words.

Since that time Maggie has been convinced over and over again that David's conversion was real by the effects in his life. He is still a child, and all boy, and at times she does wonder, "Now, whatever made him do a thing like that?" Yet it is evident that he does love the Lord and wants to please Him.

## CHRISTIAN DOCTRINE

(Continued from page 19)

The beast and the false prophet were cast alive into the lake of fire burning with brimstone. This character, impersonating the kingdoms of the earth associated with the beast, was not the nations but the mouth of the nations, speaking for the dragon. The false prophet was one who served the beast and received power from the dragon. These two beings, whose number and name were those of a man, suffered the torment of the eternal lake of fire. This was not the bottomless pit.

The dragon was taken and chained by an angel whom God sent from heaven. His identity is made known—the dragon, that old serpent, the devil and Satan. He was cast into the bottomless pit and shut up and sealed, bound for a thousand years that he should not during that time deceive the nations as he had done. The fall of Babylon was a great occasion for the rejoicing of saints in heaven. The binding of the dragon was a part of that joy. The victory of the Lamb over the nations was a time of great anticipation. Even Isaiah, who tells of the suffering Saviour who bore our sins, tells of the conquests of the Lord over His enemies, with garments dyed red. Isa. 63:1-6.

But the conquests of the Lord were for the purpose of taking His place as King of kings and Lord of lords. Rev. 19:16. It is evident that the saints are present with Christ after this conquest and binding of Satan. John said, "I saw thrones, and they that sat upon them . . . I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God" (Rev. 20:4). "They lived and reigned with Christ a thousand years."

In order to establish this reign of the saints with Christ, the very event which the elders and living creatures expected and waited for—and those elders and living creatures were in heaven when they declared their hope—was the reigning with Christ on the earth. This is not an eternal reign, for it ends after a thousand years with another destruction of men who had lived in those years, if not during the whole period, and who had not proved faithful to the Lord, even when ruled with a rod of iron. The rest of the dead lived not until the thousand years were ended. More dead followed them, for others were consumed by the fire that came down from God. The devil loosed from his prison proves to continue as a deceiver and is then cast into the lake of fire.

The kingdom of Christ on the earth is a temporal kingdom but an essential one. The eternal kingdom is established in a new heaven and a new earth.



# SUNDAY SCHOOL

## Lesson Nuggets of Truth

By Merle Shantz

### THE CHURCH EMPOWERED

Acts 2:1-4, 14-17, 37-41

Lesson for January 8, 1950

**Golden Text.**—Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

**Acts 2:1-4.** In the inauguration of the new we find an echo of the old. When the law was fulfilled in Christ the Old Testament forms did not consequently lose their significance, but rather their meaning and typical purpose now became manifest. The events of the Feast of Pentecost shortly after the ascension illustrate this—Pentecost signified the "Fiftieth" day after the Passover. Indeed it was a kind of supplement to the Passover and was the Jewish Harvest Home, having been a one-day feast when the people brought their freewill offerings to Jehovah. A special feature of this happy festival was the presentation of two loaves made from the first fruits of the harvest. Surely it was more than a coincidence that the first fruits of the Church of the risen Christ should have been made manifest so joyfully that day.

It is worthy of notice how God's time and man's readiness coincided and this was because the small body of believers ardently sought the mind of God. The Feast of Pentecost had been divinely instituted. From the days of Moses it was prescribed. Lev. 23:15-21. It had a typical meaning throughout the old dispensation. However, the spiritually fruitful events associated with the giving of the Holy Spirit upon the small band of unified believers at Jerusalem revealed its ultimate meaning. Co-operate prayer had a part in this.

Now it was seen as more than a feast of ingathering linked with the Hebrew harvest. Since through the giving of the Holy Spirit it was so manifestly related to the events of Christ's redemptive work we must look for a larger meaning, one that embraces living souls rather than harvest sheaves.

Doubtless many people are intrigued by the manifestations accompanying the empowering of the church. Unusual things, things that dazzle the eye and startle the ear, always do attract attention. Whatever God's reason was for the display of the unusual associated with the birthday of the church

there is certainly nothing in the Holy Scriptures to encourage the idea that the events of Pentecost are to be a perpetual pattern. There is no more logical reason for the repetition of Pentecost and its phenomena than for the repetition of the resurrection and its phenomena. Nevertheless, the power of the Risen Christ and of His wondrous Gift is ever currently available to us as believers.

**Acts 2:14-17.** Peter's message assuring the people that the Spirit-filled believers were not drunken, as they supposed, speaks volumes. It shows the impossibility of worldly minded folk correctly evaluating the spiritual experience of Christians. When a worldly person sees anything unusual about followers of Christ he is quick to ascribe some natural reason. A not too flattering charge of today might be neuroticism, or emotionalism, or something similar. Peter disposed of the charge of drunkenness and pointed out that what had taken place was rather a fulfillment of prophecy. The enemies of the Gospel are prone to put the worst construction upon the conduct of Christ's followers. But Peter, filled with the Spirit of God, saw the events of that day in the light of their true Scriptural significance.

**Acts 2:37-41.** How do we know Peter was not himself a deluded enthusiast acting in line with that impetuous judgment which had so often misled him before? We know by the results of his message. God used it mightily in a way He had not used the impetuous but carnal utterances of the previously ill-disciplined Galilean fishermen. Why the change? Was it the result of a new resolution? No, it was rather that impulsive Peter had submitted to the power and discipline of the Holy Spirit.

In submitting himself to God, the Holy Spirit made Peter a vehicle of the truth as it is in Christ crucified, risen, and ascended. God's truth thus presented brings conviction. As a result of Peter's preaching men saw the need of their souls, they also realized that these disciples whom they had formerly despised had the answer to their soul questionings. Out of their need and guilt they cried, "What shall we do?" An honest question is one of the first steps to a saved life. Peter knew the answer and he spoke it forth unhesitatingly in the power of the Spirit.

What a difference when a man is filled with the Spirit! In the shadow of Calvary Peter put his hand to the sword with the intent to hurt and perhaps to kill; now in the illumination of Pentecost he spoke forth

the Word that heals and saves. Which is most potent? The Christian knows Christ's answer, and the closing sentence illustrates the answer, "The same day there were added unto them about three thousand souls."

### FELLOWSHIP IN THE EARLY CHURCH

Acts 2:42-47; 4:31-35

Lesson for January 15, 1950

**Golden Text.**—And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.—Acts 4:32.

**Acts 2:42-47.** Don't you wish you could look into the window of an early Christian church? What would you expect to see? Early church art or interior decorations? Then you would be disappointed, for none had yet developed. Yes, it is possible to see a picture of the apostolic church, but not because some elementary art has been preserved in a miraculous way. God enables us to see the true outlines of the first-century church through His Word. The simple story in Acts gives us the emphases by which the church expressed her life in Jerusalem and by which she extended her testimony. Basic to all was the fearless preaching of Jesus Christ crucified and risen.

Most Utopian schemes, presumably based on the example of the early church, omit the Biblical principles and life which alone would obtain their fulfillment.

How do our congregations square with the apostolic church, in particular with the first church in Jerusalem? Of course, we might dismiss the example of this church because of its later failures but apart from the later defects of its communal life, as revealed in the lives of Ananias and Sapphira, there is much to commend and emulate. Perhaps in doctrine the difference might not seem too marked, but how about its fellowship and its prayer life? To question ourselves too closely might involve us in embarrassing answers. However, regardless as to how we might argue ourselves into believing that there is a similarity of emphasis, what about similarity of results? New Testament results included fears on the part of unbelievers, and on the part of the church, Christian stewardship, the Spirit of praise, and the saving of souls as a daily occurrence. Lest we excuse ourselves by taking refuge behind some dispensational smoke screen, let us check whether God has ever indicated such results are no longer desirable. Let us also ask ourselves whether He is less able to give them now. If not, let us further ask ourselves whether our aims and achievements are superior to these of the early church. The expression of the church's life may vary through the centuries, but surely there must be a basic



identity in life and principle manifesting itself in every age, in the salvation of souls, in the manifestation of Christ's love to the brethren, and in showing before all the spirit of praise. Surely the witness and testimony of the apostolic community was not preserved simply for the sake of supplying future generations with historical information.

**Acts 4:31-35.** The second chapter of Acts ended with a pleasant note, but the reality of the apostles' faith was not to be proved during those days when the early Christian community had favor with all the people. Success is pleasant, good will is desirable, but those who follow Christ must bear His cross. Back of the prayer meeting in our lesson there was a crisis. The success of the apostles from the preaching of Christ had brought upon them the fury of their enemies. Peter and John had not been imprisoned because of some crime they had committed nor because of some indiscretion through weakness of the flesh. Rather it was their Spirit-filled preaching which got them into trouble. They preached through Jesus the resurrection from the dead, and this incurred the wrath of the religious authorities who were Sadducean and hence antisupernatural; in other words, they were the religious modernists of that day. When no just charge could be brought against them they were released with a threat. Sometimes danger throttles faith; then again it frequently intensifies trust in God. With Christians the normal response to danger should not be a lessening of witness, but rather a laying hold upon God for such an infilling that will sweep away every trace of fear and bring boldness in proclaiming the Word. Though the apostolic band was not far removed from Pentecost, their recourse to prayer shows that new crises brought renewed dedications. Their very yieldedness in prayer rewarded them with renewed power from the indwelling Holy Spirit. The results were also similar to those of that glad day when the Comforter came. When the full consciousness of God comes in, man's self-consciousness and fearfulness must go out. Also selfishness is then seen for the gross thing that it is, and in its place comes that blessed exercise of witness and stewardship which is a sure token of a redeemed life. Whatever economic inequalities may have existed amongst the believers these were overshadowed by the mighty realization of their oneness in Christ Jesus. It was a church saved from the love of self and of things, that witnessed so effectively to the saving grace of the Lord Jesus Christ. The Utopian fellowship of the early church was not the result of an ideal or the product of propaganda; it was the consequence of consecrated faith and the product of prayer and the fruit of the Spirit-filled life.

### THE FIRST CHRISTIAN MARTYR

**Acts 6:8-15; 7:54-60**

Lesson for January 22, 1950

**Golden Text.**—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

**Acts 6:8-15.** Pentecost manifested itself in fellowship, stewardship, and witness.

Whether Stephen was himself present at Pentecost we are not told. Nevertheless, it is very probable that he was; certainly he possessed all the authentic characteristics of the original Pentecostal company. It is significant that the English word "martyr" comes from the Greek word translated "witness." Stephen was the first witness to die for his faith in Christ. Many witnesses died for the faith as the years passed; hence the Greek word for witness came to be identified with those who laid down their lives for Christ's sake. It is a testimony to the trail of blood in the history of the church.

This lesson is a reminder of the serious implications of the Spirit-filled life. It is more than enjoying congenial Christian fellowship. As we first meet Stephen we find him called to a position of responsibility and service in ministering to the material needs of the poor Grecian widows. Had he been like many present-day Christians he might have attempted to excuse himself from public witness. He might have said, "That's not my calling. I'll serve God by ministering to the poor. Let the ministers witness to the lost." But there was something within Stephen that impelled him to serve God in a capacity beyond that to which the church had called him. Perhaps the very fact of having been chosen to minister to the poor stimulated him to further service. It may also be that his experiences in extending material aid opened his eyes to those needs which are more basic and eternal. Whatever the motivation he was one of two out of the seven chosen to minister to the poor who felt the irresistible urge of God's Spirit to preach His Word.

A man filled with the Spirit becomes difficult to resist. His enemies, the opponents of the Gospel, unable to match him with truth, attempted to refute him with falsehood. They realized that the triumph of what he proclaimed would mean the defeat of what they stood for and the endangering of their privilege and security. They were successful in having him arraigned before the council. As on many previous and succeeding occasions, it seemed to be a case of

"Right forever on the scaffold  
Wrong forever on the throne."

But Stephen was not intimidated. Why should he be? He knew his cause was just. He knew his God was on the throne, nor was he afraid to die. As he faced the council and gave his witness he did it with the poise of one who knows his cause is just. As he listened to the charge that he had said Jesus would change the customs delivered by Moses, many things must have hurried through his mind. To a people immunized to reality by generations of token obedience to the external of the Hebrew religion, the charge obviously was a terrible one. But to Stephen, who through the new birth had grasped the real relationship of Christ to the law, the charge was pointless. Stephen and his accusers lived in two different worlds. When we remember his face was as the face of an angel as he stood before them, then we know which had contact with the realm of God.

**Acts 7:54-60.** This passage follows Stephen's defense. Defense seems a rather

strange word to use here. It would seem that he was more interested to secure conviction of sins in his hearers than he was to secure acquittal for himself. Courageously he answered the charge of blasphemy by recalling God's merciful dealings with Israel, of His grace to them, and of their obstinacy in accepting His favor. He referred to those who in times past had resisted the Spirit and had persecuted the prophets and then with keen saber thrusts he classed his hearers with the cruelest men of Israel's past. What a man! How could he expect acquittal by infuriating his tribunal? But he wasn't interested in freedom, he was concerned about truth and men's souls.

As might be expected, his defense but increased their hate. But he wasn't looking to sinful rebellious man for approval. Unlike most of us his life was not off-center. He looked to heaven where he saw the glory of God and Jesus standing at the right hand of God. Most of us incline our ears to the passing crowd or to those accounted leaders before we venture an opinion. Consequently we are pathetically ineffectual as witnesses for Christ.

Yet it wasn't simply Stephen's convictions which brought the volley of stones that killed him. It was his courageous witness to his convictions that got him into trouble. The hostile world usually leaves us alone if we nurse our convictions privately and muffle our voice when we confess our faith. But when we challenge the world with the Gospel of Christ, we can expect opposition and perhaps, even in our generation, death. To what end this useless waste of life? Let the cynic who asks this question read the annals of him at whose feet the witnesses of Stephen's death laid their clothes. Perhaps if Stephen had not died, and died as he died, Paul would not have lived—truly lived unto Christ as he lived.

### UNTO ALL MEN

**Acts 10:17-20, 24, 34-43**

Lesson for January 29, 1950

**Golden Text.**—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matthew 28:19, 20.

**Acts 10:17-20.** Peter was a man greatly used of God. Had not God performed wonderful miracles through him? Through him palsied Aeneas had been healed of his eight-year sickness. Through him kindly Dorcas had been restored to life. The possession of such power even as a trust can be dangerous. Its possessor might consequently attribute to himself a mistaken infallibility of judgment. Also its beholders could easily esteem as final the views of one so gifted of God. But even though a man may be used of God to raise the dead this is no necessary token that he has full understanding of God's purposes for the living.

Peter, like many other good men in their time, was handicapped by his background and environment. Though this was greatly



superior to a pagan inheritance, yet it lacked the richness and insight of the full-orbed Christian standard just in process of being revealed by God's Spirit. Had he been better acquainted with Old Testament Scripture and less attached to Jewish tradition he would have entered into the redemptive purposes of God more speedily but

"God moves in a mysterious way  
His wonders to perform."

This time it was through a vision. It came at about the sixth hour, evidently over the period of noon. At the time he was on the flat roof of a house in Joppa, by himself, in meditation and prayer. He was hungry, even spiritual men have physical needs; then appropriately this God-sent trance or waking vision revealed a bountiful supply. He heard a command, "Kill and eat." His Jewish soul revolted at the thought of eating unclean food. But God's assurance and the thrice-repeated vision allayed his scruples somewhat and prepared him for what was to come.

While Peter doubted three men came with an invitation. It sometimes takes the disclosure of events to solve spiritual perplexities. There is no spiritual progress without patience, and faithful obedience.

**Acts 10:24.** This verse records an important part of his spiritual pilgrimage. Behind him in Joppa he left a Jewish host, Simon the tanner. Now he entered Caesarea to accept the hospitality of Gentile Cornelius. This journey of thirty-five miles, made at the behest of God, bore witness to a tremendous expansion of horizons for Christ's sake. There are people in America today who disdain the former provincialism of Peter yet never have crossed the threshold of an alien neighbor for Christ's sake. Many people, including Christians, imagine themselves to have wide horizons, but the manner of their living testifies rather to a pygmy vision that scarcely enables them to see spiritual need across the line fence of the back pasture.

**Acts 10:34-43.** "Then Peter opened his mouth." Thank God for people who open their mouths for the Gospel's sake. When Peter opened his mouth, he spoke God's message. Many who open their mouths, even among those professedly liberal, voice the thoughts of a closed mind. But God had dealt with the apostle. The trance and the experiences that followed quite transformed his thinking. Peter always was sincere, but he was weak and impulsive. After the events of Passion Week and Christ's subsequent dealings with him, including Pentecost, Peter became strong and steady. Yet there was something that lacked within him. Though much used of God his effectiveness in the kingdom of God was limited. It was limited because his thinking was still partly pre-Christian, even though his experience was genuinely evangelical. As Peter received added revelation of God's will, his spiritual horizon widened.

Between the giving of the Great Commission and the events of this lesson was a period of about eight years. During these years many significant things happened in the life of the church. In spite of what took

place, including Pentecost; the early church did not immediately grasp the full intent of Christ's command, "Go . . . and teach all nations."

Victorious Christian living can be temporarily associated with limited horizons. But those who follow on in the life of the Spirit will ultimately realize that the Gospel of Christ recognizes no racial or national frontiers and must be proclaimed "unto all men."

## THE FIRST GENTILE CHURCH

Acts 11:19-26; 13:1-3

Lesson for February 5, 1950

**Golden Text.**—And the disciples were called Christians first in Antioch.—Acts 11:26b.

**Acts 11:19-26.** Two weeks ago we had for our lesson topic: "The First Christian Martyr"; today's lesson concerns "The First Gentile Church." This furnishes us with an excellent illustration of Tertullian's oft-quoted saying: "The blood of the martyrs is the seed of the church." It was the persecution that arose about Stephen which uprooted the believers at Jerusalem and planted the Gospel seed beyond Palestine. Our first reaction is, "What a tragedy!" but on second thought we must say, "What a blessing!" It has often been so, it must sometimes be so, and as far as intent is concerned it must always be so. Did not our Lord Himself say: "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit"? This was pre-eminently true of Christ. It must also be true in principle concerning the believer. Where there is no willingness to die for Christ there is little power to live for Him.

Certainly the scattered disciples did not lose their courage in their flight from Jerusalem. They realized that not only had Christ saved them by His blood to serve Him but in respect to the persecution which freed them to leave Jerusalem they had been spared to witness. Scarcely had they reached Antioch before they preached the Lord Jesus, and it wasn't long before there was a community of Gentile believers established.

Reading our twentieth century methods into first century life we might be inclined to say, "What good missionary strategy!" But there is nothing in the New Testament to suggest that this church, which later became an important missionary center, was planted there by a primitive church brain trust. It is to be recognized that the Holy Spirit did guide the early Christians along trunk roads and into strategic centers. Yet we cannot attribute first century missionary results simply to the employment of some clever method certainly not apart from the operation of the Holy Spirit. More predominant than the method was the message. It is even likely that the church at Antioch, which was a spearhead of Apostolic enterprise among the Gentiles, was a product largely of lay witness. When Christ is magnified results are assured. Those captivated by Him capture others for Him. The results at Antioch called for a leader. What a re-

versal of usual methods particularly of modern methods! Too often we look for outstanding leaders before we expect results. God does use and call out leaders, but fruitful witness need not languish if they aren't seen around every corner.

Tidings of the movement Christ-ward, due to unnamed messengers of the Gospel, led to the church at Jerusalem's sending Barnabas. He went, he preached, and being a man "full of the Holy Ghost and of faith: . . . much people was added unto the Lord." Yet though he was a good man, commissioned by the church, full of the Holy Spirit and signally blessed in his ministry at Antioch, he recognized his limitations. "Then departed Barnabas to Tarsus, for to seek Saul"—Saul his protege in the Gospel—the man for whom he spoke a good word before the dubious apostles. He found Saul and the two ministered at Antioch for a year. The success of the Gospel enterprise there is attested by the simple statement which comprises this week's Golden Text. Whether this name was given in derision or in praise makes little difference. It very obviously was given only to those who believed in the Christ and took His discipleship seriously enough to merit the name. Take it as you will, the name was a badge of honor.

**Acts 13:1-3.** It is really dangerous to take the work of Christ seriously. Five church leaders at Antioch ministered to the Lord and fasted. And what happened? The Holy Spirit uprooted two of them from their promising field. He uprooted the two whom we would probably have judged most indispensable. But no men are indispensable when God wants them elsewhere. At any rate, regardless of local desires and plans, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." The will of God must always take precedence over the plans of men. However, there is no record of local protest but rather of further fasting and prayer.

Is our present-day congregational life impoverished by the neglect of this apostolic practice? Evidently in the New Testament church the leaders set the example.

Very evidently fasting and prayer enabled the church at Antioch to clarify its thinking. Rather than taking a vote they took to their knees. Shutting their eyes to the world they gained the insight that comes from God. Their assent to God's will is stated simply: they "laid their hands on them"; also "they sent them away." Too often the larger ministry of the Word has been hindered by undue consideration for the home base. The church at Antioch saved herself from spiritual dry rot by letting the living water of the Word flow through her to a needy world.

There is no delight like the delight of cleanness. There is no strength like the strength of purity. There is no beauty like the beauty of whiteness. And this cleanness, purity, and beauty come from no spring of earth. Wash Thou me, and I shall be whiter than snow.

—War Cry.



# YOUNG PEOPLE'S MEETING

## Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

With the beginning of the New Year we begin the study of the Holy Spirit. We will have two units of study. Unit I, found in the December issue of the *Monitor*, is begun by the study, "Who Is the Holy Spirit?" for January 1. His personality is unquestionable because we are plainly taught that He has a mind and a feeling and a will in harmony with the divine thought and purpose of God. He is truly God because of the attributes of God which are ascribed to Him. He is given a definite work to do in the world in behalf of mankind and in harmony with the work which Jesus did in behalf of the salvation of sinners.

We will study "How the Spirit Works Among Sinners" and "The Holy Spirit Comforts Me" (or saints). All His service in behalf of saints is a real comfort or help toward their eternal welfare. We will study about "The Holy Spirit Magnifies Christ." These studies will increase our appreciation of the Holy Spirit as a friend to us and in our work in the world and will clarify some of the erroneous views that we may more definitely discern between the false claims of the possession of the Spirit as compared to the true.

We will also begin Unit II in a study about the fruit of the Spirit in the life of those who have received Him. This unit begins with the first topic for January 29 entitled, "The Holy Spirit Prompts Me to Love." Such prompting acquaints the possessor with an experience unknown to the carnal man. It also acquaints the carnal man with the behavior of the Spirit-filled persons so that he is impressed with a genuineness of their profession. February 5 will be a study of another phase of the fruit of the Spirit in which we consider the "Joy in Christian Living." This is an experience inseparable from love and brings a kind of joy that is not possible to be described in words, but which enables the believer to rejoice in the most trying circumstances.

### HOW THE SPIRIT WORKS AMONG SINNERS

John 16:1-11

Topic for January 8

MOTTO

"He will reprove the world."

#### MEDITATIONS ON THE TOPIC

**I. The Spirit Works with Sinners.**—The Holy Spirit has come into the world, since Jesus went away, to perform a work in the world with reference to the great salvation wrought through the sacrifice of the Son. He reproves the world of sin because they believe not on Jesus. John 16:9. Greater than the sin that man commits because of his depravity through the fall is that sin which men commit by refusing to believe in the Redeemer who is their only hope of salvation. The Holy Spirit comes to the rescue and touches the hardened consciences of men and makes them conscious of their hardness of heart and wickedness in refusing the love that brought a means of salvation. This same power wrought with Peter at Pentecost when the hearers of the Word were "pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37). It is the same power of the Spirit which moves men and women so that they see their guilt and are made to seek the way of deliverance from it.

As long as men are not conscious of their own unrighteousness and do not see the righteous character of their Redeemer, they are not able to understand their need of a righteousness that makes them acceptable in God's sight. But when the Holy Spirit begins to work in the heart of the sinner, He illuminates the inner consciousness and reveals the glory of Christ to such a degree that it makes all the righteousness of men to pale into filthiness. Cf. II Cor. 3:18; 4:6. But if man fights against this light of the Holy Spirit, he becomes hardened and is blinded by the wicked spirit of Satan through whom the Gospel is hidden from his conscience.

As the light of God through the Spirit makes the Word of the Gospel effectual by reproofing the sinner of sin and of righteousness, He brings such a feeling of guilt that the individual is conscious of the condemnation in which he stands before God and of the punishment that is due to fall upon him if he rejects the plan of God for his salvation. "Felix trembled" under the reasoning of Paul concerning righteousness and temperance and judgment to come because of the presence of the Spirit in the preaching of Paul. Yet we have no record that Felix ever was saved, for he sinned against opportunity and put off the accepted time.

**II. The Text.**—John 16:1-11.—This passage deals with the discourse of Jesus to the disciples in His last night before He was crucified. He reveals that in His going the new experience of the Comforter will be the portion of the disciples and will work with them in convicting the world and thereby enabling them either to win the sinner or so to enlighten him that he will be responsible for rejecting the light.

#### OUTLINE STUDY

##### I. The Holy Spirit Convicting the World of Sin.

1. Of unbelief (John 16:9).
2. Of the need of repentance (Acts 2:37, 38).
3. Of the only way of salvation (Acts 4:12).

##### II. The Holy Spirit Convicting the World of Righteousness.

1. Christ's acceptance by the Father (John 16:10).
2. The futility of human righteousness (Isa. 64:6).
3. Our righteousness in Christ (I Cor. 1:30).

##### III. The Holy Spirit Convicting the World of Judgment.

1. The prince of this world is judged (John 16:11).
2. Judgment rests upon the sinner (John 3:36).
3. Future Judgment awaits sinners (II Pet. 3:7).

### PERSONAL THOUGHT

Have we appreciated the fact of another Comforter and of the service He renders through the believer toward the lost? Do we live in the highest privilege of our present opportunity through the Spirit?

### SEED THOUGHTS

Where the Holy Spirit's work in the world is distinctly described, it says, "I will send him unto you." The truth seems clearly to be that the Spirit works on the world through the believers to whom He is sent. If we as believers realized the utter dependence of the world upon us for the Spirit's gracious work, would we not be more careful to see that the Spirit found in us an unobstructed channel? How slowly the world comes to know Jesus because of the unfaithfulness of the church! —Torrey.

It is ours to preach the Word and look to the Holy Spirit to produce conviction. Acts 2:4, 37. Oftentimes the reason why we fail to produce conviction is because we are trying to do it ourselves. Let us not forget, on the other hand, that it is through us that the Spirit produces conviction. John 16:7, 8.—Sel.

Thousands of pulpit orators have swayed their audiences as a wind sways standing corn; but in the result, those who were most affected differed nothing from their former selves. An effect of eloquence is sufficient to account for a vast amount of feeling at the moment, but to trace to this a moral power by which a man for his life long overcomes his besetting sins and adorns his name with Christian virtues, is to make sport of human nature. —W. A.

### THE HOLY SPIRIT COMFORTS ME

II Corinthians 1:1-11

Topic for January 15

MOTTO

"He shall give you another Comforter."

#### MEDITATIONS ON THE TOPIC

**I. The Comforter.**—The Paracletos (Gr.) bears the meaning of one standing by or along side of us. We sing,

"Ever present, truest friend,  
Ever near thine aid to lend."

We may think of the Holy Spirit in this way. We have Him dwelling in us. He is in our fellowship, and we are in His fellowship. Nothing in our affairs is too small for His interest. He leads us into an interest in the greatest affairs of the work of Christ. He is a "faithful Guide." John 16:13. What I need to know to discern what is true and right, He gives me light that I can understand. What I need to know about my life work and its details of service, He is ready to help me to know by a clear understanding of the Word or by a guiding impression in harmony with the Word. He makes my spirit discern the difference in the taste of spiritual things compared to carnal things.

He is ready to help us in our infirmities. We need to know what to ask God for. Because of lack of knowledge and far-seeing wisdom, we are at our wit's end in prayer. But if we yield ourselves to the wisdom of God and are submissive to His will, the Holy Spirit will intercede for us according to the will of an all-wise Father.

He gives us strength to meet all our duties. He gives words to speak in season. He gives



power to meet temptation. He enables us to crucify the flesh as well as to do the things that are right.

When we are timid and afraid, He gives us fearlessness and power. When we would give way to hatred and strife, He enables us to meet our opposers with love and kindness. When sorrow or trouble overtakes us, we do not need to fear or be discouraged. He is ready to help us and comfort us so that our sorrows are turned into joy and peace.

**II. The Text.** II Corinthians 1:1-11.—Here Paul calls attention to the comfort he has received of God in time of tribulation. With the same comfort he is used of God to comfort others in their tribulations.

#### OUTLINE STUDY

##### I. The Holy Spirit Comforts Me by His Fellowship.

1. Abiding with me (John 14:16).
2. Giving assurance (Rom. 8:14-16).
3. Being an earnest of future good (Eph. 1:13, 14).

##### II. The Holy Spirit Comforts Me by Leading into the Truth.

1. Guiding into all truth (John 16:13).
2. Giving spiritual wisdom and understanding (Eph. 1:17, 18).
3. Teaching what to say before accusers (Luke 12:12).

##### III. The Holy Spirit Comforts Me by His Constant Help.

1. In weakness (Eph. 3:16).
2. In prayer (Rom. 8:26).
3. In tribulation (II Cor. 1:4).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Word, "Comfort."
2. Why I Need the Holy Spirit.
  - a. Because I am weak without Him.
  - b. Because Christ lives in me through Him.
3. How the Holy Spirit Comforts Me.
  - a. By abiding with me.
  - b. By guiding me in the truth.
  - c. By helping me in prayer.

##### For Seniors

1. The Holy Spirit Giving Strength Through the Word.
2. The Holy Spirit Empowering in Prayer.
3. The Holy Spirit Comforting in Tribulation.

#### PERSONAL THOUGHT

Have we learned to trust in God and to let the Holy Spirit have the right of way in all our doings so that He is our true Comforter?

#### SEED THOUGHTS

This indwelling Spirit is a source of everlasting satisfaction and life. John 4:14,—“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” (From a comparison with John 7:37-39, it is plain that the water here spoken of is the Holy Spirit.) The one who drinks of this water “shall never thirst” or, literally, shall not thirst unto eternity. He has a fountain within. No need now to go outside for satisfaction. He is independent of environment for life and joy. Why then do so many professed Christians feel compelled to run into the world for their satisfaction?—Torrey.

It is thus our privilege in the Spirit's power to get daily, hourly, constant victory over the flesh and over sin. But this victory is not in ourselves, not in any strength of our own. Left to ourselves, deserted of the Spirit of God, we would be helpless as ever. It is still true that in us, that is, in our flesh, dwelleth no good thing. Rom. 7:18. It is all in the Spirit's power. The Spirit's power may be in such fullness that one is not conscious even of the presence of the flesh—it seems dead and gone—but it is only kept in the place of death by the Holy Spirit's power. If we try to take

one step in our own strength, we fail. We must live in the Spirit and walk in the Spirit if we would have the victory. Gal. 5:16, 25.—T.

We must be daily taught by the Spirit to understand the Word. I cannot depend today on the fact that the Spirit taught me yesterday. Each new contact with the Word must be in the power of the Spirit. That the Holy Spirit once illumined our minds to grasp a certain passage is not enough. He must do so each time we confront that passage. Andrew Murray has put the truth well. He says: “Each time you come to the Word in study, in hearing a sermon, or reading a religious book, there ought to be, as distinct as your intercourse with the external means, a definite act of self-abnegation, denying your own wisdom and yielding yourself in faith to the divine Teacher” (“The Spirit of Christ,” p. 221).—Torrey.

### THE HOLY SPIRIT MAGNIFIES CHRIST

Psalm 22:22-31; Matthew 16:13-17

Topic for January 22

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#### MOTTO

“He shall not speak of himself.”

#### MEDITATIONS ON THE TOPIC

**I. Glorifying Christ.**—Salvation through Christ is the grand theme of the Holy Scriptures. And the Holy Scriptures are “given by inspiration of God.” The Spirit has been the instrument who magnifies Christ all through the ages when God through the Spirit gave His Word to the prophets. “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow” (I Pet. 1:10, 11).

And while the Spirit set forth the work of Christ prophetically in the old times, He has continued to work in men to show forth the praises of Christ when He came into the world and after He ascended to glory. It was the Holy Ghost anointing Jesus of Nazareth and manifesting His works of goodness and power as well as directing Him in the sacrifice of His life and quickening His dead body in the resurrection from the dead. It was the Holy Ghost, as we have seen, who was poured out upon the believers at Pentecost and who has come to all who believe on Him since that day, empowering them to be His witness as they live for Him and bear the message of the Gospel to all nations.

“He that believeth on the Son of God hath the witness in himself” (I John 5:10). “The Spirit itself beareth witness with our spirit, that we are the children of God” (Rom. 8:16). The Spirit in us moves us to glorify the Son. The Spirit operates in behalf of the Son, calling attention to His work rather than to the Spirit's own. And when we have the Spirit of God dwelling and working in us, we do not speak so much of the Spirit in us as we do of the Christ who gave Himself for us and made possible the gift of the Spirit to dwell in us and to work through us in behalf of the service of Christ. It may be possible for men to seek to magnify the fact of the baptism of the Holy Ghost above the fact of the redemption of Christ and of His headship of the church until they lose sight of Him and magnify themselves in a so-called baptism of the Holy Ghost. “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God” (I John 4:1, 2). Christ in His exaltation to the right hand of God “hath shed forth

this, which ye now see and hear” (Acts 2:33). Those who truly have received the Spirit are ready to witness to the service and exaltation of Jesus. See Acts 2.

**II. The Text.**—Psalm 22 is a prophecy of Christ. Verses 22-31 speak of the praises of God as spoken by Christ to His brethren. The Spirit of God revealed the work of Christ to David and comforts us in our relation to Christ as brethren.

**Matt. 16:13-17.** When Peter was moved to confess Jesus as the Christ, Jesus declared that it was a revelation other than flesh and blood that had enabled Peter to make the confession. It was the work of the Spirit from the Father who had given insight. Cf. I Cor. 2:10-12.

#### OUTLINE STUDY

##### I. The Holy Spirit in the Life of Christ.

1. Begotten by the Holy Spirit (Luke 1:35).
2. The descent at His baptism (Matt. 3:16, 17).
3. Led by the Spirit (Luke 4:1).
4. Anointed with the Holy Spirit and power (Acts 10:38).
5. Christ offered Himself through the Holy Spirit (Heb. 9:14).

##### II. The Holy Spirit Promised by Christ

1. Christ's promise (John 16:7).
2. Christ coming in the person of the Holy Spirit (John 14:18).
3. The Holy Spirit to reveal the things of Christ (John 16:14).
4. The Holy Spirit to glorify Christ (John 16:14).
5. The Spirit of Christ (Rom. 8:9; I Pet. 1:11).

##### III. The Holy Spirit Glorifying Christ in Evangelism.

1. Giving power to witness to Christ (Acts 1:8).
2. Revealing that Jesus is Lord (I Cor. 12:3).
3. Revealing that Jesus is the Christ (Matt. 16:16, 17).
4. Giving power to the Gospel (I Thess. 1:5).

#### PERSONAL THOUGHT

“Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” As the Spirit magnifies Jesus so do those who are born of the Spirit likewise.

#### SEED THOUGHTS

It is only through the testimony of the Holy Spirit that men ever come to a true knowledge of Christ. Cf. I Cor. 12:3. If you wish men to get a true view of Jesus Christ—such a view of Him that they may believe and be saved—you must seek for them the testimony of the Holy Spirit. Neither your testimony nor even that of the Word alone will effect this, though it is your testimony or that of the Word which the Spirit uses. But unless your testimony and that of the Word is taken up by the Holy Spirit and He Himself testifies, they will not believe. This explains why it is that one so long in darkness concerning Jesus Christ so quickly comes to see the truth when he has surrendered his will to God and seeks light from Him. Cf. John 7:17 and Acts 5:32. It explains also why it is that when you have shown a man the truth about Christ over and over again and he has seen nothing, suddenly it all bursts upon him, and he sees and believes. The Spirit has borne His witness to Christ. It was not merely Peter's words about Christ that convinced the Jews of the truth concerning Christ on the day of Pentecost. It was the Spirit Himself bearing witness. If you wish men to see the truth about Christ, do not depend upon your own powers of expression and persuasion; but cast yourself upon the Holy Spirit and seek for them His testimony, and see to it that they put themselves in a place where the Spirit can testify. This is the cure for both ignorance and skepticism concerning Christ. Cf. John 7:17.—Torrey.



# THE HOLY SPIRIT PROMPTS ME TO LOVE

I Corinthians 13

Topic for January 29

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## MOTTO

"The fruit of the Spirit is love."

## MEDITATIONS ON THE TOPIC

**I. The Love Fruit of the Spirit.**—Fruit is the product of a fruit-bearing plant, naturally speaking. It gives forth the good for which the plant has been created. If it is an evil plant, it gives forth the nature of evil which such a plant produces. In the spiritual realm a man's life produces fruit according to the character of him who produces it. The natural man is depraved and naturally does evil. The fruit of his life cannot be good unless there has been a change, called conversion, by which the Spirit of God has the place of power that produces the works of righteousness in his life.

The Scriptures tell us that "the fruit of the Spirit is love" and a number of other products accompanying love which we shall note at greater length in succeeding lessons. Love is the main ingredient and is essential in all the other characteristics composing spiritual fruit from the Holy Spirit. We may note that the acts of life usually called good and great in the eyes of the flesh may be done without the motive of love and amount to nothing in the sight of God. When acts are done with the motive of love—that is, love coming forth from the work of the Spirit in our hearts—then whatever is done has in it that all-important element which means something of value before God.

True love emanating from the Spirit of God has the marks of the other elements of the Spirit's work, such as longsuffering, kindness, unselfishness, truth, faith, hope, endurance, etc.

Natural human affection is called love and has some of the manifestations in a measure, but it cannot compare with the deep qualities of unselfish sacrifice and unchanging power which characterize the love born of the Spirit of God. This love is godlike in that it moves to a love like the "love of Christ, which passeth knowledge" (Eph. 3:19). Such love goes out in service to others and toward those who are "yet sinners," doing good for evil and sacrificing for the welfare of those who have done evil to us.

**II. The Text.**—I Cor. 13.—This passage describes "the more excellent way" that regards not position or gifts, but the high qualities of a love emanating from God and serving others, upright self-sacrificing devotion.

## OUTLINE STUDY

### I. God the Source of Love.

1. He first loved (I John 4:19).
2. He circumcises our hearts (Deut. 30:6).
3. The Holy Spirit sheds abroad love in our hearts (Rom. 5:5).
4. The Lord directs us into love (II Thess. 3:5).

### II. Love Purifying Our Hearts.

1. Casting out fear (I John 4:18).
2. Overcoming selfishness (I Cor. 10:24).
3. Fixing our hearts on God (Ps. 73:25).
4. Love with pure hearts (I Pet. 1:22).

### III. Love Expressing Itself.

1. In obedience (I John 2:5).
2. In service (Gal. 5:13).
3. In work and labor (Heb. 6:10).
4. To our brethren (Rom. 12:10).
5. To our neighbors (Matt. 19:19).
6. To enemies (Luke 6:35).
7. To all (Gal. 6:10).

## SUGGESTIVE ASSIGNMENTS

### For Juniors

1. Text Word, "Love."
2. Why Christians Love God.
  - a. He loves us.

- b. He answers our prayers.
  - c. The Holy Spirit puts love in our hearts.
3. How We Show Our Love.
    - a. By helping those in need.
    - b. By our work.
    - c. By obedience.

### For Seniors

1. The Holy Spirit the Source of Love.
2. The Growth of Love.
3. Love in Deed.

## PERSONAL THOUGHT

Is my heart free from those elements which produce envy, strife, and division as it is given over to a love that never faileth?

## SEED THOUGHTS

Thy name is Love! I hear it from the cross;  
Thy name is Love! I read it in yon tomb;  
All meaner love is perishable and dross,  
But this shall light me through time's thickest gloom.

It blesses now, and shall forever bless;  
It saves me now, and shall forever save;  
It holds me up in days of helplessness,  
It bears me safely o'er each swelling wave."  
—Sel.

Love divine all love excelling,  
Joy of heav'n to earth come down,  
Fix in us Thy humble dwelling,  
All Thy faithful mercies crown.

Jesus, Thou art all compassion,  
Pure, unbounded love Thou art;  
Visit us with Thy salvation,  
Enter ev'ry trembling heart.

Breathe, oh, breathe Thy loving Spirit  
Into ev'ry troubled breast;  
Let us all in Thee inherit,  
Let us find Thy promised rest;  
Take away the love of sinning,  
Alpha and Omega be;  
End of faith, as its beginning,  
Set our hearts at liberty.—C. Wesley.

## JOY IN CHRISTIAN LIVING

I Corinthians 13

Topic for February 5

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## MOTTO

"The fruit of the Spirit is . . . joy."

## MEDITATIONS ON THE TOPIC

**I. The Joy Produced by the Spirit's Indwelling.**—The joys of human origin beam forth in the lives of children and youth and those of older years. We hear its laughter; we see the lightness of step; we feel its thrill in our thoughts as we enjoy the physical, mental, and social surroundings of life and of the works of creation. Then there is a depraved joy in the pleasures of lustful indulgence in appetite for drink, or for tobacco, or other indulgence. There are others that rejoice in filthiness and foolish talking or in even doing evil to others. Some rejoice when they can indulge their lust and passions to the full.

But joy in the Holy Spirit is a joy that glories in the things of pure and heavenly character. Such joy is taken up with the Lord's work and the things that give pleasure to Him. It rejoices in the higher welfare of souls. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Its rejoicing is in the Lord and His glorious work in behalf of men. It takes pleasure in contemplating the future glory of saints and angels. It takes pleasure in the fellowship with saints on earth and in singing songs of praise and in hearing the testimonies of the redeemed as they make their boast in the Lord. There is joy in the midst of bodily sufferings and of privations of the earthly life that is unspeakable and full of glory. If men and women do not have the joy of the

Holy Spirit applied to all the events of life whether good or not, it is because they are failing to live up to their privileges in fellowship with God and in heeding His voice by the Spirit. We need to rise above our natural tendencies to become discouraged and gloomy by prayer and surrender to the will of God. We need to exercise faith and lay hold of God's promises to be with us. Then we may rejoice in the Lord always.

**II. The Text.**—I Cor. 13.—This is the same chapter we had in our study of love. It will be helpful to discern that where love is joy also reigns. It is by the strength of love from God that the joy from God is found. Love "rejoiceth in the truth." All the outgoings of love are based upon truth and that which enables the soul to have joy in that which endures.

## OUTLINE STUDY

### I. Reasons We Rejoice.

1. For the Word of God (Ps. 119:162).
2. In the Gospel (Luke 2:10).
3. Because of the atonement (Rom. 5:11).
4. For God's help (Ps. 63:7).
5. Through the Holy Spirit in us (Acts 13:52).
6. For our hope of glory (Rom. 5:2).

### II. The Spirit Gives Us Joy in Adversity.

1. Joy in temptations (Jas. 1:2, 12).
2. Joy in the spoiling of our goods (Heb. 10:34).
3. Joy in persecution (Luke 6:22, 23).
4. Joy in prison (Acts 16:25).
5. Joy in great trial of affliction (II Cor. 8:2).

### III. Fullness of Joy.

1. Through believing in Christ (Rom. 15:13).
2. Through the Word of Christ (John 17:13).
3. Through abiding in Christ (John 15:10, 11).
4. Through answered prayer (John 16:24).
5. Through fellowship with the saints (I John 1:3, 4).

## SUGGESTIVE ASSIGNMENTS

### For Juniors

1. Text Word, "Joy."
2. We Have Joy.
  - a. In the Holy Spirit.
  - b. In the Gospel.
  - c. For God's goodness to us.
3. Men and Women Who Rejoiced.
  - a. David.
  - b. Hannah.
  - c. Paul and Silas.

### For Seniors

1. Hindrances to Joy.
2. Reasons for Rejoicing.
3. Joy in Affliction.
4. How to Increase Our Joy.

## PERSONAL THOUGHT

What is the foundation of my joy? Is it the everlasting joy in things of eternal value or the transitory joys of things that pass away?

## SEED THOUGHTS

Oh, happy is the man who hears  
Instruction's warning voice,  
And who celestial wisdom makes  
His early, only choice.

For she hath treasures greater far  
Than east and west unfold;  
And her rewards more precious are  
Than all their stores of gold.

In her right hand is length of days  
For those who heed her voice;  
Her left hand offers wealth and praise  
To make her sons rejoice.

She guides the young with innocence  
In pleasure's paths to tread;  
A crown of glory she bestows  
Upon the hoary head.

(Continued on page 32)



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## "This Untoward Generation"

The whole world lieth in wickedness.—I John 5:19b.

Ever since Adam and Eve, the parents of the human race, left the intimate fellowship of God, listened to the seductive voice of Satan, acted contrary to the way of righteousness, when sin was transferred to this planet, the human race has been in danger of destruction. Our atomic age daily increases this threat of destruction. Even some great educators are keeping awake at nights doing serious thinking about means to counteract the same.

### The Last Epoch Before Collapse

It is rather surprising to find such a magazine as "The American Engineer," organ of the "National Society of Professional Engineers," calling upon men of science to give attention to the subject of religion as the only hope of civilization, if one is to have regard for the voice of history.

Prof. Carl Norman of Ohio State University is the writer of the article. He has rather vague ideas about religion. However, he recognizes "nature's God" and "divine Providence." He implies they must be brought into the picture, or nothing is going to prevent world collapse. He points out wisely that "wherever we look in the ruins of the past we never find that even great technical and scientific achievement saved civilizations and nations from collapse and disappearance." This is quite some observation and acknowledgement, and that from a liberal school of thought. Evangelicals couldn't have said it any better. He states that ours is a "fundamentally secular and irreligious epoch," and that such an epoch is the one apt to be the oldest before collapse. He suddenly asks: "What are we going to do about it?" With this he continues: "There seems to be only one thing that infuses new life into a decaying civilization and 'that is religion,' that is new waves of religious intensity."

### Today's Confusion

Dr. A. W. Smith of Durban, Africa, writes: "The present outlook is black, and the future even darker. Speed has reduced the world to the size of a small garden plot, where all can see each other, shout at each other, and smite each other. Nations can no longer live apart, and yet they cannot live in harmony. There is a clash of class, color, and creed; with no way of escape. There is apostasy, anarchy, and confusion. The sanctions, traditions, and restraints of the past are gone; and we live in a lawless, godless age."

### Hypertension Sickness

An esteemed editor, Dr. Keith Brooks writes with keen observation:

There are prophecies of the last days which indicate man's physical incapacity to cope with the problems of the hour and the strain of events. "All hands shall be feeble," writes Ezekiel, "and all knees as weak as water" (7:17). The reference is to "the day of the wrath of the Lord."

The "Magazine Digest" (9-'49) carried an article condensed from "The Nation," showing that our world today is largely run by sick men. The writer suggests the forming of a council of physicians to guard the ailing health of men whose responsibility is to reconstruct our ailing world and guide the future destiny of the race.

The public is little aware of the physical condition of many top-level officials. Many of them are named in the article. The complaints

## By the World News Editor

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

are usually those due to mental fatigue, worry and hypertension—nervous heart, cardiac and coronary troubles, high blood pressure, stomach ulcers.

The writer tells of dinners staged for U.N. delegates when the food was scarcely touched. The strain of protracted arguments had brought on dyspepsia or destroyed appetites altogether. Pills were being taken in place of cocktails. Some smoked furiously to quiet their nerves, others could not smoke. The atmosphere was charged with frustration, failure and nervous anticipation of the next session.

Hypertension is the great man's disease of 1949 and that is no easy problem for doctors. If the fate of the world is to be in the hands of neurotics, what can we expect?

Government men are by no means the only ones who are being similarly affected by the strain of the times. Business men by the hundreds, unable to master the complications that arise all the way from government to labor unions, are becoming nervous wrecks. Many a Christian worker also knows the meaning of hypertension. There is little that would encourage us to believe that the future holds times of relaxation for those who must carry on the world's work.

### This Untoward Generation

Some of the editor's ministerial friends have requested constant statistics which they can use in their ministry. Because of this need we make no apology for quoting lengthily, Louise Nankivell:

Violence, deceit, injustice, hate, tyranny, oppression stalk the earth. Paganism is sweeping over the world like a great horrifying wave. Godless forces are arrayed against the forces of God and seeking to destroy Christianity. Materialism dominates thinking. Multitudes have forgotten God. Christianity is being treated as something irrelevant to the lives of ordinary men and women. "Many false prophets are gone out into the world." Even true people of God are moving too often with the 'crowd' instead of the 'cloud.' God's Word is rejected rather than respected.

Our age is distinguished for softness and self-indulgence. Luxurious living, lasciviousness, and licentiousness mark the days. Social disintegration is proceeding at a fast tempo.

The cream of the world's brains has brought under the control of man the most formidable instruments for his own destruction yet devised—weapons which in unscrupulous hands could bring devastation to the earth and the obliteration of the human race. Man has made for himself the atomic age, and now he doesn't know what to do with it.

In this very generation, to put it in the words of the great apostle, men are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (II Tim. 3:2-5).

Crime has increased over 500% in the past decade. What is more, there is a surging, swelling current of crime and immorality among teen-agers which is both shocking and alarming. "The crime problem," says J. Edgar Hoover, "is essentially a youth problem." He stresses that the vast army of criminals in our land is ten times greater than the number of students in our colleges and universities. During half of last year, among persons arrested for robbery,

burglary, auto theft, embezzlement, fraud, forgery, and arson, approximately half of all crimes against property were committed by persons under 25 years of age, a large percentage being under 21.

Many murders are being committed by young people, including even children. What both grown-ups and young people see and hear in our day excites to evil and lust—calendar pictures, billboards, advertisements, comics, corrupt and licentious magazines and pictures, sex-saturated best-sellers, bathing beach nudity, crime-ridden radio programs, Hollywood movies.

Devastating immorality is prevailing among college, high school, even junior high school youth. Sexual promiscuity is said to be so common in some public schools that young people are falling into sin at an alarming rate.

Within the past 15 years, among girls between 11 and 18, there has been a 375% increase in sex offenses and prostitution. Taverns, public dance halls and debasing movies are combining to bring ruin to many of our young men and women. There are 11 liquor outlets to every church in our land, and young girls are going from pigtails to cocktails. "Children brought up in Sunday school are seldom brought up in court," but two out of three American young people under 21 have received no religious instruction whatsoever, and are being reared in spiritual ignorance.

Many of these youngsters are feeding upon unhealthy comics featuring murder, mayhem, blood and thunder, sex, and crime. Some sixty million of these comic books coming off the press monthly are presenting a new menace, needing both censure and censorship. Increase of violence in juvenile delinquency is said to be going hand in hand with the increase in the distribution of these books. Leaders in many cities are being stirred to consider ways of combating their influence. It has been declared that four out of every five young people under 20 in the U. S. read comics, and that 42% of all men and 50% of all women between 21 and 30 buy and read the comics regularly. The average American city child reads 10 to 12 comic books a month with scenes of beating, shooting, strangling, violence, and torture. Thus children are suffering from a comic-bookitis which produces the fever of wild imaginations, resolves itself into jangled nerves, stimulates the baser elements of the nature, and even leads to grisly deeds.

There are no greater stories in all the world for children and young people than those of David and Daniel, Joseph and Samuel, and the host of other Bible characters. If children should be given the Word of God instead of harmful books and pictures, how different the situation would be!

This tragic hour is witnessing the declension of religious faith and the disintegration of family life. Someone has said, "The family that prays together stays together," yet only 5% of Christian homes have a family altar. We must talk to God in prayer and let God talk to us through His Word. When more godliness is produced in the homes, less godlessness will be seen on the streets. A return to the old-fashioned family altar in our homes, with Bible reading and mighty crying out to God in prayer, will set our families on fire for God, change the atmosphere of our churches, and light the flame for world-wide revival.

In this age of moral looseness, wantonness, and impurity, there is widespread defense of adultery, fornication, and divorce.

A recent United Press survey shows that in 30 of the largest cities of the U. S. there were nearly half as many divorce suits as marriages last year. Oklahoma City and Dallas recorded more divorces than weddings. Men and women of today are changing husbands and wives much as they do their suits.

Cursing and swearing have become a common part of the "slanguage" of the people. The name of Christ, which should be a household word of reverence and blessing, is being used by old and young as a byword on the streets.

The Lord's day is being made a holiday instead of a holy day. The day which God has



put first has been made a day of self-indulgence—a time of feasting, visiting, needless working, pleasure-seeking, instead of a day of rest, holy meditation, and worship.

Men have legalized the liquor traffic which brings its trail of terrible ills. A Chicago newspaper reports that with millions of starving, war-shattered persons appealing vainly for bread, makers of alcoholic beverages consumed about 4½ million tons of grain and fruit, and nearly 200 million gallons of fruit juices in the making of their narcotizing intoxicants in the U. S. alone during the fiscal year ending June 1948, according to a statement made public by the American Business Men's Research Foundation.

America has gone on a wild extravaganza of spending. We are wasting multiplied billions of dollars on things which are absolutely unnecessary and positively harmful.

More money is being spent for bubble gum than for missions. The 9½ billion dollars spent on alcoholic beverages was more than was spent on milk and dairy products for a year; it was more than twice as much as was spent on education, and nearly eight times as much as was contributed to church work. We spent 250 millions on toys, 481 millions on beauty parlors and barber shops, approximately a billion on soft drinks, another billion on candy, about 1½ billion on jewelry, more than 1½ billion for movies, and nearly 4 billions for tobacco. In contrast to the nearly 20 billions expended for beauty parlors, soft drinks, candy, jewelry, tobacco, liquor and movies, there was only 1¼ billion given to the churches.

Facts and figures are revealing; but it is not enough to reconnoiter over existing conditions, nor to reflect upon statistics. We must save ourselves from this untoward generation, from its sin, from its unbelief, its lawlessness, its vices, its vanities, its worldliness, prayerlessness, spiritual indifference.

"Men and brethren, what shall we do?" they asked. Peter answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation" (Acts 2:37-40).

No more timely warning could be blazoned forth to the masses in 1949 than the desperate entreaty of the Apostle Peter: "Save yourselves from this untoward generation!"

#### Divine Counsel for These Days

Many of us are deeply indebted to the marvelous expositor, Dr. J. A. Seiss, who in pondering over prophetic passages bearing on the chaotic times that should mark the endtime of the age, wrote his illuminating book, "The Last Times," in 1865. The following quotations from this book demonstrate how clearly a Bible student may see world conditions many years ahead by the use of the "Prophetic Content of the Scriptures" as his telescope.

Thoughtful people will wonder at the amazing upheavings of society around them; they will tremble at the mighty agitations which trouble and confuse everything in church and state; they will grow pale at the gigantic moves of revolutionists and military despots; and their hearts shall fail them as they attempt to look forward to what the results of all shall be.

Some will call it progress; some will call it the result of wrong education of the masses; some will look upon it as the work of ambitious or mistaken legislation; some will think it is liberty rising from her sleep of ages to take dominion of the world. And a thousand theologians, philosophers, and jurists will have as many different solutions of the great problem of what is coming upon the earth, without once striking upon the real truth that the day of judgment has begun.

Signs and wonders shall exist on every hand; but unsuspecting mortals will point to a thousand natural causes as explanations, and bigoted sectarians will refuse to believe even their own senses. And the world, in all its departments, with here and there a few who are faithful to what God hath written for our learning, shall drift on to dissolution without knowing what is actually transpiring.

He that will be at the pains to put together all that has been revealed concerning the judgment as it respects the living when Christ

comes, will not fail to see that it is to be a scene or succession of terrific social agitations, irruptions and revolutions. It will be a time of wars and rumors of wars; of political perplexities and disasters; of ferments and precipitations in the whole existing order of things; of commotions, overturnings and devastations.

Ambitious and godless men will spring into places of power, array their followers against each other, trample down national and international law, and rush to certain destruction.

Infidels and socialists of many hues will disorganize, undermine, subvert and destroy with bloody hands, and spread ruin in their path. Great powers which think themselves secure shall be suddenly overwhelmed. Infatuated zealots shall lead men into scenes of terror and ruin. Great alliances and combinations shall be formed and swelled into gigantic proportions, until they unexpectedly fall by their own weight and crush everything beneath them.

In this condition of things, all present forms of government shall be modified, if not wholly dissolved. Emperors and kings will be divested of their power. Great men, rich men, will be stripped of their possessions and driven to desperation. The whole body and framework of Nebuchadnezzar's image, from its golden scalp to its toes of clay shall be like the chaff of the summer threshing floor, driven by the four winds.

Brethren, think me not mad—think me not beside myself. I declare unto you the words of truth and soberness. Study the word of God; think for yourselves, only adjust in your own minds some of the great facts which we all admit, and you cannot resist the conclusion which I have announced.

#### World Government

Men are seeking to buttress civilization by every means possible—but God. One of the main things they are thinking about is a **World Government**.

The only way out is the creation of a super-state. This is what many thoughtful men are saying. Some call it a **world state**. Call it what you like! The creation of such a state will never bring order out of our chaos, or peace into our disturbed world! Why not? The malady is more deep-seated. The disease is in the blood. The trouble is in the heart of man. The real issue is not Washington, D.C.; it is not Moscow, Russia; it is not London, England; it is not Tokyo, Japan; it is not Berlin, Germany. These are noted capitals—that's all. It is the people who constitute the nation. The problem of our world is the age-old problem of man. This brings us back to an ancient fact of history. Man fell. He didn't fall upward. He fell down. He is traveling the downward road. Man is headed for the downward regions of despair. World Government is no way out. Man is a rebel against his Maker. Men have rebelled against the Almighty. The mere poultice of a new social order will never cure the cancer of man's sin. A new political ideology will never place man on the upward way. It may sound well to say, "World Government—or else." However, what the world needs is men with a change of hearts. This is made possible only by the Gospel. Education, culture, science, morals—all have their place in the world, but none can change the leper's spots. All of these are superficial. It is still true. "Ye [man] must be born again." This birth must come from above.

#### "Mountaintop Men"

Always, whenever God saved a definite civilization from chaos and collapse, He infused the world order, with men of His own choice. Such men He is still raising; they are still among us universally. They are the "light of the world" and the "salt of the earth." This is aptly stated by Wilfred Peterson, in "Mountaintop Men," taken from the "Friendly Adventurer":

Live as on a mountain. There is something vibrant and inspiring about mountains.

How can one be mentally small who associates with the magnificent bigness of mountains? Great men live on Mental and Spiritual Mountains.

Their spirits tower above the storms;  
Their minds are above doubt, cynicism, and despair;  
Their horizons are expanded; their mental and spiritual frontiers are broad;  
Their visions are lifted above the fog of petty things;  
They look out over the obstacles into the Promised Land of Tomorrow;  
They see the rainbows while little men battle with phantom shadows in the valley;  
They see the sun in the east while the valley-dwellers burn their tiny lamps in darkness;  
They stand securely for their feet are bedded in the solid rock of Faith, Fact, and Reason;  
They are fearless of the difficult; they take the risks;  
Like the Alpine Guide, they would have as their epitaph these words, "He died climbing."

#### Christ Is the Answer

I trust that our readers will not call us a "Photographer of Sordid Spots." Men today are bewildered, tempted, afraid. They are mounted on a charger they can't control, and the charger is headed for the precipice. Nations have been building a fence of skulls and skeletons around the world, seeking through arms to hold civilization together. They are now beating their plowshares into swords and fashioning pruning hooks into spears. The world is filled with crime and violence. There is also an undisciplined liberalism abroad. It is a strange paradox for the evolutionists to ponder and explain, that while man, according to their theory, is evolving and letting the "ape and tiger die," he is becoming more ferocious and cruel in the process and an increasing menace to his fellow man and the world. The atomic forces of destruction are putting man's future into the deepest shadow. The march of science has led men to the edge of doom.

The only hope for our head-dizzy, body-weary, soul-famished, sin-smitten, war-bloodied and war-burdened world is the Lord Jesus Christ. Christ is the way out. He is the lone cure for the world's ills. He is the answer to what is wrong in family life, where the divorce mills grind out their daily grist. Christ is the way out of our national ailments. He is the way out of international clashes. He alone can lift us out of our economic morass, with our strikes and walkouts. He is the answer to what is wrong in our churches. His teaching shows the way. He is the source and stream of our needs—the stream of "Living Water." He is still mighty to save. From start to finish, from first to last, Christ is ever and always supreme. Let us rely on Him; let us bend our knees before His throne; let us truly believe what He said: "Without me ye can do nothing."

#### The Rule of God

Beyond the destruction of the last civilization of man, there is foretold a coming **world kingdom**! Students of the Bible are not pessimistic as to the future. They know that the future is in the hand of our **sovereign Lord**. He spoke through the prophet Daniel of a better day when He said; "But the saints of the most High shall take the KINGDOM" (Daniel 7:18). Jesus came as a King and was murdered as such. Today, He is offered to the world as a **SAVIOR**. Someday, He will return as **KING**, in power and great glory.

The Christian church in general is in a state of blindness. It has been so largely since the Dark Ages. Millions are not looking for what they pray for constantly, "THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN." This is a prayer of tremendous content, but it will some day have a literal and general worldwide fulfillment. God is still upon the throne. Satan will not be able to rob God of a real victory in the place of such dismal defeat. Calvary looked like a defeat, but it provided the world a **SAVIOR**. Present world conditions look like hell is prevailing, but the church is surviving, and ultimately the **KING** will again appear. This next appearance will not be to **DIE**, but to **REIGN**. This is why



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Paul wrote: "In his times he shall shew who is the blessed and only **POTENTATE, the KING OF KINGS, AND LORD OF LORDS.**" May we pray with John, "Even so, **COME, LORD JESUS.**" This will be the victory of God over Satan and the forces of evil; this will be the day of the glory of His saints. It is still true, "If we suffer [now], we shall also reign with him [later]."

We hear much of a decent pride, a becoming pride, a laudable pride. Can that be decent of which we ought to be ashamed? Can that be becoming of which God has set forth the deformity? Can that be noble which God resists and is determined to abase? Can that be laudable which God calls abominable?  
—Cecil.

### WHAT IT COSTS TO BE FAITHFUL

It cost Abraham the yielding up of his only son.

It cost Esther the risk of her life.

It cost Daniel being cast into the den of lions.

It cost Shadrach, Meshach and Abednego being put into a fiery furnace.

It cost Stephen death by stoning.

It cost Peter a martyr's death.

It cost Jesus His life.

What does it cost you?

Does it cost you anything?

—Christian Witness.

### NEW YEAR'S WISHES

What shall I wish thee! Treasures of earth?  
Songs in the springtime, pleasures and mirth?  
Flowers in thy pathway, skies ever clear?  
Would this insure thee a Happy New Year?

What shall I wish thee? What can be found  
Bringing the sunshine all the year round?  
Where is the treasure, lasting and dear,  
That shall insure thee a Happy New Year?

Faith that increaseth, walking in light;  
Hope that aboundeth, happy and bright;  
Love that is perfect, casting out fear—  
These shall insure thee a Happy New Year.

Peace in the Saviour, rest at His feet,  
Smile of His countenance, radiant and sweet;

Joy in His presence, Christ ever near—  
This will insure thee a Happy New Year.

—Frances Ridley Havergal.

### YOUNG PEOPLE'S BIBLE MEETING

(Continued from page 29)

According as her labors rise,  
So her rewards increase;  
Her ways are ways of pleasantness,  
And all her paths are peace.—Sel.

\* \* \*

Joys are flowing like a river,  
Since the Comforter has come;  
He abides with us forever,  
Makes the trusting heart His home.

Everything is turned to gladness,  
All around this glorious Guest;  
Banished unbelief and sadness,  
All is perfect peace and rest.

Blessed quietness, holy quietness,  
Blest assurance in my soul!  
On the stormy sea Jesus speaks to me,  
And the billows cease to roll!

—Mrs. M. P. Fergusson.

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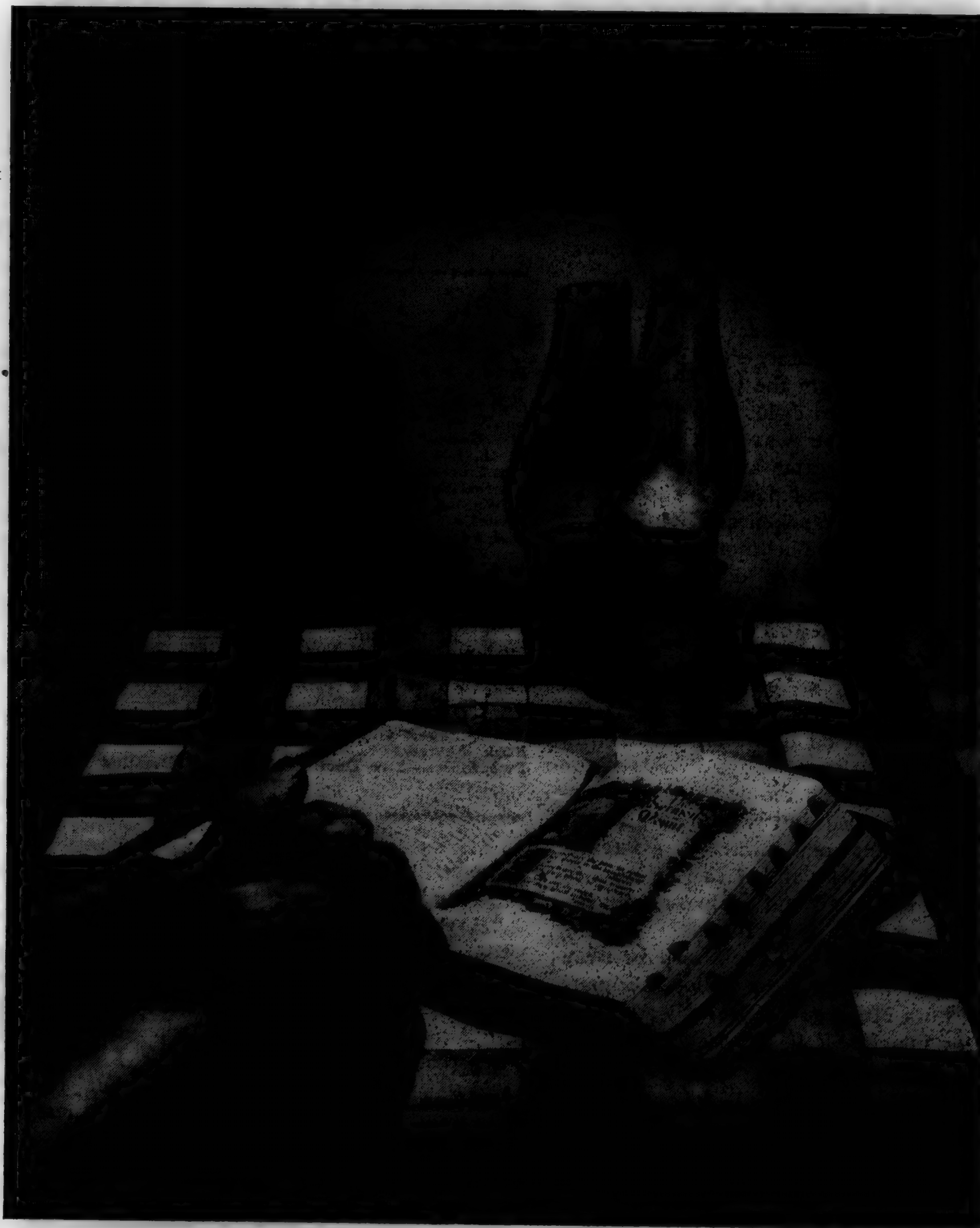
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February 1950

# CHRISTIAN MONITOR



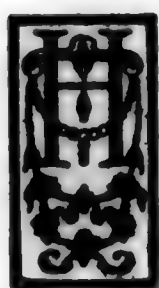
Eva Luoma Photos

"We've traveled together, my Bible and I,  
Through all kinds of weather, with smile or with sigh,  
In sorrow or sunshine, in tempest or calm,  
The friendship unchanging—my lamp and my psalm."



# If Thy Brother Trespass Against Thee

By Almata Hilty Good



OW ABOUT that party," Beverly Richfield paused and glanced from one to another of the group of women sitting before her.

Suggestions were given by different members of the circle, and committees were appointed that everything might be sure to come off smoothly.

"We mustn't forget to invite Margery, since she couldn't be here today," one spoke up.

Before she really thought, the old feeling of envy toward her old rival for leadership rose up in Beverly's mind and prompted her to say: "Oh, we don't need Margery." She tried to smooth it over with a nervous laugh. Purely from embarrassment one or two others joined in the chuckle.

Well! she thought. That was untactful of me. I'll have to watch my tongue and think twice after this. I seem to have gotten away with it this time, though, and it would be a relief to have a party just once without Margery always there to steal the show.

Before many days had passed, the incident got around to Margery's ears as such things have a way of doing. Margery's first impulse was to stay away from the party, or else go for spite. And the more she thought about it, the more deeply she was hurt. Naturally sensitive anyway, it came as quite a blow to hear that one who had paraded as her best friend for years had spoken so slightly of her in her absence. The more she puzzled and brooded over it, the deeper grew the wound.

Several days later the two met on the street, and Margery passed by, coldly silent. Tears stung her eyes, but she fought them back, angry with herself at the sign of weakness, and marched on down the street with her head held high.

Beverly had been on the point of apologizing but soon decided that two could play the game of ignoring one another's existence. Before long their acquaintances had sided in with one or the other, and coolness crept between many a pair of old friends.

Alice was one such and felt torn between two loyalties. She had been a close, intimate friend of both Margery and Beverly and tried every way imaginable to get them reconciled—but in vain.

"Margery," she said one day, "I'd so like to see you and 'Bev' be friends again. She was in the wrong, I know, and she ought to come and apologize. I've done what I could to influence her, but she feels you would not forgive her anyway, and it sticks in her craw that when she wanted to make up you didn't give her a chance. But it's been months, now, Margery. Don't you think you could forgive and forget?"

"Alice, you're an old friend, and I'll tell you how it is. I've prayed and prayed about it, and there are times when I feel like I've forgiven it all, and then when I meet her

unexpectedly on a street corner or somewhere, do you know, that old hurt all comes back, and when I try to speak I just choke up and have to go on past or I'd just break down and cry. I can't do that right out on the street, Alice. Don't you see how it is?" she heaved a sigh from way down deep and added wistfully, "I'd like to make up, but I've too much pride, I guess."

"Something has been wounded, and I don't know what else it would be but pride. If you could only take it to the Lord. 'Surely he hath borne our griefs and carried our sorrows.' " A long silence followed while Margery gazed out the window. Her needlework lay neglected on her lap.

"I guess I've tried to bear my own griefs," she admitted quietly, and the silence stretched out again.

"Well, I must go on over home now; my bread will be ready to bake." Alice gathered up her wraps and then an unusual impulse stirred her at the sight of Margery's forlornly

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drooping shoulders. She laid an arm across them and pulled her close for a moment.

"Have you read Matt. 18:15-17 lately?" she asked softly. "I think you'll find the peace is worth it, dear," and she was gone.

What had she meant, "The peace is worth it"? Margery pondered. Soon she got up to reach for the Bible.

"Matt. 18:15-17" she repeated, but the leaves fell apart at Hebrews 4:10-12 and these words stood out:

"For he that is entered into his rest, he also hath ceased from his own works."

Is that what she meant by peace?

Leafing back toward Matthew, she paused as I Cor. 5:14, 15 caught her eye: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

I'm not dead to pride, that's sure! But according to that I can be. For a long time she studied the Scripture that Alice had suggested:

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

I never realized before that that teaching was so plain, she thought. I haven't got that much love, not in myself, that's sure. But "if one died for all, then were all dead," and somewhere it says, "Christ liveth in me." That changes the picture somewhat!

"Lord, Your love can push out through my speech, even if I can't seem to speak for myself. I'll go see Beverly right away!"

\* \* \*

Beverly Richfield's heart condemned her, shamed her. Then she wondered if she would ever be victorious over that old envy. Discouragement and doubt were soon added to the other weapons being used against her by the enemy of her soul.

The struggle within caused her to be irritable with her three children and short to her husband. That patient soul puzzled often as to which of his many faults was the cause of disharmony. When he asked, he got no satisfactory answer.

To feel herself shunned by those who knew the injustice she had done Margery—that was bad. But worse yet, communion time approached, and how could she face her Lord?

This particular day had been especially frustrating. The children sensing her shortness of patience, perversely annoyed her until tears of vexation threatened to flow.

There was a knock on the door, and Beverly jerked it open.

Margery stood on the step, her eyes wide and a scared look in her pale face.

"I'm sorry," was all she could say. "I'm sorry." She swallowed, and then her face dissolved. I haven't said what I wanted to, she thought miserably. But no more was necessary.

"Bev" had her arms around her, and said over and over: "No, no, it was all my fault! You know it. I'm just too proud, and I've always envied you so. I don't know if I'll ever learn to be a good Christian," was her despondent conclusion.

"You need the same thing I've been needing, and only found just today, 'Bev,' " and she patted her friend affectionately. "See, here in your Bible," she said, "it's as simple as can be!" and she went on to lead her reconciled friend into the way of victory and overflowing love.

Hammett, Ida.

More than one tempted person found great help in following the way of a converted drunkard who politely met invitations to his old haunts by saying "I've a Friend along who wouldn't enjoy that."

All of us find some questions of conduct far simpler if we ask ourselves: "Would Jesus enjoy this? Is it a place where the Saviour would like to be? Are these folks and practices the sort Jesus could feel at home with?" —Mary S. Stover.



# CHRISTIAN MONITOR

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## Call upon the Lord

By Mrs. Lloyd H. Doutrich

**I**N A TINY room with threadbare carpets and torn wallpaper, lay a young woman whose name was Mary Edwards. Her face was white, and her breath came in short gasps. She would bite her lips to keep from moaning. She was only twenty years old, and her life was quickly passing from her frail body. Somehow it was good to know that she needn't take any more beatings from her drunken husband, and yet she still loved him because she remembered how sweet and tender he had been the first year of her marriage. Then he was all she could dream of in a husband until he began to run around with some of the men in his shop. Never would she forget the time, the first time he had come home drunk and struck her and said he was done with going to church and didn't want to hear her talking about God any longer. He said he was going around with a modern crowd now and that her ideas were old-fashioned. That was one year ago, and seldom had he been kind to her any more.

Now just ten minutes ago she had borne him his first child, and he was not here by her side, and she was dying. She knew it by the way she felt and by the way the doctor and nurse were off in a corner talking in hushed voices to each other. Once she heard the nurse whisper to the doctor, "Too young to die. . . too beautiful."

Mary Edwards listened for George to come and she wished her baby might die when she died, that it would never come to know the blow of a drunkard father. "O God," she prayed, "Thy will be done."

She closed her eyes and listened for George's footsteps. "Please let him be sober, Lord," she prayed over and over. Five more minutes passed. The doctor looked at his watch, then at Mary. He was wondering if George would get here before it was too late.

Now at last footsteps were heard upon the shaky staircase and the door opened and there stood George. Mary opened her eyes and saw the man she married come over to her.

She thanked God that there was no smell of drink on his breath. He looked at her and for the first time in a year he was ashamed that he had reduced her to such poverty. He remembered all she had been to him and her loving prayers over his drunken form.

Just looking into her blue eyes and seeing her gasp for breath made him regret all the wrong he had done to her. Somehow as he watched her suffer he wished he had never seen a glass of whiskey in his life. Many were the thoughts that came and went as he stood over the dark-haired girl.

George turned, and upon seeing the doctor shake his head, he knew that Mary was dying and that nothing in the medical world could save her now.

It seemed as if the angel of death were moving closer and closer to his wife. He sank to his knees, and his voice came in great sobs as Mary reached out a thin white hand to stroke his hair. "Don't cry, George," she said. "It is well with my soul; I am not afraid to die. Jesus seems very close and sweet to me. Forgive you, George? Of course, I forgive you. I am glad you are not drunk tonight, for I have so much to say to you and so little time to say it in. I haven't lost all my faith in you—because I still love you. But promise me you will NEVER drink again."

George promised never to dare to touch the cursed stuff again and that he would also seek her Saviour. Mary smiled and whispered, "Seek, and ye shall find."

The cry of the newborn babe filled the room as Mary's eyes filled with unshed tears. She asked, "What about him, George? I prayed that he too might die with me if you still continued to drink."

"Mary, I promised I wouldn't. I'll be the best kind of a father. I'll change, dear, honest I will, but don't leave me, Mary—try to live. I love you and I've been such a fool, Mary. Mary, I need you—he needs you."

Mary looked into the eyes of her husband and said, "I am sorry to leave you both, but

I cannot live much longer, so I want to tell you I love you again. 'God works in a mysterious way His wonders to perform.' 'Earth has no sorrow that heaven cannot heal.' 'Believe on the Lord Jesus Christ, and thou shalt be saved.' "

"Mary, I do believe now—but I have been so sinful. How can I ever expect to be saved?"

"Though your sins be as scarlet; Jesus can wash them away with His blood if you ask Him too. And believe He has the power to do it. Then you must confess your sins and try to obey Christ in everything. Pray, George, pray for forgiveness."

George prayed there by the bed of his dying wife, and the Lord had mercy upon him and George could feel the Comforter near him. When he had finished praying Mary said she was so happy, and now before she must die she would like to hold her son in her arms.

The nurse placed the baby in her arms and she held it closely. She felt its warm breath and the beat of its heart against her body. She kissed it softly upon its little red face, and as she looked at it a great tear rolled from her face and splashed down upon the baby's cheek. Then with all the strength she could muster she lifted it and placed it in the arms of George, saying, "Keep him, George, be father—and mother to him. Help lead him to Jesus when he is older. Kiss away every little tear—over a cut—or—a scratch. Tell about his mother and how much she loved him that—she gave her life for him—that he might live. But, O George, never forget to tell him Jesus did far more. He gave His life that all who come to Him can really live and never perish."

She smiled as George bent over her for the farewell kiss, as her soul went to be with her Saviour. The man arose from his knees after his tender fingers had closed her lovely eyes and thanked God for the Saviour who now belonged to him as well as to Mary.

He had learned his lesson the hard way, but it had not been in vain. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1).

Vero Beach, Fla.



"If we attempt to expound the Scriptures let us read and meditate in private, not merely for others but for ourselves. It is a poor thing for a man to be continually occupied in procuring food for other people and he himself dying of starvation."



# Shall We Gather at the River?

By Arlean Leibert

I like rainy days, unless they fall on a Monday when the laundry is to be dried. And a dozen or more sparrows do too, judging from their happy chatter that can be heard this morning through closed doors and windows.

A moment ago I looked out to see what the little fellows were doing. They busily hopped about in the grasses looking for seeds. (Will He who feeds the sparrow not also care for thee?) Just then a neighbor came out of doors, and away the birdies flew. As one, they settled in a near-by locust tree.

I am sure that the dry earth is glad for a refreshing drink from the Father's inexhaustible supply. I can almost hear the hills clap their hands for joy!

Most of the leaves have fallen from the trees now, and the other vegetation has turned a dull brown. Little puddles of water stand in the road. In time they will be absorbed. There are some places where the ground is so hard and dry that rains can not soak in; consequently they run off.

Water! How precious it is! Man could not live without it. Water helps lush pastures to grow for the livestock, and causes grain, fruits, vegetables, and flowers to flourish.

Water is first mentioned in Genesis 1:2: "And the Spirit of God moved upon the face of the waters."

It repented the Lord that He had made man on earth, and because of the wickedness of man, God destroyed him with a great quantity of water. Genesis 6:17: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die."

Again in Exodus 14:16 He uses water to accomplish a feat. The Lord said to Moses: "But lift thou up thy rod, and stretch out thine hand over the sea, and divide it, and the children of Israel shall go on dry ground through the midst of the sea."

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen" (Ex. 14:21-23).

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea" (Ex. 16:27).

Water can be classified in a number of ways. There are those of varying degrees of temperature, sweet or vile-tasting (due to its mineral content), fresh or salty, hard or

soft, dirty or pure, and turbulent or still. In Psalm 23 David refers to the "still waters." The most precious of all is living water.

In Isaiah 55:1 God extends an invitation to drink of this when He says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

When a woman of Samaria came to draw water from Jacob's well, she found Jesus, being wearied from His journey, sitting there.

He said to her: "Give me to drink. (For his disciples were gone away into the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him Sir, thou hast nothing to draw with, and the well is deep: from whence



## GOD WHO TOUCHEST EARTH WITH BEAUTY

God, who touchest earth with beauty,  
Make me lovely, too,  
With Thy Spirit recreate me,  
Make my heart anew.

Like Thy springs of running water,  
Make me crystal pure;  
Like Thy rocks of towering grandeur,  
Make me strong and sure.

Like Thy dancing waves in sunlight,  
Make me glad and free;  
Like the straightness of the pine trees,  
Let me upright be.

Like the arching of the heavens,  
Lift my thoughts above;  
Turn my dreams to noble action,  
Ministries of love.

God, who touchest earth with beauty,  
Make me lovely, too,  
Keep me ever by Thy Spirit,  
Pure and strong and true. Amen.

—Mary S. Edgar.

then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw" (John 4: 7-15).

How important it is that we remember our Creator in the days of our youth when our hearts are tender! Then is the time to drink freely of the life-giving water, for it quenches the thirst as nothing else can do.

A story was told to me of an aged grandmother who had come to live with a daughter-in-law. This elderly lady had been brought up a Catholic, but somewhere along the line an incident had occurred that caused her to drop her church affiliation.

In vain the daughter tried to read the Scriptures to her mother, but she refused to listen, saying, "The sisters wrote the Bible when they didn't have anything else to do." Poor misguided soul!

Oh, yes, Grandmother said she believed in God, but of His Son she knew very little. If in pain, sometimes she would pray, "O God, O God!"

The daughter would say, "You have to say more than that, Grandma. You must be sorry for your sins and take Jesus to be your personal Saviour."

But Grandma is so hard of hearing she can't even answer the telephone any more much less try to carry on a conversation with anyone. And she doesn't seem to care. "I don't know," said the daughter, and she sighed.

Like the ground that is too hard to soak up the rain, this poor soul and many others like her seem to wither away for lack of the precious fluid.

An evangelist has said, "There should be a stampede to receive the water of life, but instead folks must be coaxed, pleaded with, yes, and sometimes threatened with eternal damnation, yet they refuse to come and drink."

If everyone could know the sweet peace and joy that comes from drinking deeply of the living water, the churches could not contain the thronging crowds!

I can not drink for you. You can not drink for me. That rests upon each individual.

Come, all ye that thirst, for eternal life is a gift of God.

"Shall we gather at the river?"

Nampa, Ida.

An old lady in England, who had stood the bombings with amazing fortitude, was asked the secret of her calmness in the midst of such frightful danger. She replied, "Well, every night I says my prayers, and then I remembers 'ow the parson told us God is always watching; so I go to sleep. After all, there's no need for both of us to stay awake!" —Selected.



# The General Council Meets at Chicago

By John L. Horst

It is important that we give recognition to significant changes in the organizational structure of the church. This article is intended to give information concerning a working body that will no doubt come increasingly before the notice of our people as it begins to function in the areas assigned to it and which are noted here.

October 9, 10, 1949, were important days in the history of Mennonite General Conference, since at that time the first meeting of the General Council of that body was held at Chicago, Illinois. The General Conference of the Mennonite Church was organized and held its first meeting at the Holdeman Church, near Wakarusa, Ind., November 2, 1898, a little over fifty-one years ago. This was a comparatively small meeting with representatives of twelve district conferences reporting.

the necessary revisions of the constitution were made.

As stated in this revised constitution the purpose of this new General Council is four-fold: (1) It "shall review all reports, recommendations, and problems presented for the consideration of General Conference and decide what items shall be brought before the open sessions of Conference." (2) It "shall determine the budget and raise such funds as are necessary for the operation of General



Front Row (left to right): C. B. Shoemaker, Oscar Burkholder, Paul Mininger, Amos O. Hostetler; Second Row: John F. Garber, E. S. Garber, Nelson Kauffman, John Hochstetler; Wm. R. Eicher, Ray F. Yoder, John R. Mumaw; Third Row: H. S. Bender, C. L. Graber, John C. Wenger, John H. Mosemann, Truman Brunk, Elmer Hershberger; Back Row: Phil Frey, A. J. Metzler, Elmer Stoltzfus, Wilfred Schlegel, John L. Horst, Chester K. Lehman, Gideon Yoder.

From that small meeting the General Conference grew so that over the years the crowds attending at times reached about five thousand with hundreds of delegates and ordained men taking part in the deliberations.

The work of the General Conference also has grown over the years, as typified by the increased attendance. So much has the work increased, that it was deemed necessary to create some new type of organization that would better co-ordinate the activities of the various boards and committees, would more efficiently take care of the work between the regular biennial sessions of Conference, and would help to plan for the meetings of Conference. In order to plan for such better organization a Reorganization Committee was appointed over two years ago. As a result of the report of this committee at the biennial session of General Conference at Harrisonburg, Va., August 23-26, 1949, the organization of a General Council was authorized, and

Conference and its committees which do not raise funds." (3) It "shall take care of emergencies arising between sessions of General Conference." (4) It "shall be advisory in the following areas": (a) co-ordination of the work of the general boards and committees; (b) co-ordination and strengthening of the programs of the general boards and committees with the programs of the district conference organizations; (c) consultation with General Conference committees in the execution of their task when called upon; (d) consultation with the Executive Committee of General Conference in matters pertaining to the biennial meeting.

The council is composed of the following representative personnel: the five-man Executive Committee of General Conference; one person from each of the district conferences now members or eligible to membership of General Conference; one person from each of the three general boards of the Men-

nonite Church; one person from each of the six standing committees under General Conference; one person from the Commission for Christian Education and Young People's Work.

It was 9:25 A.M., October 9, in one of the committee rooms of the Atlantic Hotel, Chicago, Illinois, when Bro. Oscar Burkholder, Breslau, Ont., called to order the first meeting of this newly created General Council. As moderator of General Conference he is also chairman of the General Council. After some introductory remarks he called upon Bro. A. J. Metzler, Scottsdale, Pa., who had been chairman of the Reorganization Committee, to lead us in our devotions during the entire meeting, in the place of Bro. Milo Kauffman, who had been assigned this task but could not be present on account of illness. Bro. Metzler prefaced his Scripture reading of Acts 20:17-38 by saying that we need to keep a balanced emphasis in our church work. While our work here is organizational we need to remember that the church is a living organism. We need life, and so we need to worship together before we work together. Some thoughts drawn from the Scripture were that we should let this be a thinking and planning and praying together concerning the total work of the church as we have never done before. Let us do this in the light of the Scripture and of the church which we have been called upon to serve. Let us be open to allow the Spirit and the Word to search and to lead.

Then as we knelt before God a large number of the brethren led out in audible prayer. The burden of prayer was that we might be open and receptive to the leading of the Lord as we go ahead in the great work of the church which He purchased by His own blood.

Bro. Amos O. Hostetler, Secretary of General Conference and serving also as secretary of this meeting, then called the roll. Absent were Milo Kauffman, fifth member of the Executive Committee, Orrie Miller, representative from the Peace Problems Committee, who was on a world tour in the interests of relief work; and Sherman Maust, the representative of the South Pacific Conference. The following conferences eligible to membership in General Conference were not represented: Franconia, Lancaster, Washington-Franklin, Conservative Amish, India, and South America.

Twenty-four brethren, representing the interests accompanying their names, were present:

Oscar Burkholder, moderator of General Conference; Paul Mininger, assistant moderator; Amos O. Hostetler, secretary; C. B. Shoemaker, treasurer; John Hochstetler, Alberta-Saskatchewan Conference; Wilfred Schlegel, Ontario Amish Mennonite Conference; Ray F. Yoder, Indiana-Michigan Conference; William R. Eicher, Iowa-Nebraska Conference; Elmer Hershberger, North Central Conference; Elmer Stoltzfus, Ohio Conference; John F. Garber, Ontario Conference; E. S. Garber, Pacific Coast Conference; Gideon G. Yoder, South Central Conference; A. J. Metzler, Southwestern Pennsylvania Conference; Truman H. Brunk,



Virginia Conference; John H. Mosemann, Mennonite Board of Missions and Charities; Nelson E. Kauffman, Mennonite Board of Education; John C. Wenger, Mennonite Publication Board; C. L. Graber, Mennonite Mutual Aid; John R. Mumaw, Commission for Christian Education and Young People's Work; Phil L. Frey, Industrial Relations Committee; John L. Horst, General Problems Committee; H. S. Bender, Historical Committee; C. K. Lehman, Music Committee.

After the acceptance of the proxy presented by Elmer Hershberger for Floyd Kauffman, representative of North Central Conference, and the appointment of John R. Mumaw as Assistant Secretary of the meeting, the minutes of the meeting of the Executive Committee on Sept. 24, were read and approved. The agenda prepared for the meeting was then adopted with the addition of a few items.

Then followed the first address of the meeting on the theme of "Orientation," by Paul Mininger, secretary of the Reorganization Committee which conceived the idea of creating this General Council. Bro. Mininger was asked to write out his speech in condensed form. We give here only some of his main points. He said we need (1) to get clearly in mind what our job is as a Council; (2) to see our task in relation to the work of other organizations. He said further:

1. The local congregation is the primary unit of the work of the church and the most important. It is the living unit carrying the day-to-day responsibilities of the church's work. It has the primary functions of worship, teaching, witnessing, and fellowship.

2. The district conference is the next unit in which local churches in a geographical area carry on work that they cannot do alone. In these units representatives from the congregations meet together to do this kind of work. It is part of their task to clarify and define the faith, to formulate and interpret the standards of the church and to interpret them in the light of current conditions and problems, to authorize ordinations, and to assist local congregations to deal with problems that they cannot solve. The district conference also has auxiliary organizations, such as mission boards, workers' conferences, etc.

3. General Conference is the last and overall unit and is designed to work at tasks which the district conferences cannot do alone, such as to approve or authorize activities that serve the whole church, e.g., missions, publication, and education. It helps to unify the faith and practice of all the conferences and congregations. It provides a voice to speak for the whole church. It assists local units to meet problems through general committees and supervises activities of, or brings into existence general bodies to help in the over-all work of the church, e.g., historical, music, peace, industrial relations, and mutual aid committees, and the Commission for Christian Education and Young People's Work.

General Conference has carried on its work through its biennial meeting of delegates, its committees, its Committee on Arrangements, its Interboard Committee, and

its Executive Committee. Some changes that have taken place during the past thirty-five years or more, and that have necessitated a modification of its working structure are as follows:

1. A growing sense of unity and desire for co-operation among our congregations, conferences, and boards.

2. The constantly increasing number of church-wide activities and interests, involving new visions, problems, and responsibilities.

3. The possibility of overlapping responsibilities and tasks in our church-wide organizations and the consequent need for co-operation and co-ordination.

4. The need for co-ordination of programs and work of our general organizations and activities and those of the district conferences.

5. The need in our present-day world of a continuing body to represent the church's interests between the meetings of General Conference.

These were some of the needs for bringing into existence the General Council of Mennonite General Conference.

In the light of the foregoing the following duties and functions of this new working body were outlined:

1. It is to take over the work of the Committee on Arrangements as a guiding body for the meetings and work of General Conference.

2. It will take over certain duties of the Executive Committee of General Conference, such as setting budgets for the various committees.

3. It will take over the work of the Interboard Committee in securing the co-operation of all boards and committees, as in the following tasks:

- Studying needs not met.
- Studying areas of work and their needs.
- Unifying goals of committees and boards.
- Discovering the nature and extent of consciousness of need for co-operation and willingness to do so.
- Exploring and experimenting in new areas of work.

4. It is to co-operate with district conferences.

5. It shall counsel with the Executive Committee in arranging for the biennial meeting.

6. It shall take care of emergencies arising between meetings of General Conference.

7. Its work is advisory ordinarily and authoritative only in emergencies. It is not General Conference.

Considerable discussion followed this well thought out and comprehensive presentation.

At 1:15 Bro. Metzler again led us in devotion as we began the afternoon session. The Scripture reading was Eph. 5:15-33, and Truman Brunk led in prayer.

The agenda next called for the "Presentation of Personnel, Organization, and Function of Each Committee and Board," represented on the Council. As called upon by the chairman each representative then presented the work and interests of the body which he represented.

John H. Mosemann, president of the Mennonite Board of Missions and Charities, spoke for that body which is composed of 68 mem-

bers and serves primarily in those areas of missionary endeavor which cannot be carried on effectively by district conferences.

John C. Wenger, vice-president of the Mennonite Publication Board, reported on the publication work of the church. He called attention to the greatly expanding work of the Publishing House in producing a greater quantity and better quality of material.

Nelson Kauffman, president of the Mennonite Board of Education, in reporting for that body of 49 members, called attention to the revised constitution which provides a counseling service for all educational institutions throughout the church. The Board is directly responsible for administering three schools: Goshen College, Hesston College, and La Junta School of Nursing.

Next C. L. Graber, secretary-treasurer of Mennonite Mutual Aid, stated that this organization has assets of nearly \$500,000, the resources for which are mainly through loans, and that it has inaugurated a subsidiary organization, Mennonite Aid, Incorporated, which offers sick, hospital, and surgical benefits, as well as burial aid.

John R. Mumaw, chairman of Mennonite Commission for Christian Education and Young People's Work, reported that this body works in the following ten areas: Sunday school, young people's Bible meeting, weekday Bible school, summer Bible school, Christian workers' training, junior activities, missionary education, home interests, and church music. Its functions are chiefly promotional and advisory, and it works in close co-operation with the Mennonite Publication Board.

Phil L. Frey, chairman of the Industrial Relations Committee, explained that the work of this committee is to give teaching concerning economic relations and to give assistance in negotiating agreements with labor unions.

Chester K. Lehman, representative of the Music Committee, told how this group studies the music needs of the church, promotes congregational singing, and prepares and edits our song and hymn books.

The Friday afternoon session closed with prayer by Gideon Yoder.

As the evening session convened at 6:40 Bro. Metzler led the devotions by reading I Cor. 12:27-13:13. Bro. Ray Yoder led in prayer.

As the reports continued John L. Horst, chairman of the General Problems Committee, quoted from the constitution to show that the work of this committee is to acquaint itself with the problems of the church which may affect her peace, unity, and spiritual welfare. He gave a brief report of some of the recent work of the committee.

Harold S. Bender, secretary of the Peace Problems Committee, reported for Orie O. Miller, chairman, who was absent. The committee aims to interpret and apply the church's position in the area of nonresistance, to help keep up a teaching program both through meetings and literature, to represent the church in negotiations with official agencies, and to give a witness to the world of our position.

Bro. Bender also reported for the Historical Committee, of which he is chairman. It works in the field of research and literature



and has sponsored the preparation and recommended the publication of various historical works. It publishes "The Mennonite Historical Bulletin."

The second and final speech on the agenda of the meeting was then given by Nelson Kauffman on the subject, "The Place of the District Conference in the General Church Work." In his introduction he said the church structure is built up as follows: (1) The individual. (2) The family. (3) The congregation. (4) The bishop district. (5) The district conference. (6) General Conference. (7) The denomination. (8) Christendom in general. He then outlined the prerogatives of the district conference, followed by a list of things that it has no right to do. He closed by discussing the following functions of the district conference as related to the work of the church in general:

1. To assist the whole church in its program of work.
2. To integrate the work of conference with the program of the whole church.
3. To furnish facilities to expedite the work of the church in carrying out the program outlined by its representative body.
4. To elect or appoint capable representatives to church-wide boards.
5. To maintain the integrity of interconference relationships.
6. To recognize the concern of other conferences in work that reaches within its bounds.
7. To share in the program of the church that depends upon church-wide support.

Considerable discussion followed on the points presented in this well-organized message.

After the transaction of a few items of business the meeting closed with prayer by Ernest S. Garber.

On Saturday morning at 8:15 Bro. Metzler led the devotional period by reading Psalms 133:1 and 123. A number of the brethren quoted precious Scriptures and gave comments. After a rich season of fellowship in prayer, business was again taken up.

One of the main items was the consideration of a budget for General Conference organizations for the present biennium. The following was adopted after mature deliberation.

|                                         |        |
|-----------------------------------------|--------|
| General Council                         | \$1500 |
| Executive Committee                     | 1000   |
| Appointees on General Boards            | 500    |
| General Problems Committee              | 750    |
| Historical Committee Including Archives | 3300   |
| Industrial Relations Committee          | 800    |
| Ministerial Study Committee             | 500    |
| Music Committee                         | 200    |
| Speaker's Expenses                      | 200    |
| Printing                                | 400    |
| Life Insurance Study Committee          | 200    |
|                                         | <hr/>  |
|                                         | \$9350 |

Action was then taken authorizing the treasurer to appeal to the constituent conferences for contributions on the basis of fifteen cents per member for the current year.

The place for and the kind of meeting for the 1951 General Conference were discussed

at some length. Goshen College was given favorable consideration for the place, and it was decided to continue negotiations toward this end. Concerning the type of meeting action was taken "that we look forward to having a delegate session of General Conference, and that we ask the Executive Committee to make further study of the possibility of having a mass meeting associated with the 1951 conference."

In relation to the frequency and time of the meetings of the General Council it was moved and passed that during this biennium the Council meet in April and November with the privilege of changing as may be necessary.

Another important action was that the Steering or Executive Committee "include in the plans for the Spring meeting provision for the presentation of an outline of the programs of each board and committee of General Conference for review of their plans with a view to work out a unified program for the church."

The forenoon meeting closed with prayer by John F. Garber.

The devotional reading of Matthew 6:25-34 by A. J. Metzler and prayer by John H. Mosemann opened the final session on Saturday afternoon.

It was decided to hold the next meeting of the Council on April 20, 21, 1950, at the Atlantic Hotel, Chicago, Ill.

After some discussion the matter of having women serve on our general church boards was referred to the Steering Committee for study so as to bring a report to the next meeting.

Concerning the matter of retirement of institutional and mission workers action was taken to refer this to a committee of five brethren, one each to be appointed by the three general boards and two by the Steering Committee.

After some discussion the following action was taken in planning for the work of the next meeting of the Council: "It was moved and passed that the Steering Committee appoint a committee of three to make a preliminary study of the following items and be prepared to report to the Council at its next meeting.

"1. Distribution of major responsibilities in the Church.

"2. Distribution of functions among the general boards and committees.

"3. The size and method of representation of church boards and committees.

"4. The desirability of providing lay representation on church boards and committees."

The foregoing gives some idea of the type of work that was done at the first meeting of the General Council of General Conference and of what it is planning to do in its meetings in the future. We trust that, under the blessing of God, it will prove a valuable help in planning and expediting the general work of the Mennonite Church.

Scottsdale, Pa.

## The Worm That Keeps Gnawing

A young man complained that he never could get anything ahead; he was always stranded financially. Money enough came to him. Father was generous and he earned good wages, still his pocketbook was almost always empty. He felt cramped and uncomfortable, and he spoke about it as one of his sorest trials that he never had money like "the other fellows."

The matter? If you could have looked into his room for five minutes—his den, he called it—it would have been plain to you, provided you had looked to good purpose. Shoes tossed into one corner. On the chairs shirts hanging over the back. From every conceivable spike, nail, hook, even from the gas-fixtures themselves, neckties, collars, wearing apparel dangling. Table fairly littered with broken, partly worn pieces of personal belongings. Trunk a mass of debris, top up, tray shattered, carpet strewn with hose, cuffs, odd coats, and nothing where it belonged.

Waste! That is the word that would come to you while glancing about that room; and you would be right. That young man has not learned the secret of using carefully and saving.

Waste is such a pitiless thing. Waste sets its tooth into the choicest things a man has and they are forever spoiled. If a careful man could gather up the things which are now doomed to be wasted, he could pay off the national debt of every country on the face of the earth and have millions left.

And this waste is an awful crime—a crime against society, a crime against the man who fosters it in himself or in others over whom he has any control. For waste brings suffering to those who are helpless to escape its consequences. Were there no waste, there would be far less misery in the world through want.

But the worst part of it all is the havoc waste works in the character of the one who indulges it. Waste makes a man a stumblingblock in the road of all true progress. Money, time, precious resources that God means we should use for the uplift of humanity, are diverted into other channels and their influence for good lost.

Look out for the very first tendency in your nature to be wasteful. Even if it be the smallest thing imaginable, save it and turn it to some good use. Do not be ashamed to take care of everything that passes through your hands. Never mind the sneers of those who have not learned this self-mastery. They will respect you the more because you are true to these sacred trusts.

Kill the worm that would eat the heart out of your life.—Kind Words.

The resettlement of the hundreds of thousands of uprooted people in India and Pakistan is a task so great that it will tax the resources of the UN and the governments of those countries.—Arnold B. Vaught, Church World Secretary for Asia.



## Editorials

### The Turn of the Half Century

The writer can well remember as a lad the controversy which raged in 1900 over the question, "When does the Twentieth Century begin?" It finally seemed to be pretty generally agreed that it did not begin until the advent of the year 1901. That seems reasonable enough when one considers that a century is not finished until the hundred years are over. A simple illustration is that you do not start to save your second dollar until you have 100 cents. All of this applies also to when the first half of the present century is ended and when the second half begins. Again the answer seems obvious that we cannot begin the second half until we have finished the first fifty years.

In spite of this technicality we realize that in this fiftieth year we are nearing the turn of the half century and we do well to meditate on the significance of the occasion. As individuals we can think how the past half century has affected our lives, even though we may not have been born when it began. We can think of the changes in life in general as we contemplate the economic, social, and technological changes that these years have brought. We can think of the national changes that have come as we moved from a nation of between 75 and 76 million to an estimated 150 million population. We can think of the great world changes that have come in the wake of two bitter and bloody world wars.

But the phase of which we want to think in particular is the progress of the Mennonite Church during the Twentieth Century and the period just preceding it. As we go through the Yearbook and check the dates of the founding of our missions and institutions we find some interesting facts and figures. Here are a few of them:

The first city mission of the Mennonite Church was opened in Chicago, Illinois, December 3, 1893; the second city mission was opened at Lancaster, Pa., July 4, 1896; the third at Philadelphia, Pa., in 1899.

The first Mennonite Children's home was begun in Wayne County, Ohio, on November 21, 1896. On May 28, 1900, this home was moved to West Liberty, Ohio.

Mennonite General Conference was organized at the Holde-man Church, near Wakarusa, Indiana, November 2, 1898.

The first Mennonite foreign mission was founded at Dhamtari, Central Provinces, India, on November 22, 1899, when Bro. J. A. Ressler and Bro. and Sister W. B. Page came to this village by oxcart and pitched their tent there.

The first Mennonite Old People's Home was opened near Rittman, Ohio, May, 1901. It was burned in 1919, and rebuilt and reopened in Jan. 1, 1939. The second such institution was established at Oreville, near Lancaster, Pa., in 1903.

The first Mennonite school, known as Elkhart Institute, was opened at Elkhart, Indiana, in 1894. It was moved to Goshen, Indiana, in 1903, and has since been known as Goshen College. The second Mennonite educational institution was opened at Hesston, Kansas, in 1909, and is called Hesston College and Bible School.

The Mennonite Board of Education was organized in 1906 as a successor to the Elkhart Institute Association, founded 1898.

The first mission organization in the Mennonite Church was established in 1882 as a Mennonite Evangelizing Committee. After going through a period of transition it became the Mennonite Board of Missions and Charities in 1906.

The first Mennonite Hospital was established near La Junta, Colorado, in 1907, as the Mennonite Sanitarium. In 1928 new hospital and sanitarium buildings, in the city of La Junta, were ready for occupancy.

In 1905 publication work was started at Scottdale, Pa., out of which has grown the present Mennonite Publishing House. The Mennonite Publication Board was organized in 1907. Publishing work in the Mennonite Church was begun in 1864 at Chicago, and in 1867 was moved to Elkhart, Indiana.

The Mennonite Relief Commission was organized in 1917. This has since been made a department of the Mennonite Board of Missions and Charities as the Mennonite Relief Committee. The Mennonite Central Committee, a relief organization for all groups of Mennonites, was organized in 1920.

The Mennonite Sunday School Committee was appointed by General Conference in 1913. In 1937 it was reorganized under the name of the Mennonite Commission for Christian Education and Young People's Work.

We have probably given enough facts and figures to show that practically all of the organized work of the church—its General Conference; its three major boards for missions and charities, education, and publication; its city and foreign missions; its children's and old people's homes; its hospitals; its relief committees; and its schools began a short time either preceding or following the beginning of the Twentieth Century.

With a few exceptions the great organizations and activities of the Mennonite Church, as we know it now, have grown up within the past fifty or sixty years. Although there have been some recent movements, such as summer Bible schools, summer camps, and youth fellowships, the major task of recent years, as we have been turning the half century, has been to consolidate, improve, expand, and adapt to modern conditions, the great movements which our far-sighted Christian brethren inaugurated in the years centering around the turn of the present century. We can truly say, and we should do so with great gratitude, what Jesus one time told the disciples: "One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."

We can say also that our fathers of the past generation built wisely. It is now our task to build carefully and constructively on the foundations they have laid, and to keep a clear vision for new opportunities to enlarge the work of the church so that as time goes on more and more souls may be saved and saints may grow increasingly into His likeness.

It might be interesting to try to think what the historian will record of the progress of the church during the next fifty years, if the Lord tarries, but it would largely be speculation and therefore not too profitable. It should be our deep concern, though, to remain true to Christ and His Word so that as succeeding generations build upon the work that we do they may look back and call us blessed.

### The Doctrines of the Mennonites

In 1949 the Mennonite Commission for Christian Education and Young People's Work adopted adult doctrination as its major emphasis, and as a part of the implementation of this idea, suggested that Bro. John C. Wenger, of Goshen College Biblical Seminary, prepare a study book on the doctrines of the Mennonite Church. Bro. Wenger proceeded with this task and produced the manuscript which he entitled, "The Doctrines of the Mennonites." The book came off the press early in this year.

Now that it is available we trust that our congregations and Bible schools of various kinds will make use of it in indoctrinating both adults and younger people. It is divided into thirteen lessons for study and has a number of historic confessions of faith and catechisms in its appendix. In concise and systematic form it gives the Scriptural doctrines as taught by our Anabaptist fathers and recorded in their writings. Ministers and Sunday-school leaders should make a concerted effort to see that it is disseminated throughout the church constituency. It is also valuable to give to others who are interested in the teachings of the Mennonite Church.



# CHRISTIAN LIFE

## Nonresistance

By Millard Lind

This is the second of a series of articles on Christian doctrines and ordinances by the editor of the "Advanced Sunday School Lesson Quarterly." Do not miss reading this stimulating and challenging message.

The basis of our main discussion will be found in Romans, the latter part of the twelfth chapter, and also in Matthew, the latter part of the fifth chapter. Let us turn also to Luke 17:26-29. Jesus says that as it was in the days of Noah, so shall it be in the days of the coming of the Son of man. They were eating, they were drinking, they were marrying and giving in marriage. There is not one thing that Jesus mentions in that whole catalogue that is wrong in itself; not one thing. But these individuals evidently had made eating and drinking and marrying and giving in marriage the goal of their lives. And while Noah was busy building an ark to save himself and his family, the rest of the people in his day were eating and drinking, marrying and giving in marriage—carrying on life as usual. And when Lot was running out of the city of Sodom, trying to save his life with the three of his family he managed to take along, the rest of his family and the other citizens of that city were busy eating and drinking, marrying and giving in marriage; they were carrying on life as usual. Their goals of living were eating, drinking, marrying, giving in marriage, the regular pursuits of this life.

James says something about those who heap riches to themselves in the last days! That's the tragedy of it! In these last days, the days of salvation, when time is so limited, when soon the Lord Jesus will be coming again, in these days of wonderful opportunity, in these days when we should be out on the mission field, in these days when we should be perfecting ourselves unto the nature of Almighty God, in these days of grace many are heaping to themselves riches.

I would like to think with you for a bit on the relation of war to riches. If our main purpose is to heap to ourselves riches, then we will find ourselves defending those riches. If our purpose now centers upon the things of this life, then you and I will find ourselves defending those things which we strive for and love. So I would like to say first that the very first principle of the nonresistant life is that the Christian must have the right kind of goal. And concerning that goal, Jesus says in the latter part of the fifth chapter of Matthew: "Be ye therefore perfect, even as your Father which is in heaven is perfect." And just before that He had spoken of doing good both to the evil and to the righteous, just as God permits the sun to shine on both classes

of people. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Here is the tremendous goal of the Christian, perfection, transformed into the image of God. Jesus spoke in the same chapter (verse 20) about a righteousness which exceeds. Unless our righteousness exceeds the righteousness of the scribes and Pharisees, we will not even get into the kingdom of God.

Now we might think that the righteousness of the scribes and Pharisees was indeed high. They fasted, they paid tithes, even down to the small garden seeds; they would walk only about 3,000 feet on the Sabbath. Beyond that walking was work. Their gowns had to be made exactly so. A high righteousness! But unless our righteousness exceeds the righteousness of the scribes and Pharisees, we will not be able to enter the kingdom of God. Our righteousness must also exceed that of the publicans. Jesus said that if we say, "Good morning" to the man who is our friend, and do not speak to the man who is our enemy, how much more righteous are we than the publicans and sinners? They do even that. It is clear that our righteousness must exceed that of both the Pharisee and the publican, of both the Jew and the Gentile. The goal of the Christian must be to be perfect, as God Himself is perfect.

Godly perfection must certainly be the concern of the Christian. How is God perfect? What is God concerned about? One of the verses which every child can say practically as soon as he can speak, is, "God is love." We have repeated it so often that it means very little to us. "God is love." If we are to be perfect as our Father in heaven is perfect, then it means that we also must be love. Just as God is love, so you and I must be love. Just as God has given His only begotten Son to die for this world of sinners, so you and I must be willing to make a sacrifice of love. "Be ye therefore perfect, even as your Father which is in heaven is perfect." "God is love." God gave the best He had for the world; so you and I must exercise the same love for our fellow men; so you and I must give ourselves, our sons and our daughters, not to build up riches, in these last days, but that we might become perfect as our Father is perfect. We must give our sons and daughters, out of a love which God has implanted, that the world might be redeemed.

The chief concern of every Christian must be the redemption of character. When His

disciples asked Him how they should pray, Jesus said that they should say, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven." The concern of the Christian is that God's will might be done on earth as it is in heaven. The thing for which you and I should labor in the kingdom of God, the thing for which you and I should pray now and always, should be that God's will may be done in earth as it is in heaven. How different that goal is from the goal of this world!

Some time ago I had the privilege of traveling about Kansas City, a great city of thousands of people. One of the unusual sights was the trip through the aristocratic section of the city. Centered on huge estates, I saw one palace after another in the center of a parklike lawn. A few blocks away were hundreds of children in squalor with no place to play. You see the concern of the world. The world places property before human beings. The world places land, or rather property, before life. The law of our land, which we claim is based on the Scripture (I wonder if it is scriptural, after all,) recognizes the rights of property before it recognizes the rights of human personality.

You remember the story of the rich man with Lazarus lying at his gate. He loved his property; he had no concern for Lazarus. Property came first as far as he was concerned. Human personality was ignored in front of him. And then the rich man raised his eyes in hell. The concern of the Christian must be first of all for the redemption of personalities, above everything else in the world. Any property which I have, and anything that God gave to me, any power, any talent, must be used for the redemption of personality, to redeem character even as Christ has redeemed me. Join with Christ in this great work of redeeming men and women out of this present world.

That brings us to the method of the Christian. "Be not overcome of evil," says the Apostle Paul, "but overcome evil with good." Some time ago I was talking with a young Christian who was not a member of our denomination. He was trying to understand our view in regard to war. He finally saw that it is not that we do not want to do something about evil. We are more concerned about evil than the world is. But it is the method by which we meet evil which is different from that of the world. The world tries to overcome evil with evil, but the Christian overcomes evil with good. The method of the Lord Jesus in overcoming the evil of this world—what was it? He overcame the evil of this world with good. Remember how they persecuted our Lord. They ran Him from this city to that; they turned Him out of His own home town. But always Jesus went about doing good. One time He went through Samaria. The people of the town learned that Jesus was on His way to Jerusalem, the city that they hated. They decided that if Jesus was planning to go to Jerusalem, He could not stay in their town overnight. Jesus went on to the next city. Always Jesus overcame evil with good. By overcoming evil with good, Jesus had to suffer.



What did it mean when Jesus went about doing good? What did it mean when Jesus did not defend Himself from evil men? It meant for Him persecution; finally it meant for Him death—death on the cross. Today every nonresistant Christian must remember that he must be committed to the Lord Jesus to the extent that he is willing to endure martyrdom. There can be no reservation. We must be so committed to the Lord Jesus that we are ready to endure suffering. We must give up our lives—count it all as loss. One of the reasons why the world does not practice nonresistance is because it feels that it will not work. And it will not work toward the goals that the world is interested in. It will not work if our chief goal is to defend our property; it will not work if our chief goal is to defend our lives. It will work only if our chief goal is to redeem character, and to be willing to go through whatever suffering the Lord Jesus Christ wants us to go through to accomplish the redemption of people, the redemption of the world. Peter speaks about the suffering of the Lord Jesus in I Peter 2:21-24: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

No, it is not enough only to accept the cross of the Lord Jesus for ourselves, but we also must be willing to follow Him in that cross, must be willing to suffer unto martyrdom, if necessary, for the redemption of the world, for the cause for which He suffered. In Romans 12 Paul speaks about heaping coals of fire upon the enemy's head. By doing good to our enemies we show the world the spirit of Christ. We stimulate their consciences by the power of the Spirit, by the deeds that we do, thus heaping coals of fire upon their heads.

As an illustration of the fact that a Christian must be willing to undergo martyrdom, I was impressed by the statement Menno Simons made that he preached in field and in forest, in the market place or by the roadside. Any place where he could get a hearing he was preaching the Gospel of the kingdom of God. I was impressed also by his story of the afflictions which he suffered. He wandered about Europe. There was a price upon his head. Several times he came very near being captured. But always the Lord spared him, though suffering much, to see his followers dying for the cause of the faith, for the Lord Jesus Christ. To see them scattered—how it must have pained that great leader's heart! And yet with all that suffering I remember this point which stands out so significantly. Menno says that their lands were stolen from them, and that they were driven about from country to country. And yet out of all that host of Anabaptists, Mennonites, there was not one man who begged.

There was no persecution in the worldly churches where men had all the property that they were able to accumulate. Many rode

about in pompous carriages and wore silken garments. Yet there were many of the members of these churches who went from house to house begging. It is remarkable that though the Anabaptists always endured suffering Menno was able to say there was not one of them who begged. Does it not show us that even in suffering the Lord Jesus provides? If our main goal is like that of Menno Simons, to be off preaching the Gospel of the Lord Jesus Christ, none of us probably will be dressing in silk, none of us will probably be riding in the most expensive automobiles, but if we follow the way of the cross, the way of the Lord Jesus, as a body, and are more interested in personalities than we are in property, then also I believe that there will be none among us who beg.

That brings us next to the power of the Christian. How are we going to be able to have the loving character of God? How are we going to have godly concern for the lost? How are we going to follow this method of overcoming evil with good? How can we do it? In the face of certain evil, how can we pray for the one who hurts us? In the face of certain insult, how can we turn the other cheek? In the time of danger, when the enemy takes the life of a loved one, how can we stand by without defending our own life and the life of our friend?

We find the answer in Hebrews 11. By faith. That is the power of the Christian. By faith the men of the Old Testament were able to escape from the edge of the sword. By faith you and I will be able to escape the edge of the sword. Like the heroes of the Old Testament, by faith you and I will be able to overcome our enemies. By faith the men of the Old Testament "stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:33-40).

Scottdale, Pa.

## A Wholesome Church Attitude

By Alice Snyder

The Church is the greatest organization on earth because Jesus Christ is its Head. Why should we take any other than a truly wholesome attitude toward it?

Whether we express it or not, most of us enjoy associating with Christians who manifest a love for Christ and the church. We recognize that they have a satisfaction in life which is not found apart from Christ; they have peace and joy; they are willing to be servants; and above all, their radiant, vocal or even silent testimony is constantly influencing the lives of both saint and sinner.

An attitude is a mind-set; it is therefore a very personal matter which each, you and I, can develop favorably or unfavorably. Perhaps new pupils have entered our grade at school; perchance we just had some new neighbors move in, or again strangers have applied for membership in our congregation. What thoughts are forming in our minds about the newcomers? We can determine to accept them wholeheartedly; we can give them a half hearted reception, or we can ignore the situation completely though sooner or later to our embarrassment.

Now a church attitude is our personal mind-set toward the Head of the church, Christ, toward its members, its worship services, and its activities, as well as its standards. This attitude, this frame of thinking, this mental decision can be of a positive or a negative character. By that I mean our atti-

tude toward the church can build or tear it down. We want to think about the positive angle, a mind-set which is an asset to the body of Christ, yea, a wholesome attitude. The church attitude of each member determines largely the spiritual temperatures of the body.

Wholesome food is nourishing, tasty, well-balanced, and pleasing to the eyes. Factors in making it so were God, life, growth, cultivation, sacrifice, and preparation. In like manner a Christian's healthy attitude nourishes the lives he touches. His thoughts, actions, and works flavor life and are sought by those minus the love of Christ. A wholesome diet is well-balanced; similarly the Christian must have a completely rounded out positive approach to all phases of the church in order to grow spiritually. Like as food is nourishing, tasty, and well-balanced, so a wholesome church attitude is pleasing to God and to the redeemed. To the devil it is a barricade which he is constantly threatening to destroy. Our wholesome attitude, a gift of the grace of God, manifests itself in our habits of living, of thinking, of giving, and of speaking. Like other graces it can be developed or it can be left dormant, later to decay and fade away entirely. Hasty deci-



sions and actions can rapidly undo the climbing of a lifetime.

God, the Creator of life, has given us the power of thinking; He has made plain the way of redemption. Parents have supplied our physical needs; they have molded many of our patterns of thought. People, things, and events have influenced our development, but each of us is continually making decisions which reflect our thoughts.

Most of us have a Christian heritage. Church going, Bible reading, and prayer habits were formed even before we grasped the full significance of their meaning. With the cultivation of these habits, we had a great aid in killing the weeds of Satanic origin. In our own human weakness, however, we cannot maintain a wholesome church attitude. As Jesus came to Saul on the Damascus road, so we too need to meet Christ and His demands for our lives. Our Lord demands us to sacrifice our desires in order that we might live abundantly. A vision of Almighty God, the love of Christ and Him crucified, and the power of the Spirit precedes and develops healthy mind-sets.

During childhood parents lay foundations for attitudes in later life. Table conversations, discussions to and from church, topics spoken about while visiting friends and relatives, form an imprint on the child mind. Showing hospitality to church leaders and fellow believers can not help but leave impressions. Right here we can notice the influence fellow believers have on the rising generations. I recall two brethren visiting in our home in my early life. They took an interest in me, and that interest is bearing fruit in my life today yet, for their Spirit-filled messages fell on prepared soil. The minister who wins his way into the heart of a child unconsciously has prepared the way to later make a spiritual appeal to that very same heart. The Sunday-school teacher, too, has the privilege of leading little minds Godward and not worldward. It seems to me the seeds of loyalty to the church of Christ are sown in the hearts of children even before they personally claim Christ. But perhaps you wonder whether I am not putting too much emphasis on human influence and belittling the power of God's grace in a sinner's life. No, not at all. There is no question whatsoever in my mind that God at conversion can give the "old creature" a new mind even in connection with his or her attitude toward the church. Go with me to some of our mission stations and let us observe some of the lives of those truly born again who have come from ungodly homes. Do they love the Christ and the church? Are they worthy members of His body? Are they interested in the salvation of others? Are they faithful in church attendance?

Our personal church attitude is colored to a great extent by the depth of appreciation each of us has for the Lord, His Son, and the members of His body. Bible study, hearing and doing, automatically bring about wholesome attitudes. Some time ago I read this illustration. The minister of a congregation was called away during corn-husking season. His neighbor, a member of the congregation, saw it, organized a group of helpers and

husked a quantity of the minister's corn. Upon his return he saw it. That evening with the aid of a light he husked a quantity of corn in the neighbor's field who he felt was responsible for the big lift. The next morning he was a bit late in getting out. He had noticed his corn crib was fuller than he thought it would be. He glanced at the neighbor's field to see the corn he had husked in the moonlight. Lo, it was not there. Then it dawned on him. The good brother had hauled all the corn the minister had husked into the minister's corn crib. Is not this a beautiful picture of wholesome church attitude both on the part of the laity and also on the part of the leader of the flock?

You ask, "What can I do to develop a more wholesome attitude toward the church?" I offer six suggestions. (1) Develop a hunger and thirst for God's Word; study it, and make it a part of yourself. (2) Rethink the vows you made before God in the presence of many witnesses. When you were baptized you confessed faith in the Father, Son, and Holy Ghost and promised to forsake the world and Satan's tactics. There are ordination and marriage vows and vows of consecration to which we must also remain faithful. (3) Do not forsake the assembling of yourselves together, but worship God in spirit and in truth. (4) Keep fully informed on all church activities by attending local meetings, by reading church periodicals, and by conversing with those acquainted with what is going on in the church at large. (5) Make a

## CHAFF

By Walter E. Isenhour

**So many people look for chaff—  
A lot of stuff to make them laugh.  
They hunt for chaffy books and songs,  
And chaffy folks among the throngs;  
They seek the chaffy "funny page"  
That never makes a saint nor sage,  
They look for chaff in art or prose,  
And seek it in the picture shows.**

**They like the chaffy forms of speech  
And chaffy sermons some men preach;  
The chaffy programs on the air,  
And seem for nothing good to care;  
They hunt the newsstands on the street  
So they can give their minds a treat  
By trashy magazines they buy  
That cloud their mental, moral sky.**

**Remember, chaff is something light,  
Although sometimes it glitters bright;  
It's just the dross and not the gold,  
The counterfeit, on which you're sold.  
It's something that will let you down  
And never take you to renown;  
Yes, something I am frank to say  
The winds of time will blow away.**

**If you would live as all men should,  
Then build your life on something good.  
Go forth and seek for gems of truth  
That beautify both age and youth;  
Let Christ come in and save and keep  
That you may sow good seed to reap;  
For none can build a life sublime  
On just the chaffy things of time.**

—The Christian Witness.

wise selection of friends, including all ages, in the church. (6) Be willing to be used in the Lord's work.

The true, wholesome, church attitude manifests itself in a life of sacrifice. The Lord demands that we yield our bodies a living sacrifice, holy and acceptable unto God. Recently I read the following testimony of the Executive Director of Lutheran World Action:

"Perhaps the finest example of sacrifice that I know is the one that happened in Vienna. You see, in Vienna, churches, like other buildings, were often pretty well pulverized, and people began to realize how spiritual disintegration is bound to set in when the fellowship of the saints is not able to have a visible expression by coming together, by hearing the Word and receiving the sacraments, and encouraging each other and catechizing the young. There was no place this congregation could go. The people saw their children drifting away from them, running around in bad company, being told that there is no God and virtue doesn't mean anything; never hearing about the Ten Commandments or the Sermon on the Mount. When five and six and seven families are crammed together in some old shed or warehouse or hole in the ground, even family life is impossible and parents have little chance to teach religious faith to their children.

"So they said, 'There is only one way out, pastor. We must rebuild our church.' The pastor said, 'You know you can't do that. Your money is no good. You can't buy materials. You can't get cement; you can't get labor. It is impossible.'

"Ah-h, but pastor,' they said, 'we know a way to do it. If we bring you every Sunday, each one of us, a food coupon, why, with food coupons you can buy anything.' Remember, at that time in Vienna every person got 950 calories a day, which very likely is not much more than you ate for breakfast and is only half enough to keep one alive. And yet every Sunday they brought in these food coupons until a carton was filled high with them. With these food coupons labor and cement and materials were bought; work on the church commenced. Until finally one day the pastor's heart smote him and he said, 'I can't let you go on like this. I just can't do it. I know that when you bring in a food coupon you go all day Monday without a mouthful of food because you have given that day's food to the Lord. In your undernourished condition your bodies can't stand it. I can't build this church out of your flesh and blood. We must give it up.'

"They replied, 'Pastor, we have got to do it. For what good is it to us if our bodies have bread while our souls starve for the bread of life?'

"When I was in Vienna the day before Christmas that church was completely rebuilt, in full operation, a powerhouse of the Gospel of Jesus Christ, sending its light and its healing rays into the lives of the scores and hundreds of homes round about it. When you and I realize so completely that 'man does not live by bread alone,' we, too, can learn the meaning of sacrifice and practice it."

Brethren and sisters, how do you and how do I measure up to the standards of God's Word and those exemplified by Christ?

Lititz, Pa.

"Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength" (Neh. 8:10).



# OUR HOME CIRCLE

## Juvenile Delinquency

By Clayton F. Yake

The editor of the "Youth's Christian Companion" has done a fine service in making available to us this careful and helpful study.

### The Problem

Ever since Cain slew Abel the problem of crime has faced society. There has been no period of history devoid of violence and crime. The almost total destruction of mankind by the flood did not remove the problem. The pages of history since then are checkered with records of crime, and give evidence that the human race has changed little since its fall in the Garden of Eden. In spite of the so-called progress of civilization, the problem is with us in a greater degree than ever, and the United States of America is now enjoying the unenvied reputation of having the highest crime record in the world. No other nation has made such remarkable progress in criminal accomplishments as has our beloved country.

Crime reports periodically from the Federal Bureau of Investigation reveal the startling fact that the predominating ages of criminals were 21, 22, 23, 19, and 20 in the order as given. Fingerprint records give evidence of this; crime is committed by youth. Before a criminal attains a fingerprint record, he has usually had an unfingerprinted record; he has usually been in questionable activities and in minor crimes from childhood up. Crime is the result of a progressive development of misbehavior. Juvenile delinquency is the garden from which our crime crop grows.

### Causes

The cursory analysis of the causes might lead one to conclude readily that sin is at the basis of all this, and without doubt such is the fact. One might further conclude that to remove sin would solve the juvenile delinquency problem. And again the answer would be correct. If one were able to remove sin from mankind, we would have an Edenic paradise. But a breakdown of the problem of juvenile delinquency in an effort to discover the causes becomes exceedingly involved in spite of the simplicity of such an offhand analysis and answer.

Recognizing society as it is, Christian and non-Christian, one might conclude that if all homes were Christian, then the delinquency problem would be solved. This is as one would like to see it and as it should be, but there are strange incidents and exceptions which baffle explanation. For example, in the home of Isaac and Rebekah, the twins, Jacob and Esau, probably received similar

upbringings and godly instruction. However, Esau turned out to be a delinquent, while Jacob, in spite of his delinquencies, became a stalwart man for God. Exceptions like this of a strange nature are revealed in society today. From the most sin-bound hovel may eventually come the most godlike and renowned Christian; and from the best of Christian homes may come the vilest of sinners to die as the worst of criminals. The human mind is unable to analyze and state definitely why one of two young men with the same godly parents and the same Christian upbringing becomes a criminal while the other one becomes a mighty man of God.

So in the attempt to discover causes for juvenile delinquency one encounters the unanswerable. However, here stated briefly are three major causes which we feel contribute to the delinquency of children and youth: (1) The breakdown of the home; (2) the modern pleasure craze; (3) irreligious, godless education.

### I. Breakdown of the home

The United States of America has reached the high-water mark of broken homes by having attained the unprecedented divorce rate: one in every three marriages. Every broken home which has children contributes to the delinquency problem, and places upon the state the care of the parentless children. Because her four children stood in the way of her marriage to a seventeen-year-old, a mother aged twenty-four signed adoption waivers without so much as a tear, giving up her four children from five months of age to four years. Her husband, taxicab driver, gave his full consent. Thus upon the state of Michigan were placed four public charges. A home was wrecked, and the seed sown for further marital unhappiness and juvenile delinquency.

Fifteen-year-old Jack was caught by police for stealing an automobile. His story revealed that his father had died when Jack was but nine years of age, and although he had been brought up strictly by his father, he failed to keep the narrow pathway and fell into the clutches of the law. Had Jack continued to have his father's companionship, he might have been spared this experience.

Says S. Burton Heath, "Most juvenile delinquents are started wrong before they begin going to kindergarten. Most juvenile delinquency is born and nourished in the home." This may be due to parental neglect, but too

often it is due to ignorance and to inability to rear children properly.

Unemployment is mounting to 3,000,000 in the United States, and it is thought that this figure may mount higher before the end of this coming winter. This means possible hardship in the homes of many unemployed, and will be a contributing factor to increased juvenile delinquency in America.

World War II, which took from a great many American homes the father and wage earner, brought about a home situation which was conducive to the development of juvenile delinquency and an increase in juvenile crime. In many homes both the absent husband and the wife at home did not prove faithful to each other in their separation, and home neglect was the result.

Of all the causes of the breakdown of the American home, the lack of Christian experience by the parents is possibly the greatest. In a great many so-called Christian homes there is no religious teaching of any significance, and where there are no Christian parents such teaching is lacking entirely. When the home is not a fertile garden for the development of Christian character, where shall Christian character be developed?

### II. Modern Pleasure Craze

We are living in a pleasure-crazy world. The strain and stress of the American way of living produces an emotional disturbance which seeks allayment in some sort of physical pleasure. At the head of amusements stands the movie, operated and directed by a billion or more dollar industry. Every conceivable form of picture is given to the public, but always there is kept in mind some element of romance to capitalize upon the sex impulse. The thrilling movie which appeals to youngsters is the very kind that induces them to experiment in crime. The picture of playing with marriage and love is the kind that motivates young people in the wrong directions of life.

The dance floor is the ideal place to indulge in pleasure that is to a great degree sex disturbing, and leads very frequently to indulgence. With the coming of television, the movie is being brought into many homes. Through television, the evil influences of the movie will make a terrific impact upon the home and the home atmosphere. Many roadhouses along our system of modern highways specialize in floor shows, and provide convenient facilities for sinful indulgence. The use of tobacco in one form or another, but especially the smoking of cigarettes, is affecting half of the American population, possibly more. Youngsters as young as six, seven, eight and nine years begin this terribly detrimental habit. This paves the way for indulgence in beer, wine, and liquor. Tobacco frequently leads right on into the use of habit-forming drugs, and many high school boys and girls are being exploited by the sale of marijuana cigarettes.

And all of these together set the stage for drinking alcoholic beverages. In an accurate survey made in 31 cities of the United States the following percentages have been positively determined. Forty-five per cent of senior high-school boys use some kind of alcoholic beverage. Thirty-seven per cent of the girls



drink to some extent. And there is an average of forty-three drinkers found in one hundred boys and girls of high-school age. That is approaching pretty closely to fifty per cent. The colorful advertisements which appear in magazines and billboards depicting the pleasure of drink, are sending down the road to juvenile delinquency a multitude of young people. One need not wonder why many young people are led astray when it is readily seen that sinister-minded, money-making men and women are back of these modern pleasures.

One cannot pass by the sports craze which has gripped our country. There is a vast difference between commercialized recreation and recreation for the purpose of physical education and training, and for relaxation and muscular development. Baseball and football have been so commercialized that a popular columnist has described them as a little less than a circus, with all its side shows. Such influences tend toward developing juvenile delinquency.

### III. Irreligious, Godless Education

The influence of progressive education has been extremely detrimental to the children and young people of our nation. The John Dewey philosophy of creative, progressive education has affected the great majority of teachers employed in the public schools. In one way or another emergent evolution is taught to the children and young people, and the naturalistic influences are thrust upon them in their formative years. The result is that the public schools are developing a generation of irreligious young people, with little or no knowledge of the Word of God. Communistic influences are making dreadful inroads upon the educational instruction of our children. There are extant and in use throughout the United States a large number of textbooks that have built into them most subtly the Communistic philosophy. Ulterior purposes are being accomplished unknowingly to many people. Our children and young people are absorbing a wrong philosophy of life which in course of time will detrimentally affect our country. The object, of course, is eventually to bring about a different government in our beloved country. Intentionally and very subtly the influences of Russian communism are being imbedded in the hearts and minds of many children and young people. Certainly this is not helping to build Christian character. It tends to produce naturalistic character which will not hesitate to destroy at the opportune time.

The literature of modern bookstands reflects the character of our age. Comics of all kinds get into the hands of boys and girls of tender years. A news agent told me recently that his biggest seller is the list of comic books on his counter. Add to this the salacious literature which colorfully portrays and glorifies sex promiscuity, and you have a cogent crime-producing force. How can immorality produce morality?

Educating and training young men to destroy and kill has backfired in the aftermath of crime since the end of World War II. We cannot train our young people in one way and expect them to act another. And what an

immense financial price we paid for all this! The Tax Foundation reports on March 15, 1949, that 23 billion dollars of the almost 38 billion dollars cost of operating our government during 1948 was the result of World War II!

### Some Possible Solutions

Naturally the solution of the problem lies in removing the causes that produce juvenile delinquency. If we could prevent the breakdown of the American home, if we could change the American mind from pleasure madness to delighting in the law of the Lord, and if we would put on a vigorous program of Christian education, much juvenile delinquency could be prevented during subsequent years.

The first major concern should therefore be the restoration of Christian instruction everywhere. The home should be the first place

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### TO MY HUSBAND

By C. M. C.

Let me rest my head on your shoulder,  
dear,

When the end of the day has come,  
And I think back over the problems  
That I somehow failed to clear,  
As the end of the day has come.

Oh, the end of the day—why should it  
have come

When so many tasks are yet undone?  
Tho' the spirit is willing the flesh is weak,  
And a resting place for my head I seek  
When the end of the day has come.

At the end of life's day and the end of the  
way,

With problems unsolved and tasks no  
end,

I can lay them at Jesus' feet that day,  
And find the answer in a marvelous way,  
As I rest my head on His shoulder then.

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where Christian instruction should be made vigorous and attractive. Parents themselves should seek to impart the Word of God to their children and bring them up in the nurture and in the admonition of the Lord as commanded in the Scriptures.

The church should put on a strong Christian educational program and enlarge its influence through the Sunday school, the weekday Bible school, and every other religious educational agency that can readily be used. Preaching should contribute largely to developing a sense of responsibility in parents, and to have them see the opportunity that lies before them.

There should be education to provide a better understanding of children and their needs. Community centers providing recreational facilities for the children should be established. Trained supervisors should be in charge of these community playgrounds and give guidance as well as proper instruction.

There should be a vigorous program of law enforcement by the civil authorities. The church has a responsibility here to lend its hand of encouragement and to raise its voice in opposition to the pleasures which destroy the morals of the children and young people. We know of communities where the population is sufficiently Christian to control the type of amusements, and is free from establishments which sell liquor. Christian homes also have a responsibility to raise opposition against that which destroys and harms. Parents should have enough interest in the public schools to be well informed concerning the type of textbooks which are being used, and to see that those textbooks which are injurious are removed. At the same time they should be sufficiently interested to endeavor to have Christian teachers to give instruction to their children. If this is not possible, Christian parents and the church have it within the realm of their responsibility and opportunity to establish private Christian schools.

We may well use the slogan, "Back to the Bible," to check juvenile delinquency. There is nothing like the Word of God which can build Christian character and develop a Christian morality. In commenting on this matter, Dr. Miles H. Krumbine says, "The logical place to begin, if we are going to rear a generation of law-abiding, home-making citizens, is with the children. If you want to convert an Indian, the old saying was, catch his grandmother. If you want to make an American citizen, catch the child. Not only the church, but also the civic groups, the chamber of commerce, the industrial institutions, and the schools will have to take very seriously the budding child life growing up around us."

And we know of no better way for taking this matter seriously than to go back to the Bible. Anything that will help to make everybody conscious of the fact that by saving the child we save the nation and ourselves, should certainly be resorted to. "What we need today is an inculcation of the immortal lessons of the Ten Commandments and the Sermon on the Mount in the hearts and minds of all Americans. This is the surest antidote to stem the rising tide of lawlessness," says J. Edgar Hoover, director of Federal Bureau of Investigation.

Scottdale, Pa.

### REFINING FIRE

Some one has said, "The goldsmith is never far away when the gold is in the fire." What a comforting thought is this! Job said, "When he hath tried me, I shall come forth as gold." He had confidence that he would not be burned. And let us remember that the goldsmith is not trying to destroy the gold, but the dross.

Also, it is said that the goldsmith in the olden times looked longingly into the molten metal for the reflection of his image. When he saw that, he turned off the fire.—Sel.

In the U.S. there are 7 people per square mile; in Germany, due to the coming of the refugees, 442.7 people occupy a square mile.—Flashes from Europe.



# MISSIONS

## Our Responsibility as a Church to the Foreign Fields

By Lester T. Hershey

Reared in the South America mission field and now serving as a missionary in Puerto Rico, the writer speaks out of both experience and conviction in this challenging message.

"And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria," we read in II Kings 6:24. The ensuing story is a fascinating one. It has captivated my imagination. It contains also a good moral for each of us to consider. Let's go on with the story.

Samaria lay besieged about by a mighty army. Sitting on a hill, she would have been a good target for modern warfare, but in her day, war was fought man to man, and when a king was captured or the capital city was invaded and taken, the war was over. So, Samaria was sitting on top of a hill with a mighty army about her feet—in the valley.

So long did this siege continue that those within the walled city began to suffer. Food became scarce and very costly. What used to be sold at a very small price, now soared up beyond reach of many. And for those who had money, it was as though they did not have, for they could not buy anything anyway. "An ass's head was sold for fourscore pieces of silver" approximately \$9 today. "The fourth part of a cab [ $\frac{3}{4}$  pint] of dove's dung [for fuel] for five pieces of silver."

One day the king of Samaria walked through the city to see its condition. It was pathetic, no doubt, to see the starving throngs beseeching him for help. Some, beyond speaking already, could only smile a starvation smile and move parched lips. The king was moved with compassion. But, as yet he had something more terrible to witness and hear. A woman, panting and weeping, came near and cried frantically,

"Help my Lord, O king."

The king answered, "If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?" Of course, the barnfloor had been swept clean. The winepresses, often used as places to hide things, were also empty. Where could he go for help if the Lord did not remember them soon? "What aileth thee?" he continued to ask as he saw her half-crazy, half-starving look.

Here was the story, a pathetic story, indeed. She and another woman had made an agreement in a desperate moment when no food was found. They had decided to eat one of the children then, and afterwards when they

were hungry, they would eat the other one. This woman's child had been eaten. Now it was the other woman's turn to give up her child, and she would not. Consequently, a brawl had ensued between the women. What a terrible experience for the king! His people had turned into cannibals. Oh, would the Lord help?

But, to our disappointment, the king did not flee to God for refuge in his sorrow! He did not turn to God's prophet to ask of him guidance and that he might implore God to deliver the city from further suffering and death! What he did disappoints us. He began to curse the prophet of God. He said in his wrath, "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day."

The king sent a man to Elisha's house, but God warned Elisha of his coming. Elisha gave orders to hold fast the messenger at the door, for he knew the king would be soon after him. When the king had come to Elisha's house, the prophet said, "Thus saith the Lord, to morrow about this time shall a measure [about a peck] of fine flour be sold for a shekel [about 54 cents], and two measures of barley for a shekel, in the gate of Samaria." What marvelous news was this! It should have gladdened the heart of the king and his servants with him. But, no, they were skeptical. They had come to reprimand Elisha, to punish him for the evil that had come upon the city of Samaria. They were in too much of a rage to believe such words. "Behold," mocked the man on whose hand leaned the king, "if the Lord would make windows in heaven, might this thing be?" Such skepticism! Elisha's reprimand for such mockery of God's providence was, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

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Outside of the city were four men, sitting at the gate. They were Samaritans also. They were starving, too. But, why weren't they inside where it was safe? They were lepers, men who were banned by God's law from the healthy! They were sitting there idling. It was an unfortunate thing for them, but, nevertheless, they sat there idling.

Suddenly, one of them said to the others, "Why sit we here until we die?" Now this was a good question. Why didn't they do

something about their situation? Ah, but what could they do? The enemy was below them ready to capture and kill. The city would not allow them in their midst, and even if they did, there wasn't anything to eat there. What could they do?

"If we say," continued this leper thoughtfully, "we will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die." What a hopeless situation! And yet, there was sense in his words. Just sitting wouldn't get them anywhere. They might as well explore the possibilities in the enemy's camp of finding something to eat.

So, down the mountain they walked. Nearer and nearer to the enemy's camp they came. They could see the tents now. The horses and donkeys were tied to their posts. The cattle and sheep were aimlessly walking around in their enclosures. Chariots and carts with all the spears and other instruments of war were standing around in place, ready in a moment's notice to be used. But, where were the people? Where were the soldiers? What happened to the Syrians?

Ah, God was working a miracle! He was out to save Samaria as Elisha had prophesied! God never forgets His own. He may allow trials to come, but He never abandons those who are His. He had made a noise as if it were that of chariots and horses' hoofs, "even the noise of a great host:" and the Syrians had thought it was a great army coming to help Israel—to lift the siege and free Samaria. So, while it was yet twilight and they had the opportunity to escape, they left. In fact they left so fast that they didn't take much along, and some of that they threw away as they traveled in haste. All of this the poor hungry lepers did not know, of course.

As the lepers approached cautiously the tents, and saw no one, they entered. They saw food. They began to eat and to fill themselves. Can you imagine them eating—men who had been famishing? Anything that looked like food they took and devoured. Then they saw fine clothing. They saw money—silver and gold. They saw wine to drink. How they did fill themselves with food and drink! They went from tent to tent helping themselves to everything they found. And, then, lest the enemy should return soon, they began to bury the silver and gold and raiment. This they repeated as they went from tent to tent. But, then—

They stopped short. "We do not well!" said one of the lepers, "this day is a day of good tidings, and we hold our peace." Yes, it was a day of great news. It was a day of great things happening, and yet they selfishly kept everything to themselves. Or, maybe they weren't thinking to be egotistical. Perhaps, they only had their noses buried in material things, and forgot the rest in Samaria who were starving.

"Say," seemingly said another, "If we tarry till the morning light, some mischief will come upon us: now therefore, come, that we may go and tell the king's household." They left everything and scrambled up the hill as



fast as their leprous legs could carry them and came to the gate of Samaria. Yes, the same gate, but they were now different men. They were no longer hungry. They now had a message to tell—a message of good news—a message that would free everyone in the city from further hunger. They told the gate porters the good news. They relayed it to the king. The king sent an investigating party to see that things were really safe, and that the enemy was not trying to play a trick. When he found everything to be safe, as the lepers had told, the gates were flung open. The man on whose hand the king had leaned was placed at the gate to take charge. Evidently he was to keep order and not let the people trample each other at the gate. But, "the people trode upon him in the gate, and he died, as the man of God had said."

#### Our Responsibility to Others

Our church is made up of individuals. Supposedly, every individual in the church is saved. Thus, he ought to be glorifying his

and all. Regardless of what our occupation is, as Christians we must heed these essentials in order for all of us to be occupied with the one and same thing of extending the borders of the kingdom—of carrying the Gospel message to the dying and the starving.

1. **Missionary obedience is essential to the church's spiritual vitality.** Smith said, "No institution can repudiate its fundamental purpose, its main reason for being, and not suffer. "Israel lost her vision of missions for God, in being an example and challenge to the pagan nations about her, and God couldn't use her any longer. The main purpose into which the church was born in the first century was missions. Matt. 28:19, 20. Repudiate this imperative of Christ's, substitute other things for it, and the church has lost her primary task.

2. **Missionary obedience is the divine antidote to that littleness which is the bane of the life and thought of the church.** As we set to work redeeming souls, all the little things at

be fulfilling her task and obligations to this sin-cursed world. She will then and only then, be revealing her real self, and her real Lord, and her power to the lost world.

#### Our Responsibility as a Church

In Psalm 2:8, I read this word of the Lord's: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Do we believe this verse to be true? Sure, it is in the Old Testament, but it is still God's eternal Word. I believe it to be true. You begin to ask God for the heathen around your home, for the heathen across the waters on the islands and on the continents, and really ask God in fervent prayer, and see what God will do. Try Him! Prove Him! The only reason we don't know is because we haven't proved Him enough.

I think of two things for which we want to ask God. The verse says, "Ask of me." Now He will give us the heathen if we ask. But, we need to ask for two things of Him that He may give us the heathen.

1. **Let us ask God for consecrated workers.** Let every minister preach more on missions. Let him pray more for missions. Let him be so filled with the burden for missions that his attitude, his whole being, becomes contagious. Let him preach, teach, pray about, talk about missions; and the workers, yes, the consecrated workers will be forthcoming. Let the congregation as individuals and collectively study the Word about the missionary church in the first century; let them read books about present-day as well as other-century missionaries and missions; let them have all the information on our own denomination's activities. Let the laity be stirred with the thought of missions; and the workers, yes, the consecrated workers will be forthcoming. And, dear brother, if the Lord's finger is laid upon you as the consecrated one to go—don't shirk.

2. **Let's ask God for the resources necessary.** Again, let the preacher preach about giving, let him pray about giving, let him be giving himself first, and the resources will be forthcoming. Let the congregation be informed about giving—Bible-taught giving—let them see the need of giving, let them read good books on giving, and the resources will be forthcoming. When a layman sees his Bible-given obligations in giving, the needs from the fields, and sees the enthusiasm with which his leader urges him on to give, purse strings will loosen, blessings from heaven will fall, and the needed resources will be forthcoming. And, brother, if the Lord lays His finger on you as the one to give abundantly, don't shirk.

Then, don't forget to ask for the heathen themselves. Your prayers backing the missionaries up, lifting them up to the throne of grace, makes them stronger instruments in God's hands and more powerful in dealing with the heathen.

Your duty, brother—your responsibility, brother—has not been fulfilled yet. There is still much for you to do right there at home. Get hold of the missionary vision and don't lose it. We are all laborers for Christ.

Pulguillas, Puerto Rico.



Street Scene in One of the Poorer Puerto Rican Villages

Lord. But, many are like these four lepers. They are sitting. They are satisfied with themselves. Others are busy satisfying themselves with food, silver, gold, and raiment. They are so busy laying away for themselves that they do not think of others who need spirituality—food, raiment; and materially, also food, raiment, and silver and gold. But, I want to think especially of the many in foreign lands who do not have spiritual food. They are dying by the thousands—yea, by the millions. They are going to Christless graves. They leave this old world without Christ, without God, without hope of the future. They are blind, sick, blemished with leprous sin. They are in a similar condition to the Samaritans, besieged by a terrible and powerful enemy—and yet, not by the strongest enemy. For God is the stronger, and yet, how little some go about proving it!

Let me mention four missionary imperatives which in my mind should be heeded by one

which we so easily would pick will not be seen. Our eyes will be on lost souls and not on each other. All littleness and selfish desires will disappear. We have been "detectives" and have seen too many "defectives" too long already. Let us quit being such. Let us get our eyes off the self-righteous "me" and the faulty-out-of-line brother and onto Christ and His world-wide task for us.

3. **Missionary obedience quickens the church with fresh proofs of a living Christ.** Let us get out and win souls. Let us put to use the "all power is given unto me" of Christ. Let us be used of the Spirit to help others experience the new birth. Let us allow Him to manifest through us that Christ is alive, that He is sitting at the right hand of God, that He liveth for evermore. Give God a chance with us, so the world may have a chance with God.

4. **Missionary obedience lifts the church to her spiritual best in love, faith, courage, and Christlikeness.** She will then, and only then,



# Working with the Waldensians

By Velma Schlabach

This is an interesting account of the contacts and fellowship which our relief workers have with a group of people whose history dates back at least as far as 1170, A.D., when Peter Waldo, of Lyons, France, became the leader of a group which protested against the unscrip- tural practices of the Catholic Church and thus incurred fierce persecutions, as did the Ana- baptists about four hundred and fifty years later, at the time of the Reformation.

It was the night of February 17, 1948. I stood in the garden of our villa, gazing to- ward the towering Alps which were silhouet- ted against the night sky over Torre Pellice. Suddenly the darkness was broken by flames which leaped up at a certain spot on the mountainside. Another appeared, and an- other, and still others until the entire valley was outlined by these blazing bonfires. One hundred years ago today for the first time these fires on the mountains announced to the Waldensians of Italy that they had been granted freedom of worship. Each successive year since then the fires remind them of the past and the responsibility that goes with their freedom.

As I stood there watching these points of light in the darkness, I couldn't help but think of the motto of the Waldensian Church— "The light shineth in darkness." Each fire on the mountainside bore testimony to the presence of at least one Christian in its vicinity. Here in this one spot there was love and warmth and light. In my mind's eye I saw again a large map of Italy marked with the location of all the Waldensian churches in Italy. Like the scene of this evening, they were little points of light scattered through- out the darkness of a Catholic-dominated country.

Later I had the privilege of personally visiting and warming myself at some of these Christian bonfires. In October, 1948, we passed through Italy and Sicily in search of the best location for our future continuing program as a relief and service unit. This trip took us to four churches in Italy and three in Sicily. Each one was different, but each one manifested a real Christian welcome, and we felt an immediate sense of fellowship with them. Again and again we were impressed by their simple and natural manner of testimony and enthusiastic missionary spirit.

There was Corato, a typical southern Italian village. The Waldensian Church here has the respect of the entire town, largely due to the tactful and loving service of a young pastor who has given himself sacrificially for seven years. For this period of time he has lived in one room and done his own cooking, living as nearly like the people as possible. There was a very close tie between him and his young people and it was hard to tell who was pastor when they were together. Their pattern of evangelization is very similar to that of the New Testament. He will take a group of his young men and go to a neighbor- ing village where there is no church. There he will begin a conversation with the children

in the center of the village. Gradually a crowd gathers, as they do so easily in Italy. When he has a group around him he begins to speak to them of the Gospel while his young men go through the crowd, handing out tracts or speaking to the people. Then before the authorities have time to cause trouble they quietly leave and bicycle to another village, probably covering three such villages in one afternoon. After a number of such contacts with a village they are quite often able to find a home where they can hold services and develop the work from there.

From Corato we went to Taranto, located in the arch of the Italian boot. We arrived there on a Sunday morning and reached the church just before the services were ready to begin. There was a small group of worshipers already gathered before the church who were waiting for the children's Sunday school to finish. Seeing us halt before the church, they immediately advanced to meet us, welcomed us and invited us to their services. The service itself was reverent and spiritual with a fellowship that was close and real. Later we ate dinner with the pastor's family and more than once I pinched myself to see if I was really in Italy in a Waldensian home or if I was in America in a Mennonite home. They have their young people's meeting in the afternoon to which we were also invited. We arrived a little early at the hall which the young people constructed by themselves. The pastor and we were discussing some of the beliefs and practices of the Mennonite Church. As others arrived they added themselves to our group and finally the entire group was seated around us listening to the discussion. They were especially interested in our interpretation of Christ's way of love through C.P.S., voluntary service, and relief work. An hour passed and it was time for us to catch our train. We left with regret because we had felt a close tie of love and fellowship with them. We had only met most of them that morning, but we parted feeling as though they were our broth- ers and sisters.

Then all of us remember Riesi. Working there requires real sacrifice on the part of the pastor. We stayed in his home because there was no respectable hotel or restaurant in this town of 25,000 in southern Sicily. The Wal- densian Church in Riesi had its beginning in 1871. Some of its citizens sent a petition to the Waldensian pastor at Messina, inviting him to come and preach an "Evangelical Lent." The long and dangerous journey was made by wagon and horseback. A short dis- tance from Riesi, the people of a certain

village heard that a Protestant minister was passing through. Led by the Catholic priest, a great crowd gathered, armed with clubs and other weapons, determined to kill him if he insisted on going forward. But spurring his horse, he managed to escape and finally reached Riesi. There he was greeted en- thusiastically and given the keys to a Roman Catholic church where he preached the Gospel for nine consecutive days. Thou- sands for the first time heard the simple story of salvation. Today Riesi is strongly Protest- ant in sentiment and could perhaps be con- sidered the stronghold of Protestantism in Sicily. The city is very needy in a physical way and the pastor was anxious to have us come as a service unit, but we had to refuse for the present because of the difficulty in reaching the place.

Then, of course, there is Naples where we are now located. Here again we find a warm evangelical congregation with a building much too small for them. We have had a real fellowship with them in their services, young people's meetings, and other activities. They have proved themselves more than willing to assist us in every way possible and have been indispensable in the opening of our work in this great city. Here, as in all of Italy, we find the young people anxious to be used in some avenue of the church. They respond easily to the call of service and so far we have had no difficulty in getting the number of people we need for a given project.

This summer and also the summer of 1948 have proved very fruitful in a fellowship and service program. We have worked side by side with them in children's colonies, and we have learned from each other. It is easy to feel that we have much to teach them, and it is true that we have an experience in practi- cal Christian service that is unique and of which they are anxious to learn. On the other hand we have much to learn from them in evangelization and steady endurance of persecution through the centuries. One hun- dred years ago they received their freedom to worship after centuries of persecution and suffering. They had maintained the faith of their fathers but had not yet received the vision of carrying it to the rest of Italy. An English general named Beckwith, who did much in getting them on their feet financially, then challenged them, "Old things are passed away, and new ones are beginning to open up. Henceforth you are either missionaries or nothing!" They have accepted that challenge and in the hundred years since then they have established around fifty churches and seventy mission stations throughout Italy.

We are looking forward to continued fel- lowship with the Waldensian Church and her young people. They are interested in our interpretation of the Gospel, and we have an open door of fellowship with them in which we can learn and share with each other. We hope to help them enrich their spirit of evangelism with a vision of practical, loving Christian service to their fellow men. We hope to be the richer by gaining firsthand ex- perience with a church that has had centuries of experience in evangelizing from Catholic- ism.

Via M.C.C. Office, Akron, Pa.



# Christ's Challenge to Youth

By Ella Cressman

A member of the faculty of the Rockway Mennonite School, Kitchener, Ontario, favors us with a message helpful to both young people and older ones.

Christ is challenging youth today in three ways. He says, "Come unto Me; learn of Me; go with Me."

Youth is full of energy and vigor. It is restless to be on the move, to go to places, to do something. Christ understands this. He was a youth and knows its characteristics. Yet His first word to youth is not "go" but "come."

He is magnetic. In every age He has attracted people to Himself. His own words of John 12:32 say "I, if I be lifted up from the earth, will draw all men unto me." In every period of life we feel the pull, but never more than in the days of our youth.

In the youthful days of Christ we see Him in His humanity—strong, alert, sympathetic, fearless, unflinching. "The fact that He shared our common life, and lived it at its best has ever appealed to the idealism of youth." Everything about Him is admirable—His social life, His prayer life, His holiness, His patience, His humility.

But Jesus is not only human, He is also divine. He is God come to us in the flesh. He is the Saviour of the world; He is the resurrected Christ; He lives. His experience as a human has made Him perfectly able to understand us, to comfort, to empower. This Christ—perfect in His humanity and perfect in His divinity—stands with arms outspread and says, "Come unto me;" and youth hears and comes. There is an initial step—a day when youth first responds to the call, opens his heart and lets Christ in to be his Saviour. But Christ keeps on attracting youth to Him. He continues to say, "Come." He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Youth must find the answer to its restlessness in Him, the Giver of rest. It must "study to be quiet," learn to be still, and so Christ says to Christian youth His second word: "Learn of me. You are young; you are untrained; you must be taught, I will teach you." "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Again He has mentioned rest. This is one lesson we must learn from Him. Do you know that the Bible has as much to say about resting as about working? As one writer has said, "Our Lord would have us come apart and rest awhile, for if we don't we will come apart." The sooner in our life we learn that our work for Christ depends upon our resting in Him and taking time to learn of Him, the more effective our service can be. Perhaps we say, "But Christ never rested. He wore Himself out." Yes, but His source of strength was in the Father. He rested in Him, constantly drawing strength. This is the kind of rest we must learn to enjoy. "Learn of me" means "Come to me to be taught." We cannot have Him as our teacher unless we are in contact with Him. This is what Jesus did

while on earth—He arranged to spend some time alone with His Father. A young person who is to be taught by Christ must come apart with Him to rest and learn. This is done through prayer and a study of the Word.

G. Campbell Morgan says, "An inner chamber and a shut door mean that there must be in the life of every man or woman a place for retirement, a time for seclusion, an exercise of this high and holy privilege (of prayer) in absolute loneliness, when husband or wife, father or mother, brother or sister, son or daughter is excluded. In all our busy life nothing is of more importance than that we should have some place peculiarly consecrated to prayer."

It is only by coming to Christ and learning of Him that we can become prepared to answer His call, "Go with me." Notice it is

## IN HIS HAND

**"Lord, how can I a chosen vessel be,  
To bear Thy name to others far and  
near?  
Those precious contents carried, Lord, by  
me,  
An earthen vessel, frail and full of fear?  
Lord, what if that weak vessel soon  
should break,  
Leaving some one without a taste of  
of Thee?"**  
**But He made answer very tenderly:  
"I know that thou art frail indeed to  
bear  
The message I have put within thy soul,  
But nothing that is handled with great  
care  
Is broken, though it be a fragile bowl.  
I chose thee not for any strength of  
thine,  
But thou art in My hand, O child of  
Mine."** —Sel.

not "go for me," but "go with me," for wherever Christ sends His people He goes too. "When he putteth forth his own sheep, he goeth before them" (John 10:4). "Go ye therefore, and teach all nations, . . . and, lo, I am with you. . . ." (Matt. 28:19, 20).

Going with Christ does not only mean going out to the home or foreign mission field. Christ challenges us to go with Him in every step we take, every word we speak, every place we go. If a young person cannot keep close to Christ in his practical daily walk, he cannot go with Him in service elsewhere. Going with Christ is not something to look forward to and prepare for as if it were away off somewhere in the distance; it is something to be doing right now. These three, (1) coming to Christ, (2) learning of Him, (3) going with Him, are all going on all the time

in the life of a Christian. They all depend on one another; they are inseparable.

When we are followers of Christ, we are going with Him wherever He is leading. Sometimes young people feel that they must look forward to the time when they can go, that now is only a time of preparation. But let us get this idea firmly fixed today that now we are His followers, His disciples, His missionaries. This fact puts purpose into every moment of every day of our life. Christ challenges us to live right now the life of sacrifice which service requires; right now I am seeking first "the kingdom of God and his righteousness" and considering all else of secondary importance.

It is now that we must understand that "Not what I gain, but what I give, measures the worth of the life I live."

There has never been a more missionary-minded group of people than the Moravians. No doubt, the secret of this can be found in a story related by Professor F. Cawley: "In the West Indies I had the privilege of worshiping with the Moravians and preaching in their churches, and I saw there in their motto the very image of the challenge under which they live. On the left of an altar is a plough, and on the right an ox. The ox may be harnessed to the plough for service or may be sacrificed at will; and underneath are the words that send a shudder through one, 'Ready for either.' We are not born to have a name or fame, or to get something they call money; we were born to go out with Christ, and dare all the powers there be, seen and unseen, to answer why they be not Christian. That is why we were born."

Some of us will no doubt be called to go out in service for Him in the regions beyond, perhaps some of our lives will be given there in sacrifice for Him whom we love above all else. Youth—consecrated Christian youth—does not shrink from the prospect of things being hard.

"A few years ago a minister came from India and appealed to the students of an English university to go back with him and labor with the people of India. 'You will have a good time there,' he assured them, 'a decent house with a veranda, and servants to wait upon you.' Not a man volunteered. A few months later a man came from the Congo and asked those same students for volunteers to take up the work of a brave missionary who had given up his life in the cause. 'It will most likely mean death to you,' he warned them, but there were six students who volunteered for the dead missionary's place."

The Lord will ask some of us to stay here and serve the church and the community in this same spirit of sacrifice. This may be the harder thing for earnest, energetic Christian youth who have seen the vision of the needy harvest field to be willing to do. But there, too, God requires His workmen; even there we may respond to Christ's threefold challenge, "Come unto me; learn of me; go with me."

This is Christ's challenge to youth; this is Christ's challenge to you!

Kitchener, Ont.



# BIBLE STUDY

## Christian Doctrine LXXXVII. The Kingdom—The Eternal Habitation

*By the Bible Study Editor*

There will be a new heaven and a new earth. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1). Associated with this new heaven and earth John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

This earth on which we live is the first earth. There will be another earth. The first earth is that with which God was concerned and on which He placed man in the beginning. It was for the sake of men on the first earth that God sent His Son into the world, and for the sake of this first creation that Jesus died to redeem men from their sins. There are certain problems or implications connected with the whole matter of man's sin and redemption in this world which no man may be able to understand and of which the Word does not tell us. But the Word does say that Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8). It is also said of Him that we were chosen in Him "before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). This first earth is the place of redemption from sin. The second, or new earth, is the place of life without sin. The history of the first earth is one of sin, sickness, suffering, conflicts, temptations, lusts, and death. To Christ it was a place of reproach, humiliation, suffering, sorrow, tears, and the suffering of death. It is a history of the manifestation of God's power, wisdom, patience, mercy, and love. But the end of the story of the first earth is that it "passed away."

Throughout the history of the first earth, with man as its inhabitant, there is revealed the will of God as opposed to the will of man, or the reverse of this condition—man's enmity against God. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:8-10). In this statement

by Paul, the conditions in this first world are set forth. On the part of man there is estrangement from God which requires a reconciliation. Man is in a condition of enmity toward God which invokes His wrath. Men are sinners who need justification. In this picture there is also revealed the nature of God, who is just in condemnation of sin, and whose wrath is justly visited upon His unholy enemies. But God is compassionate, and His love provides the death for sin in His own Son, reconciles His enemies, and grants them life by the resurrection of His Son from the dead.

But this first earth has in it the enemies of God, and He has constantly visited His wrath upon them. Ps. 2:1-12. God is willing to show mercy, but men reject His mercy. For Christ this world was a place of suffering and the shedding of His blood by His enemies. The death from which Christ came to save men will continue until the first earth shall pass away. Men have contemplated conditions which **might bring about** a new condition in this world and make it a new one, but those conditions are not warranted by the facts of the Scriptures. When the clouds are rolled up as a scroll, the elements melt with fervent heat, and all these pass away, and a new heaven and a new earth take the place of the former ones, there is not a renewing of the old but rather a supplanting of the old.

### Three New Things

When the first heaven and earth passed away, there remained the great white throne and Him that sat on it, from whose face the heaven and the earth fled away; and there was found no place for them. Rev. 20:11. There were also those who remained who were written in the book of life. Verse 15. It was then that John saw the new heaven and the new earth. Besides the new heaven and earth, John saw that great city, the holy Jerusalem, descending out of heaven from God. This was the third new thing which came into the vision of John and was revealed to him by Jesus. "I Jesus have sent mine angel to testify unto you these things in the churches" (Rev. 22:16). The holy city which came down from heaven was certainly not

the great city which had been broken into three parts by the great earthquake. It was not that holy city (Rev. 11:2) which the Gentiles shall tread under foot forty and two months and which is called Sodom and Egypt, where our Lord was crucified. That city could not have had an ascension and then come back with the glory ascribed to the "holy Jerusalem descending out of heaven from God."

Here, then, are three new things which had not been in existence before, and here were conditions which had not been in the experience of man in any time of the history of the world since the transgression of man in the garden of Eden. Sorrow and pain and death came into the world with the first transgression and have remained in the experience of all men since that time. "By one man sin entered into the world, and death by sin." Conditions in the new world are such that there is no sorrow, pain, death, crying, or tears. Conditions of life and relationships will have changed with the coming into existence of the new things of God.

### The Lord and the Old World

Concerning Jesus, it is said, "All things were made by him; and without him was not any thing made that was made." "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." We are now in the world to which Jesus came. He was in the world in the time of creation. His mission was declared to Adam and to the serpent. "It [the seed] shall bruise thy head, and thou shalt bruise his heel." That conflict has been going on for the thousands of years of the world's history, and the Lord and His people are still in the midst of the struggle of the conflicting elements of the world.

No one will admit the defeat of God and of Christ in the world. Peter calls the interval unto the judgment of the world "the long-suffering of God." The world has passed through periodic judgments when the wrath of God has been visited upon the nations and upon the world. Israel has passed through several of those judgments because they did not receive Him when He came unto His own. The only honors that have been given to Christ are those given by "as many as received him"—the believers who have accepted Him by faith. To them He is a Saviour, and Lord, and He has made them to be His body, the church, over which body He is the Head. But His dominion and world power is still in abeyance. His enemies have not as yet been put under His feet, I Cor. 15:22-28.



Israel's time of glory has been very brief. Only in the reigns of David and Solomon did the nation flourish. Jeroboam led the ten tribes to their captivity and hopelessness. Yet some of their seed awaits a kingdom. Rehoboam planted the seeds of idolatry, and the nation was sent to the land of their false lovers. The return from captivity did not serve to wean the tribes from false alliances; and Jesus, the King of the Jews, wept over them because of their coming calamities. They refused and even crucified their King.

The Gentiles and Jews combined to form a people for the Lord. They were given a new name—not a kingdom—the Church. These were the "called out ones." It is evident that the kingdom of God, spoken of by the Lord and preached by the disciples and apostles was of a spiritual nature. It was not fulfilled in reality but was a future prospect for Christ Himself. "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). Cf. Luke 22:16. Even though the Lord told the disciples that "the kingdom of God is within you" (Luke 17:21), He pointed out to His disciples that the kingdom was a matter of a future time in the providence of the Father. Acts 1:6-8.

The title "King" was not usually applied to Christ either by the Christian Church, the apostles, or by others. The triumphant entry to Jerusalem heard the cry, "King" but in a few days He was crucified. Paul ascribes the title "King eternal" to God (I Tim. 1:17), and later gives the same honor to Christ; "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords" (I Tim. 6:13-15). Thus the kingship of Christ will be revealed to His faithful servants at His appearing in due time.

Thus, up to the time of His ascension to the Father, Jesus had no kingdom of a visible nature and had only a few followers that trusted in Him, and expected Him to become a king. The nation of Israel, trusting in the words of their prophets, waited for One who would be their king, and whom the prophets declared would come in due time and establish their nation and make their kingdom glorious.

In the progress of events in the Revelation which Jesus gave to John, there is a definite trend toward the establishment of a nation of believers, members of the twelve tribes of Israel. This agrees with the declaration of Paul in his letter to the Romans. It answers to what Jesus had promised at the time of His ascension to the Father. The kingdom to which Christ shall come when He comes in power and great glory to meet the hosts of the beast and false prophets and nations at the battle of Armageddon, is of an earthly nature. The kingdom which endures for a thousand years is an earthly kingdom, in which the resurrected saints live and reign with Christ a thousand years. This is the only time when Christ may be said to have reigned

on earth, ruling the nations with a rod of iron. Rev. 19:11-16; 20:4, 5.

The world today is under the invisible rule of God and Christ. There are powers and elements in this world which do not belong to the character of God's kingdom. We may fear that there is much among the believers which is foreign to His spirit and life and would not fit into the honor of His kingdom. And the question may be raised, When will the perfections and glory of Christ's kingdom be revealed? When will the time come when He shall take His power and reign and subject the powers of evil under His sway of righteousness? When will the day come when the kings and nations honor the Lord and agree with Him in honor and submission?

#### Putting All Things under His Feet

In his letter to the Corinthian Church, Paul gives us the Gospel message—Christ died for our sins, He was buried, and He rose again, being witnessed to by the apostles and many others. He also ascended, being seen by Paul, and He will come again. I Cor. 15:1-8, 23.

There will come a time of resurrection for the saints, but it will not be until the coming of Christ. And at the coming of Christ will come the end of the things of Christ on the earth. The nature of this ending agrees with the ending of things as described under the last trumpet and last vial of the Revelation. It is a finishing up time for the affairs of this world.

"He must reign [after His appearing] till he hath put all enemies under his feet." Included in the things which He will put under His feet, are all rule and all authority and power. This is not a slight task, as viewed by the events of the time of the seals, trumpets, and vials in the revelation which Jesus Himself gave. But it will begin at the time of His coming and the resurrection of the saints. This will be an earthly reign and will concern matters of the world which are outside of the realm of the spiritual life of the church. Such a subjection of the world powers by the present spiritual influence of the church is unthinkable. She has been at work for two thousand years and is still far from such a conquest. She cannot take up arms and conquer. But it will be in the providence of the Lord to use His great powers of judgment, for vengeance is His, and He will repay.

In the battle of Armageddon the King of kings and Lord of lords comes forth from heaven and is followed by the armies of heaven. The kings of the earth and the great men and the armies of the earth are slain with the sword which proceeds from the mouth of the Lord. They are put to death, for the fowls of heaven are invited to feast on their dead bodies. This is not a spiritual slaying and conversion of men to the Word of God. These are "put down" by the Lord. The beast and false prophet are also put down by the Lord and are cast into the lake of fire. But all things are not fully put down at the end of the battle. The dragon is shut up for a season in the bottomless pit but is not finally disposed of.

"The last enemy that shall be destroyed is death." There is a thousand-year period in which Christ reigns on the earth, and the saints with Him. There are more powers and dominions and authorities to be put under His feet. His enemies rise up at the end of a thousand years under the leadership of the dragon and are then finally destroyed, and Satan is cast into the lake of fire. Note here that "the last enemy that shall be destroyed is death" (I Cor. 15:26). Cf. Rev. 20:14. The thousand years was an earthly reign, for death continued during that period. When there is no more death, there is no more need of conquest. The King shall then have fulfilled all that the Father had required, and the Son shall be subject unto Him that put all things under Him, that God may be all in all. I Cor. 15:28. Thus ends the conquest of Him who is called King of kings and Lord of lords. But it is not the end of the conqueror, Christ. He continues to be one with the Father in the eternal world but takes up a new role in the providences of God.

#### The Eternal Kingdom

Where there is a new heaven and a new earth and a new Jerusalem, all things will be new. There seems to be a new relationship in this new world. One of the notable conditions is that there is no title of king mentioned. There is a throne, and He that sat on it said, "Behold, I make all things new." John saw no temple in the new city. "The Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22, 23). The same is said of light: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." "They which are written in the Lamb's book of life" enter into the city. The river of the water of life proceeds "out of the throne of God and of the Lamb." "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads."

The inhabitants of this new world are those who have their names in the Lamb's book of life. They are called "the nations of them which are saved" (Rev. 21:24). "The kings of the earth do bring their glory and honour into it." Those who see His face and have His name in their foreheads and to whom the Lord gives light, "shall reign for ever and ever." Cf. Rev. 22:3-5. There is an organization among the saved ones in the new Jerusalem, but the titles and rulership of the Lamb are no longer what they were in the former earth.

In the new heaven and earth and in the new holy city the God Almighty and the Lamb are united in one throne and in one glory. They are the one source of light and life. God had given into the hands of His Son the power to save men from the world. He had power to rule the nations and as the son of David, "the root and the offspring of David" (Rev. 22:16), to redeem Israel and rule as their King until He had put all things under His feet. It was after that period of conquest that He became subject to the

(Continued on page 63)



# EDUCATIONAL

## La Junta School of Nursing—1914-1949

### Patients, Educational Program, Facilities

By Nora M. Miller

The second of a series of articles on the history and development of the Mennonite School of Nursing, La Junta, Colorado.

#### From 1914-1919

During this period one registered nurse supervised the nursing service and directed the Nursing School. The aim of the school in the beginning was probably largely to supply better nursing service rather than to develop a good educational system. The director, or superintendent of nurses, as she was then called, was supposed to do instructing, but she was often too busy with more pressing duties to give any special time to helping students. The student plunged headlong into wards, taking her full share of the day's work from the first day of entrance into school. She learned chiefly by watching other workers and imitating them or by the trial and error method. One and one-half years of affiliation were required at the beginning at Denver General Hospital in general nursing experience and instruction. The top floor of the Sanitarium was used for housing all women personnel.

#### 1920

In 1920 the Mennonites accepted the responsibility of the La Junta City Hospital as well as the Sanitarium. This, in itself speaks for the success and growth of the school of nursing venture and the improvement of the nursing service. Two wards at the west end of the main floor of the hospital were reserved for the living quarters for nurses. Two registered nurses were necessary now. The superintendent of nurses stayed with the group at the City Hospital while the assistant superintendent of nurses remained with the group at the Sanitarium. The superintendent of nurses had special preparation for her position in addition to the basic nursing course. She still had too many additional responsibilities to have any time for a very definite program of instruction. This is not difficult to understand when we think of it that she had not only three full-time positions and not only for an eight-hour day but for twenty-four hours a day. She not only was director of school and

nursing service, the only nurse instructor for the institution, but charge nurse for day and night as far as the actual responsibility for the care of the patients is concerned. It was not unusual in those days to have an inexperienced four-month student on the 7 p.m. to 7 a.m. night-duty shift alone. Of course the



The Writer of This Article Breaking Ground for the New Nurses' Home, La Junta, Colorado, at a Special Service May 12, 1949. E. C. Bender and Allen Erb in the Foreground; Mrs. Maude Swartzendruber to the Right.

graduate had to be awakened for any emergency, any maternity cases, or even any vital decisions which had to be made at night. Sometimes she was awake and helping the night nurse half of the night for such cases, or maybe she would even have to give up her own bed for the new patient and try to get some much-needed sleep on the operating room table or obstetrical bed if they were not in use. There were no regular classes; courses and hours varied from year to year. Evening lectures were given by doctors if time permitted. Students on duty attended classes but

were responsible for answering patients' call lights during classes. If students missed classes, they were expected to get information from notes of students who had been able to attend. Classes at the Sanitarium were held in the X-ray office room, the medicine and chart room, or the head nurses' bedroom; classes at the hospital were held in the chart room, the office, the dining room, or the operating room. The affiliation program had been changed to one year—nine months at Minnequa Hospital, Pueblo, in general nursing experience; and three months at Children's Hospital, Denver, in pediatric nursing.

#### 1922-1925

With the growth of hospital census and more available graduates, additional graduate staff were added: one for the 7 a.m.—7 p.m. shift supervision, and one for the 7 p.m.—7 a.m. shift supervision. The nurses' living quarters were needed for patients, and so nurses were moved about to various homes in the vicinity of the hospital for the next four years. Aside from possibly a little more time being given for individual bedside instruction, the educational program remained much the same during these years. The greatest obstacle to the educational program was still largely the long hours of duty expected not only of the overburdened graduate staff but of the students as well. Twelve or more hours of work, day or night duty, was the common schedule. Gradually the plan of two hours per day off duty was instituted and given when possible, and later, one-half day off duty per week when possible. The only reason these early graduates and students accepted such a demanding program is because they believed the work to be a Christian effort and enjoyed the satisfaction of pioneers in seeing the work grow under their efforts.

#### 1926

Two graduates, one for the Hospital and one for the Sanitarium, were assigned to the teaching of students as their prime responsibility, along with other duties. This marks the beginning of any special designs or actual plans for the educational system of the Nursing School. Before this the education of the nurse was a form of apprenticeship and largely incidental, or at least a secondary consideration. The nurse student learned to do by doing. The Nursing School assured the best and cheapest nursing service for the Mennonite Hospital and Sanitarium; the school met the economic and understaffed needs of these institutions. There was even a tendency of some toward belittling any educational interests or activities or any claims for better living conditions as being selfish and working against the very principles of sacrificial service expected of nurses,



## 1927

Fourteen nurse applicants were to be admitted in September, 1927. The Dr. Brunk residence was rented for a nurses' residence. All first-year students remained at the Hospital in La Junta and a full-time instructor was appointed. This instructor was supposed to teach the whole curriculum: nursing procedures, basic sciences, and clinical subjects following doctors' lectures. The clinical subjects obtained through affiliation were, of course, obtained at the affiliating schools. Affiliation at this time was nine months: six months at Denver General Hospital, and three months at Children's Hospital, Denver, Colorado.

A definite classroom was provided for classes in the basement of the nurses' residence at 820 Bellevue. A Chase doll and bed were provided in the classroom for procedure practice in class. A library for the school was started in the classroom. The instructor's nursing journals were made available to students. A definite preclinical period of instruction was given before students went on full-time ward duty to care for patients. A definite schedule and classroom program was arranged for the year. At this time one year of high school was the educational requirement for all applicants.

## 1928

The new Hospital and Sanitarium buildings on Tenth and Lincoln Streets were ready for occupancy. After the move into these buildings, the vacated old City Hospital, on Ninth and Carson Streets was used as a nurses' residence. The new hospital building provided an educational unit of two rooms on its basement or first floor. The classroom provided chairs for twenty students and a bookcase for library books; the laboratory provided for one bed with Martha, the large Chase doll for procedure practice, a sink, shelf, supply cupboards, and George, the skeleton for teaching of nursing arts and sciences.

The following summer two of the faculty went to summer school at Greeley, Colorado, for courses in teaching, supervision, and administration of nursing schools.

## 1930

Two full-time instructors were provided for teaching students: one for nursing procedures with follow-up work on floors; the other taught the sciences and clinical subjects. Supervisors were provided for the various floors in nursing service. Since third floor provided for both surgical and obstetrical patients, one supervisor was responsible for both services. The affiliation program was reduced to six months: three months at Denver General Hospital and three months at the Children's Hospital. The first nursing school bulletin was published, giving the entrance requirements, methods of application, and the educational program of the school. High school was now required for all applicants.

The first annual, the "Nightingale" was edited by the 1930 graduating class.

The Alumnae started a fund for library reference books.

## 1932

The Hospital sent a graduate for special postgraduate work in tuberculosis nursing to

take over supervision of Sanitarium nursing service.

## 1933

A director of nursing service and nursing school, with a college degree, was appointed. Some of the clinical supervisors taught in their fields. Supervising and teaching personnel were encouraged to get special preparation for their positions. A definite program of routing students through the two and one-half years clinical services, after the six months' pre-clinical period of special study and practice, was established. An eight-hour day and some time later a six-day week for students was put into effect.

The Alumnae Association purchased tables, chairs and bookcases for the school library. Room No. 127, on first floor of the Hospital, was added to the educational unit as library and study hall for students. The State Board of Nurse Examiners recommended more adequate nurses' residence for students. Single beds, less crowded rooms, more closet space, and more bathroom facilities were made a requirement to maintain the Nursing School. An attempt was made to meet these requirements temporarily by adjustments in the present nurses' residence, the old City Hospital, until a new nurses' home could be built.

## 1936

The four-bed ward, No. 128, on first or basement floor of the Hospital was made available for nursing arts laboratory, thus allowing four students to practice procedures at the same time. The previous nursing arts laboratory was retained for a science laboratory.

Since Colorado schools connected with hospitals having a daily average of less than fifty general patients were required to have twelve months affiliation, the school chose an affiliation program as follows: three months' affiliation in tuberculosis nursing from the Mennonite Sanitarium; three months' affiliation in psychiatry from Colorado University School of Nursing; and six months from Denver General Hospital to include three months' pediatric nursing, one and one-half months' in diet-therapy, one-half month in gynecology nursing, and one month emergency room nursing.

## 1937

Regular monthly faculty meetings were started. Ward classes in operating room, obstetrics, and tuberculosis nursing were being given by ward supervisors. All supervisors also served as clinical instructors for the school.

## 1940

The faculty organization with a constitution, standing committees, and policies was initiated. An agenda was prepared for a years' program of study on the educational needs of the school. A special committee of the faculty organization was formulated to study nursing service problems which often monopolized the discussion of faculty meetings. Application blanks for faculty positions were prepared.

## 1941

The obstetrical department was segregated from the surgical on hospital third floor by a partition in the hall. A definite ward teaching

program with definite routing of students through obstetrical service was established.

All faculty members had some additional preparation for their positions.

School and hospital finances were separated.

## 1943

The Fisher Home, 902 Bellevue, was purchased for a residence for graduates and seniors to lessen crowded condition of the nurses' home.

A special guidance program was organized by the Faculty Student Welfare Committee. The nursing arts instructor was given assistance to help supervise procedures in class and in the follow-up program on wards.

## 1947

The first floor solarium was made available as a library for the school. The previous library room was used for additional instructors' offices. The chapel was used for an additional classroom. Since the hospital census was increased and facilities and qualified instructors were available in the home school, affiliation was reduced to six months: three months' psychiatric and three months' pediatric nursing both from Colorado University School of Nursing; diet-therapy, gynecology, and emergency service are given in the Mennonite Hospital.

The basic science courses are being given in a minimum one-year college prenursing program. The nursing program is now a 39-month course: nine month prenursing college program, three month preclinical period, twenty-seven month in nursing program clinical courses.

Nursing arts class is taught by full-time surgical and medical clinical instructors. (A new bed unit for a nursing arts laboratory was given to the educational unit by the class of '45.)

## 1949

The faculty of the school today consists of ten members, four full-time personnel and six part-time personnel; and about twenty associate instructors. Seven faculty members have college degrees, and three have each had postgraduate work in their fields of supervision and instruction. In addition to the nine month prenursing college program, the total hours of formal classroom instruction in the nursing program is about 1000 hours.

The ground breaking ceremony for the new nurses' home was held on May 12, 1949. This residence will accommodate fifty-two students in double rooms and four graduates in single rooms. This building will also contain the educational unit for the school. This unit is on the main floor west wing of the building and consists of an auditorium to accommodate the entire student body, a classroom, nursing arts laboratory, a library, and three offices.

We need to consider that our Nursing School was started in 1914, only forty-two years later than the first school of nursing in the United States, which was started in 1872. Those persons responsible for starting the school were not only pioneers in a new venture in the Mennonite Church but a rather new endeavor in the field of nursing.

At the time our school started there were no curriculum guides for schools of nursing,



no books on the essentials of a good school of nursing; in fact, state boards for licensing of nurses were new, and requirements for schools and for nurses were minimal and in an experimental stage. Registered nurses were hard to obtain and textbooks for nurses were new. The first textbooks for nurses contained the whole curriculum for beginning students. This was consistent with the practices expected of nurses then. In the early days nursing practices were quite simple in comparison with the more complex practices for which nurses are held responsible today. The chief essentials for the beginning of a school of nursing in the 1914 era were a hospital with patients, a superintendent of nurses to administer the program and be responsible for the students and patients, and a

supply of applicants. The curriculum was mostly practice in the care of patients. The contrast of the exacting and enlarged educational program with definite requirements as to faculty, facilities, and students of today follows step by step the contrasting changes in the total health program which medical science has made possible. More educational preparation is needed for the practice, judgment, and leadership expected of nurses today. The graduates of 1918 were prepared for the work they were expected to undertake upon graduation; the nurses who graduate from the Mennonite schools of nursing today must be equally well prepared for the different practices, new developments, and responsibilities expected of nurses today.

La Junta, Colo.

## Education in Early Pennsylvania

By Ira D. Landis

How the public school system grew out of the Colonial Pennsylvania church schools is here told. Next month Bro. Landis will notice the more recent movement among Mennonites to re-establish church schools.

Early on the Pennsylvania statute books were laws regarding schools at the instances of some irregularities at the Christ Church, Philadelphia.<sup>1</sup>

"Whereas sundry societies of people within this Province professing the Protestant religion have at their own respective costs and charges purchased small pieces of land within the Province of Pennsylvania and thereon have erected churches and other houses of religious worship, school houses and almshouses and inclosed part of (the) same land for burying grounds [Some left the societies and wanted to take the buildings with them],

"For remedy whereof and for the better securing of the several societies in the quiet and peaceable possession of their churches, houses of worship, school houses and almshouses and burying grounds within the Province

"Be it Enacted . . . It shall and may be lawful to and for any religious Society of Protestants within this Province to purchase, take and receive by gift, grant or otherwise, for burying ground, erecting churches, houses of religious worship, schools and almshouses for any estate whatsoever and to hold the same for the use aforesaid. . . ."—Passed Feb. 6, 1730-31.<sup>2</sup>

The next piece of legislation was in 1776:

"A school shall be established in each county by the legislature for the convenient instruction of youth with such salaries to the masters paid by the public as may enable them to instruct youth at low prices; and all useful learning shall be duly encouraged and promoted in one or more universities."<sup>3</sup>

The 1790 Revised Pennsylvania Constitution in Section I says:

"The Legislature shall as soon as conveniently may be provided by law for the establishment of schools throughout the state in such a manner that the poor may be taught gratis."<sup>4</sup>

By a law April 2, 1831, a common school fund was started. With this as an asset, Governor George Wolf saw to it that by 1834 a common school law, to be subsidized by community taxation, was written upon the law books. After another election in which

antischool men won many seats, an effort was made to repeal this law in 1836. The antischool men had captivated the hall, when Thaddeus Stevens later of Lancaster, also elected on an antischool ticket, arose and by historic speech saved the common school law. But in Lancaster County there was quite a long struggle before all townships accepted the law. By a vote after the 1834 law, fourteen out of thirty districts accepted it. Then eighty-two petitions with 3,332 signatures were sent to the 1836 Legislature calling for its repeal. The Brecknock lawsuits of the early fifties were the last public rumbles.

Governor George Wolf, by signing the 1834 law, lost the next election but Governor Joseph Ritner was just as enthusiastic, and immediately upon the re-confirming of the law in 1836, he appointed Thomas A. Burrowes of Lancaster as Secretary of the Commonwealth to enforce it. The latter speaks of the opposition thus:

"In many districts the law was not accepted. The state had been settled by an intelligent liberty-loving people, who had fled from Europe to escape . . . governments, wherein arbitrary laws destroyed liberty of conscience and oppressed independent Christians. They valued free education as highly as they valued free worship and free speech. All denominations of Christian, whether Protestant or Catholic, came to Pennsylvania bringing their preachers and school teachers along, and by the side of the log church they built the log school house in every county and in every settlement. The work of educating all the children was made the sacred duty of the church, and because our ancestors feared that the state would not do this work as well as the

church did it, they opposed the Common School System. They loved education. They favored free schools, but they distrusted state supervision.

"The German people believed that all schools should be under the care of Christian denominations, and therefore regarded the state system as one that would defraud the church of its most powerful auxiliary; they feared also that the interests of the Germans would suffer by the gradual exclusion of the German from the public schools. Therefore, notwithstanding their zeal in the work of providing free education under church patronage, they were hostile to what they called political schools."<sup>5</sup>

By 1849 the optional clause of the 1836 law was dropped, and by 1854 enforcement powers were given the state, and all sections of all counties had fallen in line sometime in the period of the two decades. Some privates, as the independent school outside of Bally and the John Beck School at Lititz, succumbed later, but the state had the final say on matters educationally. Yet the consolidation of this authority was not too severely felt until J. George Becht of New York in 1923, as Superintendent of Public Instruction, sold the department to the idea of enhancing this authority by the consolidation of school districts, which today has reached unbelievable proportions.

The earliest schools here were very rudimentary in Beissel's cabin north of Bird-in-Hand and in the Christian Herr House near Willow Street in the 1720's.<sup>6</sup> In the former, the children of the German neighbors probably studied the alphabet, Vater Unser, the catechism, and a few Bibelsprüch.<sup>7</sup>



Landis Schoolhouse, Built in 1814, Now Used as a Dwelling

The first school in the Lititz area resulted from a meeting at George Kline's home in September, 1746, to consider the possibility of building a school and meeting house. Count Zinzendorf of a Saxon Court,<sup>8</sup> molder of the Moravian Church, due to his missionary zeal, moved from Bethlehem through Lititz with Moravians in 1742. On May 13, 1748, a minister, Leonard Schnell, opened the school with four boys and three girls. He taught the boys, and his wife taught the girls. In 1766 the school was placed by the Moravians on the Church Square, but it was the school for non-Moravian children. At that time it was the only school within a four-mile radius. The Moravians had another elementary school for their children. In 1794 Linden Hall opened, and by 1815 the John Beck



Academy opened. The latter continued for fifty years, being the finishing school for those desiring to go above common school. It drew boys from many states and had enrolled 2,326 pupils within that half century. After his withdrawal, Rickert and Hepp, his assistants, continued it; but in twenty years it disappeared. In 1865, Abraham R. Beck started a school for boys, nine to fourteen, which continued for thirty years. The high school opened in 1870.

As far as the Mennonites are concerned, if the story were known, possibly the 1747 Byerland Church, the early Landisville, and even Abbeyville were used for school purposes also. Lampiter (now Mellinger) had an early schoolhouse. Weaverland had one by 1772. Indiantown had one east of Abraham Brubaker's home by 1792 (?).<sup>9</sup>

One of the earliest such of which we have historical records was the 1794 house at Erb, northwest of Lititz. The interesting document follows:

"November sixth, seventeen ninety-four, Joseph Erbb . . . of Warwick . . . yeoman and Barbara, his wife (to) Peter Leman of the township of Rapho, minister of the Gospel and Peter Erb of . . . Warwick. Whereas we Gospel believing Baptists called Menonists have agreed to build an House for us and our children and for their successors for Divine Service and the Exercise of Religion, for God is not the author of confusion vc I Corinthians 14 v 33. Therefore should order be kept after the Commandment of God. We therefore have agreed that the teachers which teach in this House, shall be members of the aforesaid Society, and which shall practice and uphold as is written Matthew 18 verses 15-17 and Acts 1 v 26, Chap. 6 v 6. Such shall have a Right in this House to Read and Speak to the Congregation, to Baptize and there to keep the Lord's Supper and such as are members of the aforesaid Society, there to proclaim and to copulate no other order or ceremony shall be allowed in this House to prevent dissention. This we took upon as Gospel foundation to maintain, uphold and regulate, which the said Peter Leman teacher of the aforesaid Society was chosen as a Trustee and after him to devolve on his successors in the said ministry forever. And the above named Peter Erb to be likewise a Trustee to see that a school be kept in such House, but also as not to obstruct the meetings of the above mentioned Society, and the meetings of said Society not to obstruct said school above two weekly days in every month and conformable to the abovesaid Regulations. And Whereas John Gingery and Mary his wife in and by their Deed dated November 4, 1783 . . . did grant . . . unto Christian Erbb Sr. and the said Joseph Erbb . . . as tenants in common . . . 53 acres in Warwick . . . Christian Sr. to Joseph 26½ Acres . . .

"Joseph Erbb to Peter Leman and Peter Erb (60 Perches-3 pence paid) Building House for Divine Service, as well as school for the education of youth to be kept therein.

"The words 'And the meetings of said Society not to Obstruct said School above two weekly days in every month interlined before signing. Signed Joseph Gingrich, Christian Erb."<sup>10</sup>

Another early school was near Mt. Airy, built in 1800 jointly by the Mennonites and the Lutherans. John Erb and Jacob Eberly were the trustees for the former; Christopher Miller and Jacob Weidman, Jr., for the latter. George Illig and wife sold the land. The building was used about sixty years.<sup>11</sup> It is still to be found.

On August 27, 1803, Samuel Oberholtzer, Sr., sold 154 perches to John Shrantz and John Hess, "members of that part of the Religious Society of Mennonites, who for distinction sake are called Old Mennonites, and Trustees for the special purpose therein mentioned . . ."<sup>12</sup> This was a church school house north of Joseph B. Long's place in Rothsville, close by the Oberholtzer Cemetery. John Shrantz (Frantz) was the minister for the members south of the hill, now Landis Valley, and John Hess of the original Jacob Hess Homestead at Rome, east of Lititz, was minister at Hess.

Manheim Township had three such schools early. The first was on a triangle along the Reading Road, opposite Mrs. Ida Shirk's place, on the Daniel Rudy farm. In 1787 when



Durlach Schoolhouse, Built 150 Years Ago

Daniel Rudy, Sr., transferred the present Allen Myers Farm to Daniel, Jr., there was no reference to a schoolhouse. In 1816 there was a reference to a road by the schoolhouse from Christian Rudy's mill to the Reading Road. In an 1825 deed to Jacob Kurtz by Daniel Rudy III and Henry Rudy this clause occurs: "Reserving a Privilege for the neighbours to keep in Repair a certain school house now erected on the said Premises and for Occupying the same for said Purposes as long till the neighbours will neglect to keep said House in a good and suitable Repair, fit and convenient for a School House: 198 Perches." In an agreement on March 28, 1825, reference is made to a relinquishment of "the road From Christian Rudy's through Daniel and Henry Rudy's to the road from Reading to Lancaster near allong the School House the said road has heretofore been used (which road has been allowed to the said Christian Rudy by the last will and testament of Daniel Rudy." In connection therewith Benjamin Long, my great great-grandfather, received \$3. I take it that he was a trustee for the school.<sup>13</sup> My grandfather Isaac L. Landis, born at the same place, had a good half mile down the creek to this school. Klein places this building here in 1792. It was between 1787 when Daniel Rudy died and 1817 when Daniel Rudy II died, but I believe 1800 may be too early.<sup>14</sup> The other two in Manheim Township were at Michael Lehn's in 1813<sup>15</sup> and at Henry Landis' at Roseville in 1814.<sup>16</sup> The former, adjoining the Lehn Cemetery, was unroofed in the sixties. The latter is still being occupied as a dwelling. The township did not accept the common school law until 1847, when these three were dispensed with, a church house built at Landis Valley, and public schools were scattered over the township.

We will not visit the Hess Christian Day School until next month, but we need a description of these early schools, as written by Henry Harbaugh a Lancaster Reformed minister, in closing:

Inwennig um der Offe rum,  
Hocke die Kleene Tschaps;  
Sie lerne artlich hart, versteh,  
Und wer net wees sei' Ah, Bay, Tsay,  
Sei Ohre Kriege Rapps.

Die arme Drep! dort hocke se,  
In Misserie—juscht denk,  
Es is kee' Wunner—nemm mei Wort—  
Dass se so wenig lerne dort,  
Uf selle hoche Benk.<sup>17</sup>

1. *Colonial Records*, Series 1, Vol. III, p. 394.
2. *Statutes at Large of Pennsylvania*, Fourth Series, p. 208.
3. Quoted Klein's *History of Lancaster County*, II, p. 976.
4. Id. p. 977. The laws of 1804 and 1809 were for the instruction of the poor only at public expense. This culminated in "pay children" and "pauper children," which led the rich to despise these schools and the poor to shun them.
5. Quoted in Mombert, *History of Lancaster County*, p. 464.
6. Franklin, quoted by Klein (above), p. 997.
7. Julius Frederick Sachse, *German Sectarians of Pennsylvania, 1708-1742*, p. 56.
8. Zinzendorf, *Schaff's Creeds of Christendom*, Vol. 1, p. 876. In 1936 a marker was placed on Paul Hershey's house, north of Lititz, by the Lancaster County Historical Society, because his house was Jacob Hoover's Tavern where Zinzendorf preached in December, 1742. He founded Bethlehem.
9. Cf. *The Christian Day School*, prepared by J. Paul Graybill.
10. L 3 348 Lancaster Court House Deed.
11. Evans and Ellis, *History of Lancaster County*, p. 705; also Courthouse record, 2-3-329. Samuel Eberly of Ephrata, born in 1860, went to the Mt. Airy School. This was used in the interim until the midnineties when the frame was built opposite. This building was rented to Getz women at five cents per year before rent control was known. It is now owned by a Mrs. Weitzel, a neighbor housekeeper for a long time.
12. Courthouse Deeds L 9 271.
13. Deeds and papers in the possession of Allen Myers, present owner. Some of these are recorded as PP, 217: U, 5, 1; R, 8, 350. Martin Oberholtzer who died in 1853 at 22 was one of the last teachers there, a brother of Christian, of West Earl.
14. Klein (above) 972.
15. On April 23, 1813, Michael Lane (Lehn) sold for \$1 twenty perches of land off of his farm between the road and Lehn Cemetery to Charles Rudy of Warwick Township, Joseph Röyer, John Lane, Benjamin Royer of Manheim Township, Christian Frantz, Jr., of Warwick, and Peter Reitenbach, Manheim Township and Christian Hostetter of Warwick Township, "all yeomen . . . in trust nevertheless to and for the only proper use and purpose of a School House and institution of a school shall go by the name, style, and title of the Manheim Township School House. Michael and Mary Lane shall be considered Trustees with the rest. Owners and possessors of the several Mansion Houses in which they at present live shall be the Trustees over said Premises from time to time forever hereafter. Trustees shall be in full charge. Meetings can be called by putting up six handbills in public places of the neighborhood, with one on the outside of this School House at least ten days before date of the meeting." Provision was made for eliminating and adding Trustees. A Committee of three were to be chosen at the beginning of the school term "to have the charge of the school proper for that year." Courthouse

(Continued on page 58)



# SUNDAY SCHOOL

## Lesson Nuggets of Truth

By Merle Shantz

### THE GOSPEL MOVES WESTWARD

Acts 13:4, 5, 14:1-3, 19-23

Lesson for February 12, 1950

**Golden Text.**—And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. —Acts 14:27.

**Acts 13:4, 5.** The Scripture references for this quarter definitely reveal the early church as having been a church in motion. Each succeeding lesson is an exposition of Acts 1:8. Christ did not come to establish a static church but one which is a living organism indwelt by His own life through the Holy Ghost.

In last Sunday's lesson we found the Holy Ghost separating Barnabas and Saul for the work whereunto He had called them. Today we read about the Holy Ghost sending them forth. How often have not workers been sent forth who were not separated for God's work by the Spirit? The Bible pattern remains as a standard for the church. Of course, there were doubtless many preparatory experiences in the lives of Barnabas and Saul which enabled them to lay aside their willfulness and become surrendered vessels in God's hands. Verse 4 gives us the beginning of their itinerary; they departed unto Seleucia and from thence they sailed to Cyprus. It sounds commonplace, doesn't it? Do you think they had never passed through this port before—Barnabas of Cyprus and Saul of Tarsus? Perhaps often. But what made this journey significant? Just this—it was Spirit directed. It may be that we, too, have often gone over a particular road or through a certain place with no consequent significance; but when we travel at the behest of the Spirit, imperishable history is made. Incidentally we might ask, What business had John Mark in this westward thrust of the Gospel? Scripture is silent.—There is no record of his being separated by the Spirit or called by the church for this mission. Did Barnabas and Saul encourage him to undertake it? Even those divinely commissioned for a task do not thereby acquire infallibility of judgment concerning God's will for others.

**Acts 14:1-3.** The Gospel moved to the mainland from Cyprus where it had been preached in the synagogue of the Jews at Salamis and personally presented to a deputy at Paphos. After the missionary party moved toward the interior of Asia Minor, John Mark became a temporary casualty of the advance movement at Perga. But lest we reprove him too severe-

ly, let us remember that in the complete picture of first century Christian activity he is seen as having taken a praiseworthy place. Too often we judge the young prematurely. Before Paul and Barnabas reached Iconium they did some notable evangelizing at Antioch in Pisidia. There the turn of events led to the decision to turn to the Gentiles.

After Antioch in Pisidia, Iconium—and what a place! Its importance in Asia Minor was perhaps comparable to that of Kansas City in the middle west. Located on an important trade artery, it was easy of access. As a popular commercial center, it offered many opportunities for the preaching of the Gospel. But according to their usual plans, the two missionaries sought out the synagogue, a center often frequented in part at least by men with prepared minds and hungry hearts. Did you notice how complimentary the inspired text is to their witness? They "so spake, that a great multitude both of the Jews and also of the Greeks believed." Men separated by the Spirit, sent by the Spirit, and filled with the Spirit are persuasive witnesses. However, they had an experience similar to that in Pisidia and one which was to be repeated often afterward. The unbelieving Jews caused trouble. The faithful presentation of God's Word caused a division. What more could be expected? What more can be expected today? Despite the opposition to their ministry these two valiant advance agents of Christ abode a long time "speaking boldly in the Lord." How long? Long enough to establish a witnessing congregation for Christ.

**Acts 14:19-23.** Here at Lystra we find Paul stoned and sorely wounded. Why? Too much success. Have we ever been stoned because our success has aroused opposition? Too often we have prayed for peace because we have feared persecution rather than because we have craved it to extend the Gospel. Hate had caused Paul's opponents to travel a hundred miles to stone him. But the God of heaven and earth was watching o'er him, and he rose up undaunted and the following day went on his way to Derbe. Many must have been the blood stains that marked the early paths of missionary endeavor.

The missionaries taught many at Derbe, and then like the fools that they were for Christ's sake, they retraced their steps through the same dangerous territory in which they had suffered so much. But verse 22 reveals apostolic realism. They didn't presume too much on initial decisions but

confirmed the souls of the disciples and exhorted them to continue in the faith. Doubtless with scarred brows and bodies still marked with bruises, they reminded the new believers that through much tribulation men entered into the kingdom of God. We notice the return journey was characterized by consolidating the previous fruits of evangelization. It is also important to notice how Paul and Barnabas further spent their short days with their recent converts. Elders were ordained to insure orderly life and capable spiritual leadership, and they engaged in prayer with fasting, commending them to God. One wonders if the foundations would have been so well laid if the first church would have been calorie conscious rather than prayer conscious.

**Acts 14:27.** This is the first allusion to a missionary rally. In it the returned missionaries gave their report. Clearly more than a minority of the church was interested, for they had gathered the church together. The short summary of their two-year trip is significant for the omission of first person personal pronouns. "They rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." The more we look to Him the more He does through us.

### THE STRUGGLE FOR CHRISTIAN FREEDOM

Acts 15:1-6, 22-29; Gal. 2:16

Lesson for February 19, 1950

**Golden Text.**—Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. —Gal. 5:1.

Freedom is a costly treasure. Failure to recognize this has been disastrous through the ages. The history of the beginning of the human race records the loss of freedom. Much of succeeding history is a record of man's abortive effort to recover freedom. Freedom was lost through the disobedience of Adam; it has been recovered for man through the obedience of Christ, who offers to make men free. The full implications of this were not immediately grasped. Jewish believers in particular had difficulty in seeing how their less privileged Gentile brethren could have full equality in the church without first submitting to a Mosaic mold.

**Acts 15:1-6.** The preceding lessons have recorded a notable beginning in the liberation of man from sin's bondage. The preaching of Paul and Barnabas had been signally blessed. There are, however, few costly jars of ointment but what a fly gets in somewhere, if not a veritable swarm of germ-laden insects. So it was concerning the promising initiation of the Gospel among the Gentiles. Scarcely had God set His seal upon this missionary movement before "certain men . . .



came down from Judaea" with their fossilizing qualifications to the Gospel: "Except ye be circumcised after the manner of Moses, ye cannot be saved."

However, these two valiant warriors of the cross, who had carried the Gospel westward and had seen its mighty power transform pagan Gentiles, as well as bring even the most legalistic of Jews into the glorious liberty of Christ, refused to surrender the sword by which they had made their conquests. It was determined to take the issue to the church at Jerusalem, from which locality came these deadly qualifications to the evangel. Those who are sure of their cause fear no tribunal, certainly not that of Christian brethren. It is worthy to note Paul and Barnabas' spiritual poise as they journeyed from Antioch to Jerusalem. There is no evidence of such fears and tensions that often characterize those uncertain of their cause. As they traveled they witnessed and "caused great joy unto all the brethren." They utilized their trip to encourage the believers along the way and they did this by recounting the exploits of the Gospel. Upon their arrival at Jerusalem and reception by the church, witness is still their predominant note, "for they declared all things that God had done with them."

The spiritual perversion of their opponents soon becomes evident. Rather than rejoicing because of the additions to the church, they contrive to bring them under the restrictions of legalism.

**Acts 15:22-29.** The preceding verses record the considerations concerning circumcision and the acceptance of the Gentiles into the fellowship of the church. Among the conference spokesmen was Peter who gave his testimony. It carried weight because it echoed a struggle in his own soul. James also spoke contending for freedom, but in doing so he also raised his voice for propriety in the exercise of Christian liberty. The church leaders did not hesitate to declare themselves. This was an issue in which silence would have been synonymous with betrayal.

Happily the church attained unity of mind concerning this problem. Truth should always lead to unity among brethren. Furthermore, they voiced their position, they wrote letters to the churches concerned. Though this issue was not to the fore in the old established congregations, they didn't disassociate themselves from the problem further afield.

Have you noticed the "must" of the Pharisaic sect, "Ye must be circumcised, and keep the law"? This is not to say that they rejected the vicarious death and bodily resurrection of Christ, but they certainly did not recognize the full implications of salvation. Had they understood the Gospel better, they would certainly have dispensed with their legalistic qualifications. It is highly significant that the early church refused to allow salvation to be considered in any way dependent upon or fortified by a legal rite.

Consider these two men who bore the worst blows in this controversy. Were they men who wished to streamline the Gospel so that it would be more acceptable? Indeed not. They had suffered much for their Saviour.

They were not contending for Christian freedom in order that Christian discipleship might be more painless. Had they not hazarded their own lives for the name of the Lord Jesus? It was not fear of personal injury that moved them to bring this issue to the church. It was concern over possible misrepresentation of the Gospel.

The decision at Jerusalem is significant. It was not arrived at merely by lifting of hands after mutual discussion. Rather it was a concurrence of the church with the mind of the Spirit. Surely such concurrence must have had a weighty preface of prayer. Note also the emphasis in verse 29. Acceptance of the Gospel should increase sensitivity to matters of temporary propriety as well as fortify one's convictions concerning issues of continuous moral concern.

**Gal. 2:16.** Here we have an answer to the false teaching of those who stressed circumcision and keeping of the law. It is the

### "UNTIL HE FIND"

Luke 15:4

By Anna Temple

O tender Shepherd! climbing rugged mountains,  
And wading waters deep,  
How long wouldst Thou be willing to go homeless  
To find a straying sheep?

"I count no time," the Shepherd gently answered,  
As thou does count and bind  
The days in weeks, the weeks in months;  
My counting  
Is just—until I find.

"And that would be the limit of My journey.  
I'd cross the waters deep,  
And climb the hillsides with unfailing patience,  
Until I found My sheep."

—Triumphs of Faith.

testimony of a man who has tried both ways. Few, if any, have given a law a fairer trial than Paul did. Rather than bringing out the best in him, it revealed the worst by making him at least a passive collaborator in the death of Stephen. But in this Paul was praiseworthy, having tried the law and finding it inadequate. When confronted with Christ, he speedily embraced the Gospel and saw himself "justified by the faith of Christ."

**Gal. 5:1.** Liberty can be lost. Freedom must be nourished by faith and its consequent moral disciplines. The Christian life cannot be consistently a careless life. The preservation of Christian privileges is not guaranteed to those who refuse to exercise moral and spiritual volition expressing the obedience of faith. How do we retain our liberty in Christ? By using it to fulfill the law of love and by refraining from attitude or act which seeks to fortify faith through rite and law.

### PLANTING A CHURCH IN A PAGAN CITY (Temperance)

Acts 18:1, 8-11; II Cor. 6:14-7:1

Lesson for February 26, 1950

**Golden Text.**—Ye are not your own; for ye were bought with a price: glorify God therefore in your body.—I Cor. 6:19, 20. R.V.

**Acts 18:1.** "After these things Paul departed from Athens." With what few words Luke describes Paul's removal from the seat of learning to the center of commerce! Do you think you could have been so concise? Here was a great opportunity to exploit a contact with the capital of classical Greece. However, in describing the apostle's experiences, the writer of Acts did not digress from the emphasis of Acts which was to record the work of the Holy Spirit in the life of the early church. Whatever references were made to Athenian culture were quite incidental to Paul's purpose in preaching there. Perhaps you have heard the Mars' Hill message and its results minimized. But it certainly was not fruitless, which is more than can be said for many a twentieth century sermon. Among Paul's converts was Dionysius. Considering that this lesson has been designated as a temperance lesson it is of interest to know that his name meant devoted to Dionysos, also called Bacchus, the god of wine. This man belonged to the Council of Areopagus, a criminal tribunal "the most ancient and venerable of all the Athenian courts." Also "a woman named Damaris, and others" responded to his preaching. Why didn't Paul labor there longer? The Gospel would have been adequate for Athens, nor would the challenge have been too great for the apostle. God's Word does not answer our question; nevertheless, we can voice our gratitude that the great missionary evangelist of the first century neither by-passed Athens nor unduly favored it because of its intellectual pretensions. In this too, the Word of God offers guidance for today.

**Acts 18:8-11.** Here Paul was in his element. Not because he entered into the licentious life of this commercial center nor because his inclinations were more mercenary than intellectual. But the existence of an established Jewish colony signified more favorable soil for the sowing of the Gospel seed than at Athens. Scarcely had he arrived before he sat where they sat. During the week he plied the tentmaker's tools; on the Sabbaths he could be found in the synagogue persuading the Jews and the Greeks. When Paul preached he did so with a persuasive intensity possible only to a Spirit-filled man thoroughly conversant with Scripture. He had notable results, incidentally including his withdrawal from the synagogue as a base of operations. But consider his trophies, "Crispus, the chief ruler of the synagogue, . . . all his house; and many of the Corinthians."

It is not a coincidence that results are associated very often with terrific opposition. Paul was certainly opposed in Corinth, but that did not deter him. Though he had to face his enemies during the day, he seemed to be especially conscious of God's presence during the night, that time when often fears



lurk in every shadow. It was at night that by a vision he heard the Lord speak to him, "Be not afraid, but speak." Surely this divine word to Paul is still the Lord's voice to us. As our culture becomes more and more similar in moral character to the decadent life of licentious Corinth, it is becoming increasingly necessary that the Word of God be preached with unapologetic fervor. Until our preaching reveals the Gospel of Christ as our major passion we have no alibi for our paltry results.

**II Corinthians 6:14-7:1.** These are unpalatable words to the carnal Christian. They have searching implications for all of us. When we become Christians we accept a new loyalty and receive new associations. However, too often we wish also to retain our old loyalties and our former associations. Yes, we are still in the world and still have social contacts with our neighbors. Becoming a Christian is not synonymous with joining a monastery or going into exile. Or do we go into a kind of exile, after all? Certainly it soon becomes very apparent that our separation from the world is inextricably related to our union with Christ—and the world crucified Christ.

The contrasts which depict our separation are striking, light and darkness, Christ and Belial, believer and unbeliever, the temple of God and idols. "Come out from among them, and be ye separate, saith the Lord." We say, Amen. We eschew the body, most of us avoid the unequal yoke in business, as well as in matrimony. We don't join professional sport organizations. Us, we don't do these things—at least most of us don't. Is it not possible to be technically separate yet actually defiled?

There are ominous trends. It is possible to be in partnership with brethren belonging to the same congregation and still pursue a business policy which reflects the ethics of the evolutionist based largely upon the theory of the survival of the fittest. Too often we give lip service to the Sermon on the Mount but actually our business ethics reflects the philosophy of modern materialism, which is nothing more than a restatement of ancient lies. Our inconsistencies are not only apparent in business. Similar to ancient Rome in her decline our western civilization is pleasure mad. While we justly frown upon taking part in organized civic and intercommunity sports, yet we sit on the bleachers and applaud—not unnoticed by the world. We twist the dials of our radios and listen to the big league baseball, even on a Lord's Day afternoon. Outward applications of the principle of separation are insufficient; there needs to be an inner dedication to the Lord. The Word of God emphasizes, "Touch not the unclean thing." We can keep our associations ecclesiastically approved and meanwhile carry about the unclean thing in our hearts.

**I Cor. 6:19, 20.** This passage gives us God's logic for the separate life. Its argument is unanswerable. Because we are bought with a price, as bondslaves of Christ, we do not belong to ourselves. Therefore we are under obligation to God to glorify Him, to praise Him with our entire personalities. It is through our bodies that we do things and go places. What story do they tell for God?

## EPHESUS, A CENTER OF CHRISTIAN INFLUENCE

**Acts 19:1, 8-10, 18-20; Eph. 4:25-32**

**Lesson for March 5, 1950**

**Golden Text.**—Be strong in the Lord, and in the power of his might.—Eph. 6:10.

**Acts 19:1.** Jerusalem, Antioch, Iconium, Corinth, and Ephesus, and later Rome, what an imposing roster of names! Nevertheless, Paul did not visit these places because they were famous, but because they contained large concentrations of souls in need of Christ. It was on the outgoing section of his third missionary journey that he stopped at Ephesus. Ephesus had not been altogether untouched by the Word of God. Apollos had been there previously, and certain disciples of John the Baptist had also located there. What a joyful experience it must have been to Paul to find some kindred spirits there! But even these needed instruction. Doubtless Paul's arrival was God's answer to their need.

**Acts 19:8-10.** One is impressed by the apostle's sense of responsibility to his own race. Though often rebuffed by the Jews, still when he would move to another place, he always sought to give them the first opportunity to receive the good news. "To the Jew first" was his missionary method. So also at Ephesus "he went into the synagogue, and spake boldly for the space of three months." Despite his frequent suffering at the hands of the Jews, he did not neglect them. Rejection of the Gospel by them often did extend his widening ministry among the Gentiles. Stiffening resistance among many of his synagogue hearers led to a change of location at Ephesus. The school of Tyrannus did not seem to be as logical a place to preach the Word as a synagogue; nevertheless, Paul was not married to locations—he was committed to a message. The results justified the change. How much could present-day Christianity benefit by being less anchored to ecclesiastical edifices? It would appear that our Anabaptist forefathers had their most vital influence at a time when they possessed the least church property.

**Acts 19:18-20.** These verses give a brief survey of the results. Paul successfully confounded the traffickers in black magic in this center of idolatrous superstition. Consequently, many of the believers who had retained remnants of their heathen ways, came and confessed their compromises. Also their response was more than just words. The value of what they brought and burned was more than approached the present-day equivalent of \$9,000. God only knows what costly bonfires there would be in our communities if we brought all the literary and pseudoscientific trash which burdens our library tables and book shelves and added to it the various pagan baubles which decorate our homes. Faith translated into visible practice is a powerful incentive to the increase and conquest of the Gospel.

**Eph. 4:25-32.** Paul never forgot those whose lives he had touched for Christ. Possibly six or more years had passed since he had been at Ephesus, but he still carried Ephesus in his heart, even though imprisoned at Rome. His freedom was limited by chains

but he was less concerned about that than he was that his brethren not in chains should exercise their freedom as befitted new creatures in Christ.

The verse just before this section exhorted the Ephesians to put on the new man. In other words Christians are to live victoriously. Yet the victorious life does have definite negative implications. There are things which cling to our human nature which do not belong to Christian discipleship—things such as lying and duplicity of all kinds. Also we dare not give wrath or passionate uncontrolled anger a place in our lives. Righteous indignation for the cause of Christ is one thing; personal anger is something quite different. We must also be very careful lest we invest our personal animosities with a halo of righteous indignation. If we do this we only deceive ourselves. Every form of theft has no place among Christians. The Bible dignifies common toil. Modern movies glorify social parasites who have never known what it is to work for a living with their hands.

Verse 29 gives us an ever-needed reminder. Many people would consider themselves factually truthful and scrupulously honest, yet their day-by-day conversation is pathetically substandard according to New Testament teaching. Unless what we say to others edifies them, a very important area of our lives lacks nonconformity to the world. On the other hand, when our speech ministers grace, we give evidence of genuine union with Christ, for "out of the abundance of the heart the mouth speaketh." Doubtless many believers grieve the Holy Spirit by the levity and questionableness of their conversation. We are God's temple. When our speech is not Christlike we misrepresent the indwelling Holy Spirit.

These verses conclude with an admonition concerning kindness and forgiveness. These are little manifested in this present evil world, but they are a Christian possibility and necessity for those who have received God's forgiveness for Christ's sake.

**Eph. 6:10.** This verse is very characteristic of Paul. It is as if he gave in it the secret of his marvelous missionary career and of his calm fortitude in the face of Satan's opposition. A present-day tendency is to emphasize our human resources; thus many a practical psychologist makes his living. The Bible sets before us a more excellent way—it reminds us of our resources in Christ.

## EDUCATION

(Continued from page 55)

Deed 6-B, 585. These were neighbors close to the Manheim-Warwick Township lines and with one possible exception are buried in three farm cemeteries of this community.

16. *Mennonite Historical Bulletin*, June, 1943.

17. *Harris' Biographical History of Lancaster County*, p. 8. Translated freely it would be: "The little fellows sit inside around the stove. Believe me, they learn the difficult way; and if they don't know their A B C's, they get a rap over the ears. Poor fellows! There they sit in misery. If you'd think a bit, you'd realize why. Believe me, it is not their fault that they learn so little. There they sit on those high benches." (The Durlach school above had no desks, but long benches. Probably all had.) Lititz, Pa.



# YOUNG PEOPLE'S MEETING

## Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

During the month of February we have the main portion of Unit II which deals with the **FRUIT OF THE SPIRIT**. The ingredients of the fruit of the Spirit as named in Galatians 5:22, 23 are: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. "The Holy Spirit Prompts me to Love" was given as the last subject for January. "Joy in Christian Living" was given in the January issue of the *Monitor* as the first topic in February.

"The Spirit Gives Me Peace" is to be discussed as the next topic in February. We shall note a contrast between the peace which the world gives and the peace through the Spirit of God. The first is fleeting and unsatisfying. The latter is unfathomable to describe and satisfies the deepest desires of the heart of man. It is well to understand through what conditions such a peace may be ours.

The qualities of long-suffering, gentleness, and goodness are that ingredient of the fruit of the Spirit which enables us to have an unselfish love in relation to others. The human heart, naturally born to selfishness, needs the blessed experience that comes from the fellowship of the Spirit in which love goes out toward others and makes us patient and gentle and good in our relationship with them.

Faith (faithfulness), meekness, and temperance are qualities that mark our personal conduct. We are found to be dependable. We are found to be humble, and we are found to be exercising self-control. Such stability of character makes us trustworthy as concerns others and especially in the sight of the Lord. We cannot but feel in our own experience that the life of true victory in Christ through the power of His Spirit is the only life worth while. Let us at every opportunity emphasize the importance of meeting the conditions for the indwelling of the Spirit.

In order to provide the topics in due time for use in our meetings, we are again dipping over into the first topic for March which goes into Unit III, namely, **WHAT IS HAPPENING IN MISSIONS**. This first topic is "With Christ in Our Cities." In this topic we may not only consider the great need of being instruments for Christ in the cities, but what our church is doing about sending missionaries to serve in these fields. How may we serve personally whether present or absent in this part of the great fields of service in which Christ is interested and for which He has given His life as a ransom? What encouragement are we giving to our city workers? What fields in the cities are yet untouched with the Gospel of Christ? What can we do about it?

### THE SPIRIT GIVES ME PEACE

I Corinthians 13

Topic for February 12

\* \* \*

#### MOTTO

"The fruit of the Spirit . . . is peace."

#### MEDITATIONS ON THE TOPIC

**I. The Peace Given by the Spirit of God.**—"Not as the world giveth, give I unto you" (John 14:27). Jesus knew that the world gives a peace in kind, but not a peace in the truest sense. The world has substitutes for that which the human heart longs for and seeks in various ways to satisfy. But there is always a limit to the world's peace in time and in quality. It cannot last, and it cannot compare with "the peace of God, which passeth all understanding" (Phil. 4:7). Back of the bribery in gifts which is to purchase worldly peace (II Kings 16:7-9), there is fear and unrest and only temporary peace. Back of a smuggled conscience and resort to worldly expedients is a sense of guilt and condemnation in the sight of God who knoweth all about man. II Kings 5:20-27.

But when men meet the conditions of a sincere turning to the Lord with all their heart, by putting away all sin and rebellion and by trusting the plan of God for the pardon of sin through the atonement in Christ, then there is pardon and peace. To such the Spirit of God is given to dwell within the heart as a Comforter and as one who bears the fruit of peace in all life experiences. Titus 3:5-7; James 3:17, 18.

The Spirit-given peace has been demonstrated in the experiences of men and women who have been tested. Stephen, under the death-dealing stones, could say, "Lord Jesus, receive my spirit," and pray for his persecutors, "Lord, lay not this sin to their charge." Such a peace was in Paul and Silas who could pray and sing praises to God while their backs were lacerated with stripes and their feet were fastened in stocks. Acts 16:22-25. Such a peace enables one in whatever state he is "to be content" (Phil. 4:11), and to be "careful for nothing" (Phil. 4:6; cf. Matt. 6:25-34). This peace as a product of the Spirit of God is the heritage of the redeemed. It is God's gift by His Spirit which He gives to them that obey Him. There is a responsibility on our part to give diligence in using the heritage we have. This may be noted in the **Outline Study** which gives references showing our part of trust and surrender and an exercise of love toward the things of God as we give the Spirit right of way to work in us "both to will and to do of his good pleasure" (Phil. 2:12, 13).

**II. The Text.—I Corinthians 13.**—We may note the peaceful qualities that are specially expressed in I Cor. 13:4-7 which especially enable one to live in peaceful relationship toward others. Peace embodies patience, kindness, unselfishness, faith, hope, and love. These bear the fruit of peace as they are exercised toward others and toward God.

#### OUTLINE STUDY

##### I. No Peace for the Wicked.

1. They promise peace to themselves (Deut. 29:19).

2. False teachers promise peace (Jer. 6:14).
3. Unrighteous know not the way of peace (Rom. 3:17).
4. Non-Christians know not the things of peace (Luke 19:42).
5. Wicked are without peace (Isa. 57:21).

##### II. Receiving Spiritual Peace.

1. Through a mind stayed on God (Isa. 26:3).
2. As a gift from Christ (John 14:27).
3. Through Christ's victory over the world (John 16:33).
4. By permitting it to rule in our hearts (Col. 3:15).
5. Through a love of God's law (Ps. 119:165).
6. By trusting our needs to God (Phil. 4:6, 7).
7. As a fruit of the Spirit (Gal. 5:22).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Word, "Peace."
2. We Cannot Have Peace
  - a. Apart from God.
  - b. Without a clear conscience.
3. We receive peace
  - a. Through forgiveness of sins.
  - b. Through faith in the Word of God.
  - c. By trusting God.

##### For Seniors

1. The Restlessness of the Unbeliever.
2. Our Experience of Peace.
3. The Christian as a Peacemaker.

#### PERSONAL THOUGHT

"And let the peace of God rule in your hearts." May we meet conditions for peace and cultivate the blessings of peace which God has given to us by His Spirit.

#### SEED THOUGHTS

Two sorts of peace are more to be dreaded than all the troubles in the world—peace with sin and peace in sin.—Jos. Alliene.

I could not live in peace if I put the shadow of a wilful sin between myself and God.—Sel.

There have been keen agonies, sore heartaches, but they have been short, and a sweet peace abides. Can it be His peace? Is it possible that to such a weak sinful creature as I, the Comforter has indeed come? I must believe this, and that it is His presence that cheers me.—A.H.K.

How different the peace of God from that of the world! It calms the passions, preserves the purity of the conscience, is inseparable from righteousness, unites us to God, and strengthens us against temptations. The peace of the soul consists in an absolute resignation to the will of God.—Fenelon.

And so, in calm expectation of a blessed future and a finished work which will explain the past, in honest submission of our way to God, in supreme delight in Him who is the gladness of our joy, the secret of tranquillity will be ours.—A. Maclaren.

When peace, like a river, attendeth my way,  
When sorrows like sea billows roll;  
Whatever my lot, Thou hast taught me to say,

It is well, it is well with my soul.

—H. G. Spafford.



It is Thy will that I should cast  
My ev'ry care on Thee;  
To Thee refer each rising grief,  
Each new perplexity.

"Casting all your care upon him,  
For he careth for you."—Sel.

### THE SPIRIT MAKES ME THOUGHTFUL OF OTHERS

I Corinthians 13

Topic for February 19

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#### MOTTO

"The fruit of the Spirit is . . . longsuffering,  
gentleness, goodness."

#### MEDITATIONS ON THE TOPIC

**I. The Spirit-fruit of making us feel kindly** to others has been named longsuffering, gentleness, goodness. These qualities spring from the heart that has given place to the promptings of the Holy Spirit.

When we meet with the disagreeable conduct in others about us, and when we would naturally be inclined to complain and to quarrel with them, the Holy Spirit gives us an overflowing emotion of love and compassion toward them so that we do not follow the fleshly and evil inclination, but we rather give place to a patient watchfulness to help them. The first step into that opportunity is to bear, without murmuring, with the shortcomings and failures we have experienced in them and endeavor to give them a better example. We call this fruit **long-suffering**.

**Gentleness** is awake to the heart needs as well as the needs of the body. We know that a frail body needs to be handled gently. We also learn through the sympathetic sense of the Spirit of God within us that the wounded and timid and heartbroken spirits of our fellow men need the gentleness in our words and touch and countenance that expresses our loving feelings and earnest desire to do them good and not evil.

**Goodness** is that fruit already shown in the above-named qualities, **long-suffering** and **gentleness**. We can hardly separate their essence unless it might be to think of goodness as embracing the practical benefits which the other qualities have wrought in our words and deeds in bringing blessing to others.

In the working out of thoughtfulness for others, we need to remember again the virtue of a life redeemed by Christ and yielded to the inner promptings and teachings of the Spirit.

**II. The Text.—I Corinthians 13.**—Again we are looking at the Love Chapter of the Bible to find the quality that makes us thoughtful of others. Whether we say "long-suffering," or "Charity suffereth long and is kind," it is exactly the same thing. And so whether we say "gentleness" or say, "doth not behave itself unseemly, seeketh not her own" we can tell no difference in the Spirit that is moving through the fruit of love. It is easy to see goodness in all the movements of love.

#### OUTLINE STUDY

##### I. Long-suffering to the Weaknesses of Others.

1. Springing from love (I Cor. 13:4).
2. Showing ourselves servants of God (II Cor. 6:4).
3. A mark of our high calling (Eph. 4:1, 2).
4. Accompanied by joyfulness (Col. 1:11).
5. Forgiving one another (Col. 3:12).
6. Bearing with another's weak conscience (I Cor. 8:13).

##### II. Gentleness to All.

1. To neighbors (Matt. 29:29).
2. To the foreigner (Lev. 19:34).
3. To the one overtaken in a fault (Gal. 6:1).
4. To all (II Tim. 2:24).
5. In speech (Prov. 31:26).

### III. Goodness in Action.

1. The example of Christ (Acts 10:38).
2. Giving to the poor (Rom. 15:26).
3. Helping the weak (Rom. 15:1).
4. Visiting the sick (Matt. 25:36).
5. Showing hospitality (II Tim. 5:10).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Words, "Long-suffering," "Gentleness," "Goodness."
2. Thinking of Others First.
  - a. The example of Jesus.
  - b. Forgiving others.
  - c. Being patient.
  - d. Being kind to everyone.
  - e. Helping others.

##### For Seniors

1. The Need for Long-suffering.
2. Christian Consideration.
3. The Good We Can Do.

#### PERSONAL THOUGHT

Is my mind occupied with self interests or is it moved concerning the welfare of others?

#### SEED THOUGHTS

"Be good, my child, and let him who will be clever;

Do noble deeds, not dream them all day long;

And so make life, death, and that vast forever  
One grand sweet song.—Kingsley.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—H. Davy.

Kindness has converted more sinners than either zeal, eloquence, or learning.—F. W. Faber.

And if you ask what is the temper most fitted to be victorious over sin on earth, I answer that in it the warp of a sunny gentleness must be woven across the woof of a strong character. That will make the best tissue to stand the wear and tear of the world's trials. Our Lord was divinely gentle, but He was also strong with a wondrous strength and firmness.—Lyttleton.

Seek to mingle gentleness in all your rebukes; bear with the infirmities of others; make allowances for constitutional frailties; never say harsh things if kind things will do as well.—Macduff.

### THE SPIRIT MAKES ME THOUGHTFUL OF MY CONDUCT

I Corinthians 13

Topic for February 26

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#### MOTTO

"The fruit of the Spirit is . . . faith, meekness, temperance."

#### MEDITATIONS ON THE TOPIC

**I. The behavior of a Spirit-filled man** is different from one who is living a carnal life. Carnality may have checks to conduct because of other carnal motives. Sometimes we hear the proverb, "Honesty is the best policy." But to one who has received the Spirit of God, there is a love for righteousness and a hatred for iniquity that has a deep godly motive of unselfish devotion to God and His truth. Such are dependable not only because it gives them a good reputation, but because it is right and brings them into favor and fellowship with God. To such the lie, that seems so handy to bring escape from troubles, becomes an abomination that brings

greater troubles and separates one from the peace of God which passeth all understanding.

The truth about ourselves, as being unprofitable and unworthy servants, and as having nothing of which to boast, seems the most wholesome and pleasant to one upon whom the Spirit of God is resting. He or she knows that along with our lowliness and self-denials come the sweet fellowship of the Spirit of God and the helpful relationship of service toward others and toward God. Why should we desire to be exalted above others and to pose as some great one when truly we are but vanity, were it not that the saving grace of God is with us?

We are striving for an incorruptible crown. To attain this we dare not go on indulging in unbridled lust and sinful practices. We cannot give ourselves over to the dictates of passion and pride and evil-doing, envy, strife and every work of the flesh. Through the power of the Spirit we may crucify the flesh with the affections and lusts. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

**II. The Text.—I Corinthians 13.**—Select the words in this chapter which show the characteristics of faithfulness, humility, and self-control—such as "never faileth," "is not puffed up," "rejoiceth not in iniquity, but rejoiceth in the truth." Where love predominates in the power of the Spirit, the conduct of a man is made perfect and he is enabled to "bridle the whole body" (James 3:2) in a life of faithfulness, and humility, and self-control.

#### OUTLINE STUDY

##### I. Faithful to My Obligations.

1. Faithful in little things (Luke 16:10-12).
2. Faithful in my work (Col. 3:22-24).
3. Faithful to my promises (Ps. 15:4; Matt. 5:37).
4. Faithful in keeping confidences (Prov. 11:13).
5. Faithful in returning borrowed property (Ex. 22:14, 15).

##### II. Meek in My Relationships.

1. A mark of wisdom (Jas. 3:13).
2. A characteristic of my walk as a Christian (Eph. 4:1, 2).
3. Precious in the sight of God (I Pet. 3:4).
4. Patient in suffering wrong (I Pet. 2:18-23).
5. Showing meekness to all (Tit. 3:2).

##### III. Temperate in My Ways.

1. In eating (Prov. 23:1-3).
2. Not given to wine (I Tim. 3:3).
3. Slow to anger (Prov. 16:32).
4. Ruling my own spirit (Prov. 16:32).
5. To win the crown (I Cor. 9:25).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Words, "Faithfulness," "Meekness," "Temperance."
2. The Holy Spirit Teaches Me How to Act.
  - a. Keeping my promises.
  - b. Doing my work faithfully.
  - c. Developing meekness.
  - d. Learning self-control.

##### For Seniors

1. Why I Cultivate Faithfulness.
2. Personal Benefits from Meekness.
3. Self-control: A Mark of a Christian Personality.

#### PERSONAL THOUGHT

Do we have a monitor within us from God who constrains us to conduct our lives in harmony with God's will and for the good of fellow men?

#### SEED THOUGHTS

Dare to be true; nothing can need a lie;  
A fault which needs it most grows two there-  
by—Geo. Herbert.



Honesty is the best policy, but he who acts on that principle is not an honest man.

—Whately.

Give us a man, young or old, high or low, on whom we know we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, just and chivalrous; in such an one there is a fragment of the Rock of Ages—a sign that there has been a prophet among us.—Dean Stanley.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isaiah in prophecy of Jesus.

Teach me, Lord, my true condition;

Bring me childlike to Thy knee;

Stripped of every low ambition,

Willing to be led by Thee.—H. F. Lyte.

They that know God will be humble; they that know themselves cannot be proud.

—John Flavel.

## WITH CHRIST IN OUR CITIES

Acts 13:1-13

Topic for March 5

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MOTTO

Witnesses for Christ

### MEDITATIONS ON THE TOPIC

**I. In the Cities with Christ.**—Christ came with the motive to seek and to save that which is lost. When these lost are in the city, Christ is seeking for them through the instrumentality of His followers. Christ is with the saved men and women who are in the city and wants them to live for His cause with Him there. If they are not able to secure a position that is Christian, it may be a call to some other field. But there is a legitimate service that can be rendered for the welfare of men materially in the city as well as anywhere else. This legitimate field the Christian needs to search out, not for his own sake, but for the sake of those who might be won to Christ.

We need to envision what Christ would do about the lost in the city, and follow His leading according to our own gift and ability. And if we are not living in the city, as many of those are not who may study this topic, we will need to think about what our responsibility is concerning the lost in the city and seek to perform that duty. It may be that God is calling some of our young people or older ones, from the country to the city with the express purpose of becoming winners of the lost there. It may be that He is speaking to others to give some definite help in material things to further the work. He will, no doubt, speak to all who study the topic to do some service in prayer in their behalf. With these prayers go the work of consecration to let God use us in whatever capacity He has endowed us to serve.

Let us follow Christ as His witness for the souls of men and as helpers of the believers who are won.

**II. The Text.**—Acts 13:1-13.—In this passage we see how God called men to go out into the kind of service in which He wanted them. As they went out in obedience to the call, God led them to certain cities and moved them to begin work in the openings that were already there (in the synagogues of the Jews). He also touched Gentiles in the same connection and led by His Spirit to deal with hardened cases and manifested His power in winning souls through His servants.

## OUTLINE STUDY

- I. **Witnesses for Christ** (Luke 24:46-48).
- II. **Witnesses—Beginning in the City** (Acts 1:8).
  - Sent out from city (Acts 8:4; 13:3).
  - Went into cities (Acts 8:5; 13:5, 6, 13, 14, 15; 14:1, 6).
  - Revisited cities (Acts 15:36).
  - Into other cities (Acts 16:8, 12; 17:1, 10, 15; 18:1; 19:1; 21:3, 4, 8; 23:33; 28:16).
  - Holy Spirit witness (Acts 20:22, 23).
- III. **Churches in Cities** (Nearly all the above references: I Tim. 1:3; Tit. 1:5).
- IV. **Letters to City Churches**—Romans, I and II Corinthians, Ephesians, Philippians, Colossians, I and II Thessalonians.

## SUGGESTIVE ASSIGNMENTS

### For Juniors

1. Text Word, "Witness."
2. Witnessing to Playmates.
3. Seeing God in Nature.
4. The Blessings of a Christian Home.

### For Seniors

1. The Needs for the Gospel in——— (your city or a near-by city).
2. Wholesome Relationship of Country Churches to City Missions.
3. Enlisting Workers for City Missions.
4. Victories of Grace in the City.
5. How the Apostle Paul Did City Mission Work.

## PERSONAL THOUGHT

Are we ready to go and to send and to work in the fellowship of the Spirit with Christ wherever we are called?

## SEED THOUGHTS

City missionary, here then is your task defined and outlined by the Lord Jesus:

1. Like Paul, you are divinely sent.
2. Like Paul, you are divinely sent to be an eye opener.
3. Like Paul, you are divinely sent to turn people from darkness to light.
4. Like Paul, you are divinely sent that the people may receive forgiveness of sins, and in inheritance among them that are sanctified.

This, in other words, is the WHAT of city missions.—J. D. Mininger in "Exalting Christ in the City."

Of course the true purpose of all city mission activity is to win souls to Christ. Any activity which does not contribute to this should be immediately discontinued.—Exalting Christ in the City.

## Missionary Equipment

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability to circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His Word.

Some experience and blessings in the Lord's work at home.

A healthy body and a vigorous mind.—J. Hudson Taylor.

Nothing lies beyond the reach of prayer, except that which lies outside the will of God.—David Gregg.

It has been truthfully said that the servant of God must first "look into the face of God in prayer before he looks into the face of man in service." That was the way our Lord Jesus did. Before preaching the Sermon on the Mount, He prayed. Before appointing the twelve apostles, He prayed. Why should

we do ourselves and others this wrong by being negligent in prayer?—J. D. Mininger.

Give well-balanced pulpit rations. Do not ride a hobby. The loyal city mission superintendent will not have people wondering where he stands so far as the distinctive and unpopular doctrines of the Bible are concerned. Truly he will preach Christ, but for him to preach Christ in reality means to him also that he preaches Christ's doctrines.—J. D. Mininger.

# Book Reviews

*Missionary Stories Told by Aunt Theresa*, Theresa Worman; Moody Press; 1948; 64 pp.; 50 cents.

Aunt Theresa is well qualified to write children's stories, having been director for many years of children's work in Chicago's radio station, WMBI. These ten missionary stories from ten countries (including our own United States) are stories which Aunt Theresa has told over the radio as a part of the KZB Club and certainly help to develop and nurture children's missionary vision. They make clear the necessity for all people everywhere to learn and accept the personal plan of salvation. She tells her stories vividly, making the unfamiliar foreign situations more understandable than is the case in several books with which I am acquainted. In the books to which I refer, the evil and horror of foreign customs was unwisely presented as though American children were familiar with them. Such is not the case in this book.

When Gil Dodds, who was the object of hero worship, was not permitted to take part in the famous Olympics as a runner because of his "bad" leg, his small admirer was keenly disappointed. To us as plain, simple living people, this situation seems overplayed.

However, primary and junior children will gain an inspiration and a deeper sense of responsibility through hearing and reading these stories which Aunt Theresa has collected, four of which she herself has written.

The book has a paper cover, is without illustrations, and has clear, black type on medium grade paper.—Ruby Hostetler.

*J. Hudson Taylor for God and China*, Basil Miller; Zondervan; 1948; 136 pp.; \$1.50.

Basil Miller is a biographer, having written at least fourteen other biographies besides this one on the life of J. Hudson Taylor and his witness for Christ in China. Under twelve captivating chapter heads the author presents the life story of Taylor, the founder of the China Inland Mission, with special emphasis upon his consecration to, and his faith and trust in God. The reader is deeply impressed with the manifestation of the power of Christ in the life of an humble, obedient servant wrought by simple faith and prayer. Hardly can one read the book without realizing his own necessity of drawing more completely on "the fathomless wealth of Christ" for every need, both temporal and spiritual.

The book is recommended for all who can read, being written in a pleasing, fresh, readable style. And who does not enjoy reading of scores and hundreds of missionaries, plus thousands of dollars being *prayed* into China for the salvation of the heathen?

Evangelical faith is supported. We would question Taylor's wearing the Chinese garb and letting his hair grow long for a queue in order to get closer to the people of China, but in general there is no antagonism to Mennonite principles.—Lloyd Hartzler.

A single gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts.—Thoreau.



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## Two Bibles—Two Doctrines

Come unto me, all ye that labour and are heavy laden. Matt. 11:28.

The world is at the crossroads. Men in many parts of the world must choose between Christianity and Communism. Many others are being given Communistic doses—in mild quantities, and become known as "Pinks." Frequently, such do not have far to go until they become dyed-in-the-wool "Reds." The question is rapidly forging to the forefront, Will they become followers of Karl Marx and his philosophy of heartless materialism, or will they accept Jesus Christ and His Gospel of divine love?

It looks like time is running out! We may be nearer the end of the dispensation than we think! It may be later than we think! What we do for Christ on the earth we must do quickly, for time is fast running out. Ponder over the following statements:

"It appears that in four years the Russians will have learned how to make bombs and have constructed substantial plants for this purpose," predicts Prof. Harold C. Urey, one of America's top atomic scientists. "I should say about two years could and probably will see the lead of the United States effectively wiped out."

Dr. Frederick Seitz, professor of physics at the University of Illinois, goes a step farther and warns: "The greatest danger we face at present is that the Russians will now surpass us in bomb production and in other phases of the development of atomic energy."

The Christian Church is not called upon to accept any political philosophy of life. Christians lived and died under the pagan rule of the Roman Empire. Christians lived and died under other political regimes. It is possible to be a consistent Christian in a Capitalistic, Communistic, or Socialistic world order. Any one of these forms of government has made it difficult to be true to the standards of the life, spirit, and teachings of Jesus Christ. What we protest against largely is materialistic, atheistic Communism—especially the latter. Undoubtedly an outbreak of atomic warfare would quickly end our opportunities to win souls. May we fill our hours, days, months, years with prayerful, fervent, and purposeful service. As the shadows lengthen, may we work the harder—for the "night cometh when no man can work."

Allow us to pen the two diverse programs for world peace and progress as ably outlined by the President of Wheaton College, Dr. V. Raymond Edman, condensed from the pages of "The Evangelical Christian."

One hundred and two years ago there appeared on the continent of Europe, already confused and concerned with imminent widespread revolutions, the "Communist Manifesto" of Karl Marx. It was an impassioned and vitriolic invective against society, and began with the ominous words:

"A spectre is haunting Europe—the spectre of Communism. All the powers of Old Europe have entered into a holy alliance to exorcise the spectre; Pope and Czar, Metternich and Guizot, French Radicals and German police-spies."

It concluded its charges against the capitalistic system with:

"The Communists disdain to conceal their views and needs. They only declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communistic revolution. The Proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite!"

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

### A Flag of Violence

The "Manifesto" was designed to be a trumpet blast of judgment announcing the revolution to end revolutions, but it was stifled and largely silenced by the tumult of reaction against the radical movements of 1848. During the century which has now been completed, however, the message of the "Manifesto" has gone into all the world and has called millions of men to its red standard of violence, bloodshed, and revolution; and today is, without doubt, the most dynamic and at the same time the most diabolical and dangerous doctrine abroad in the world.

Let us consider as dispassionately and objectively as possible the antithesis of two philosophies, with the hope that this study in contrast will clarify for us the issues and eventualities which face our bewildered, bruised, and bleeding world. As we view the condition of humanity around us, we remember the prophetic word of the Saviour, "And there shall be . . . upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken."

### The Two Bibles

There have come to be two bibles in the world: the Christian Bible and the Communist bible. Perhaps many of us are not familiar with the concept that Communists regard the writings of Karl Marx and of Frederick Engels, his companion, as the final revelation of economic and social truth. While practically all Marxists are pronounced unbelievers in revealed religion, Marxism itself has taken on the guise of a revelation. Just as texts from the Gospels are quoted by both Catholics and Protestants, so the words of Marx and Engels are invoked as final

\*\*\*\*\*

### IF WE COULD SEE

If we could see beyond today  
As God can see;  
If all the clouds should roll away,  
The shadows flee.  
O'er present griefs we would not fret.  
Each trial we would soon forget,  
For many joys are waiting yet  
For you and me.

If we could know beyond today  
As God doth know,  
Why dearest treasures pass away  
And tears must flow;  
And why the darkness leads to light,  
Why dreary paths will soon grow bright:  
Some day life's wrongs will be made  
right,  
Faith tells us so.

"If we could see, if we could know."  
We often say,  
But God in love a veil doth throw  
Across our way:  
We cannot see what lies before,  
And so we cling to Him the more,  
He leads us till this life is o'er;  
Trust and obey.

—Author Unknown.

authorities both by the revolutionary or "orthodox" Marxists, and by "opportunists," or parliamentary socialists. When a Marxist has significant ideas to propound, he prefers to present them as commentaries on the oracular utterances of the masters. Emile Bourgeois, in "Cambridge Modern History," speaks of Marx's treatise on "Capital" as "a sort of international Bible," and Hermann Oncken refers to it as "a masterpiece in dialectics, which was thenceforward the book of the law for his adherents."

Karl Marx was a thorough-going materialist, for whom material values alone had meaning and importance, and, in the last analysis, were the only governing factors in human destiny. Of him it has been well said:

"He was convinced that human history is governed by laws which, like the laws which govern nature, cannot be altered by the intervention of the individuals actuated by this or that ideal. He believed, indeed, that the inner experience to which men appeal to justify their ends, so far from revealing a special kind of truth called moral or religious, is merely a faculty which engenders myths and illusions, both individual and collective. Being conditioned by the material circumstances in which they come to birth, the myths embody in the guise of objective truth whatever men in their misery wish to believe; under their treacherous influence men misinterpret the nature of the world in which they live, misunderstand their own position in it, and therefore miscalculate the range of their own and other's powers, and the consequences both of their own and their opponents' acts."

### The Two Doctrines

In expanding his materialistic concept of history, often spoken of as "economic determinism," Marx held that class conflict is the jungle law of society, that exploitation of the masses by their alleged masters in removing the "surplus value" produced by human labor is the major characteristic of modern economic organization, and that by an irreversible law capitalism would increase power and wealth into the hands of fewer people with a corresponding impoverishment of the masses, so that the inequities and blundering of capitalism would create recurrent crises, which inevitably would destroy capitalism itself.

In complete contrast to the materialism, godlessness, and brute force of Marxism, the Gospel of the grace of God, announced and taught by the Lord Jesus, and exemplified in His life, put spiritual values in the paramount place. He could say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

In response to an urgent request that He help make a satisfactory adjustment of an inheritance among brothers, He said; "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

Knowing true values, He could declare, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?"

To the bewildered and needy down the ages He has said, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith . . . but seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

To the greedy who made merchandise of religion He could say with sternness, emphasized by a whip of ropes, "It is written, My house shall be called a house of prayer; but ye have made it a den of thieves."

### A Righteous Kingdom

To the Lord Jesus Christ the strife and sorrow rampant in the world were the result of



sin and selfishness, which could be offset and overcome only by newness of spiritual life within the breast of the believer. Over the restless, ruthless, rebellious children of men who hated God and one another there still remained the kingdom of God, which righteous and beneficent realm was to be entered by faith on the part of the penitent believer, and would come in full-orbed blessing to all of mankind at the second coming of Christ.

With an eye solely for materialistic considerations, Karl Marx declared, "The history of all hitherto existing society is the history of mass struggles. . . . Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other: Bourgeoisie and Proletariat." To the Lord Jesus there was the throne of the Most High established in the heavens; there was an Eye that saw, an Ear that heard, a Heart that was moved with compassion for the children of men, a God that so loved the world that He gave His only begotten Son for the salvation of the lost.

## A Cablegram from Heaven

Freely ye have received, freely give.—Jesus Christ.

Lately, the appeals for extra funds have been transmitted to the Mennonite Church from the Atlantic coast to the Pacific, from the frozen north to the sunny southland, as well as in different parts of the world. First, to increase our gifts to missions. Second, to take care of the amount still unpaid by the Publication Board on the new annex to the Publishing House. Third, the payment of bills to make possible adequate facilities in our educational buildings. Fourth, to continue our support of the relief program in Europe, South America, and elsewhere. All this calls for a definite consecration of all members in all places.

These appeals remind us of the place missions have in the Gospel of Jesus Christ. His condescension from the throne to the cross spells missions. The cross writes the letters of missions in blood. His advent into the world envisioned missions. His preaching throbbed with missions. His death on Calvary made a missionary program possible. His last message before His glorious ascension demands missions. He said, "This gospel must first be preached to all nations." This implies a universal Gospel—"to every creature." It is universal; all men have an equal right to it. If all have an equal right to it, then those who have it are under obligation to share it with those who do not have it. All this takes funds. These funds must come from the hearts and pocket books of those for whom He died. The call then is **inherent**—existing firmly within.

A clergyman wrote to a wealthy and influential business man requesting a subscription to a worthy charity. He promptly received a curt refusal which closed as follows: "As far as I can see, this Christian business is just one continuous give, give, give."

After a brief interval the clergyman answered, "I wish to thank you for the best definition of the Christian life that I yet have heard."

### A Cablegram from Heaven

There is an insistent call for good **stewardship** in the world situation of today. The following account from the pages of the "Pentecostal Evangel" is gripping:

A merchant was asked to contribute to a certain piece of church work. He gladly wrote a \$250.00 check and gave it to the visitor.

At that moment a cablegram was brought in. The merchant read it and looked troubled.

"This cablegram," said he, "tells me that one of my ships has been wrecked and the cargo lost. That makes a difference in my business. I'll have to write you another check."

The visitor understood and handed back the check for \$250.00, and the merchant wrote out another and gave it to him. When he read it, he was utterly amazed. It was for \$1,000.00.

"Haven't you made a mistake?" the visitor asked.

"No," said the merchant, "I haven't made a mistake." Then he added, "That cablegram was a message from my Father in heaven. It read, 'Lay not up for yourselves treasures upon the earth.'"

A Negro minister of the old-school type once described a well-known, but close-fisted brother as being as stingy as Caesar, and he was asked: "Why do you think Caesar was stingy?" He replied: "Well, you see, when the Pharisees gave our Lord a penny, Jesus asked them, 'Whose subscription is this?' and they said, 'Caesar's.'"

This reply is instructive humor. But may none of us follow in the train.

A poem by Archbishop Alexander is quite challenging:

"If I have eaten my morsel alone,"  
The patriarch spoke with scorn,  
What would he think of the church were he  
shown  
Heathendom—huge, forlorn,  
Godless, Christless, with soul unfed,  
While the church's ailment is fullness of bread,  
Eating her morsel alone?

"Freely ye have received, so give,"  
He bade who hath given us all.  
How should the soul in us longer live  
Deaf to their starving call,  
For whom the blood of the Lord was shed,  
And His body broken to give them bread,  
If we eat our morsel alone!

### Annuities

In our midst are quite a number who have wealth, with few or no children, withal who feel that they must provide for their future. One of the safest ways is money loaned during life to Christian institutions. The money is used, works for the Lord, the interest checks come in regularly. The investment is quite safe, and on the death of the giver, this money continues working for the **kingdom of God**. It would seem best in many cases, at least, to turn to charitable missionary and educational institutions, whatever surplus one may have above his necessities. Annuities grant a good income to the donor as long as he lives. When he dies they do not belong to the estate and cannot be taxed. There is nothing to be taxed, and no quarrels about it; nothing to be wasted by heirs who have different ideals from those of the former generation. The last generation did considerable investing along this line. There is a great need of developing the same conscience in this generation. This too would help the cause of the Lord.

### Estates

All Christians to whom the Lord has entrusted money and property should give some consideration to the manner of the disposal of their property before and after death. There are good reasons for giving children and some other needy persons substantial gifts. However, in recent years the inheritance taxes have taken huge portions of the larger estates. This trend will continue, and individuals will get less and less. Frequently, ill-gotten gains and donated wealth have lulled some to laziness and dissipation. This too is unfortunate. Quite often the settlement of large estates has caused a vast amount of trouble and created considerable quarrels and much ill will. Many happy family circles have been turned into petty and jealous combatants. The few dollars have hardly been worth all the rancor and unhappiness.

### Then Only Shall I Dare!

Today, if our readers will stretch forth their minds, think through the dire needs of the world, hearts will be strangely warmed and thawed out from their frigidity. They will see the poverty in China where folks labor in the rice fields ankle-deep all day in mud

for a mere pittance for their time, see them beat their clothes on flat rocks, elsewhere eating bark, or clawing at roots so as to sustain life. It will only be after we have shared our bounty with the world's less fortunate through the feeding of the poor, the clothing of the shivering naked, that we can say with the writer, "Then—only then, can I endure my warmth and light and food. Then only shall I dare to kneel and pray."

Beyond the dire needs of the body are the mental agonies of the ignorant in heathen lands. They live in constant terror and fear of evil things, with their vicious witch doctors. Many of their children will be sold as slaves. They often watch their starved babies eating grass. But beyond all this is the spiritual thirst, the deeper hunger of the human spirit. Shall we who have the bread of life deny the same to them by which our souls were fed? No wonder Jesus counselled: "Make friends of the mammon of unrighteousness." That is cold cash. Invest it. It will bring a hundredfold satisfaction in this life and rewards in the world to come.

## THE KINGDOM

(Continued from page 51)

Father and that God was all in all. Cf. I Cor. 15:25. We may not conclude that Christ is not King in the new world. His power and glory are merged with that of God Almighty. His title is not described as king. He is the Lamb with God. But while He is in the world as it is and as it shall be until His work is finished and in His relationships with His people in the fulfillment of His mission as prophesied, He is the spiritual King among believers and will be the glorious King of Israel in the time of their restoration and during the time when all nations will be made subject to His will and power when He rules with a rod of iron. He will rule, and His people will rule with Him in that kingdom until the time when the last enemy in this world, death, has been destroyed.

It is not a matter of our preference or of our private interpretations that we look upon the offices and ministration of Christ. It is not a question as to whether we are classified as pre-, post-, or a-millennialist, for all of these groups look for the return of the Lord as the triumphant One who will have put all things under His feet. We are interested only in the facts that are associated in the glorious work of Christ until He will have fulfilled His God-assigned ministry of salvation and shall have met the challenges of time and prophecy, and even the challenges of the powers of darkness and of Satan, and overcome all things. Christ is not concerned with titles and earthly honors. His mission was to fulfill the will of His Father in heaven, and He left the completion of His earthly mission to the times of His Father. The Lord is not concerned as to the holding of offices and honors. When He will have gained the last honor and will have overcome the last enemy, He will **subject Himself** unto the Father, that **GOD MAY BE ALL IN ALL**.

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.—Matthew 2:6.



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### SKIDROW GROWING

The Nation's skidrow population is on the increase, a United Press survey of 45 cities showed recently.

Hardship and suffering this winter may be "tragic," authorities said—perhaps the worst since the blackest days of the depression.

An estimated 95,000 "forgotten" men are living in blighted districts in Los Angeles, New York, Boston, New Orleans, and Chicago alone. Countless thousands of others are scattered in major cities across the country.

The condition under which they live would be unbelievable to the average person, welfare workers said, and few cities were reported doing anything about them.

The survey revealed a grim picture of an army of derelict men, stripped of their pride, clad in castoffs and willing to do almost anything for the price of a drink.

They sleep in alleys, doorways, parks, or vermin-ridden flophouse beds for which they

pay as little as twenty cents a night. Mission houses are too crowded to help more than a few.

Narcotics are sold along with wood alcohol, bay rum, canned heat, and wine for a "cheap drunk."

Young men in greater numbers than ever before are "hitting the street," discouraged and out of work, with family troubles or maladjusted for other reasons, the survey showed.

Many of the youths are World War II veterans, authorities said. They have lowered the average skidrow age from sixty to forty in the past ten years.

In addition, old-timers who were absorbed by war jobs are back again, stumbling around in the gutters of the big city derelict districts.

Most of the cities surveyed expect the situation to get worse as fall turns to winter and the warm weather jobs fall off.—San Jose Mercury-Herald.

### THE TECHNIQUE OF PRAYER

Do we really want to pray, or do we want certain self-chosen results of prayer? If we want to pray, it means we want the will of God more than we want our own way. "Thy will be done" must ever be the over-arching prayer. Otherwise, prayer is "My will be done."

A man came with a problem. He was asked if he prayed. "Oh, yes," he said. "What do you do when you pray?" "I just keep telling God over and over exactly what I want." His friend remarked, "Did it ever occur to you that God might some time say to you, 'Which one of us is God, anyway; are you telling Me, or am I telling you?'" The man had never thought of that.

How different another man in a hospital, critically ill, saying calmly to God every day, "If it's all the same to You, I'd like to live a while longer; but I want whatever You want." Did such surrendered, "Thy-will-be-done" prayer as that help make him well? It makes a difference when rebellion and fear go.

The technique of prayer consists mostly in getting these wills of ours in line with God's will. After that is done, we tell Him everything we feel and need, say we are leaving it all for Him to decide, and then wait to see what He has to tell us and that amounts to more than what we tell Him.

"Oh, help us this and every day  
To live more nearly as we pray."

—Selected.

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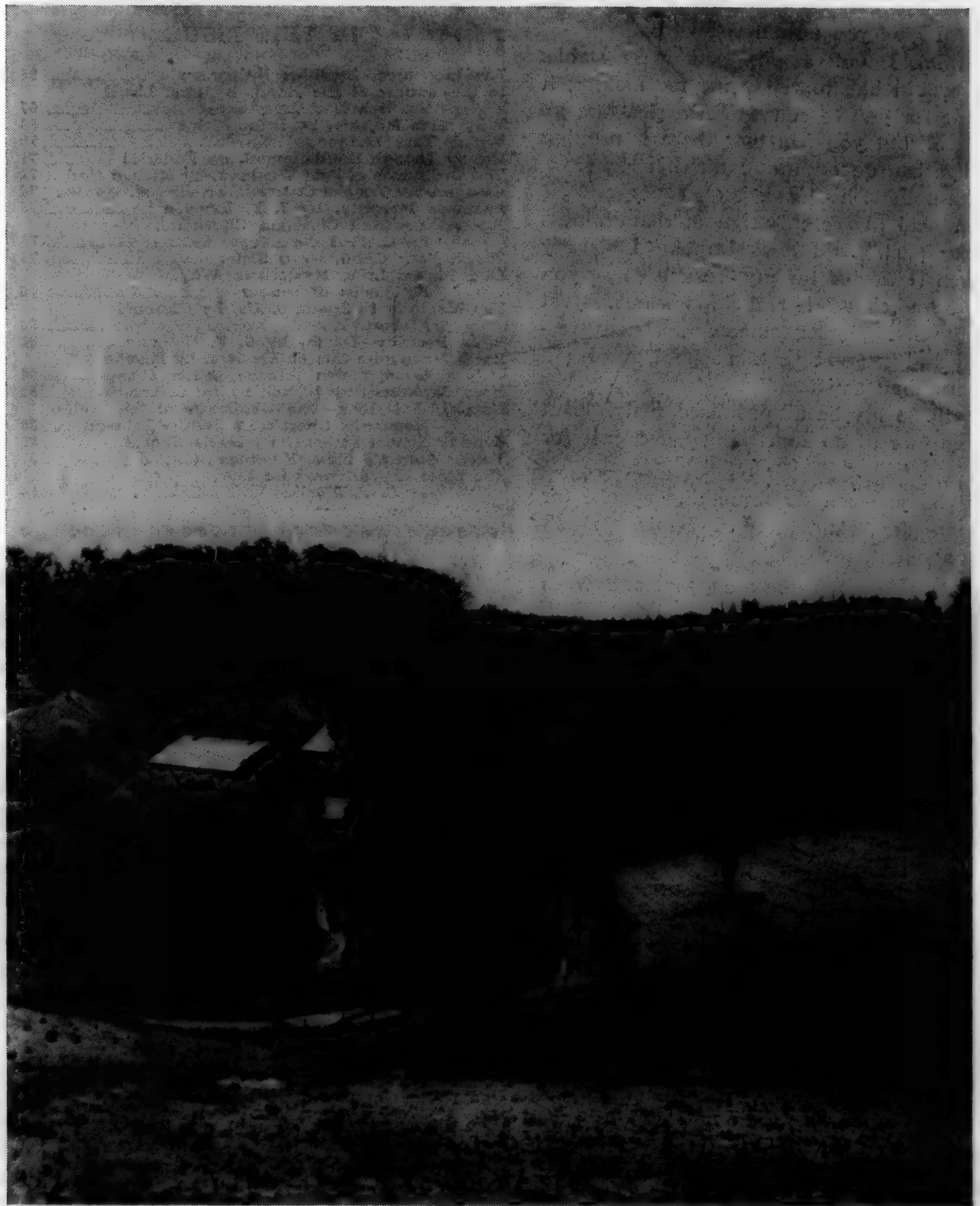
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# CHRISTIAN MONITOR



Eva Luoma Photos

Springtime in the Appalachian Hill Country



# The Increment

By Silas Halvorson



Fritz was in a pensive mood as he ate his supper. Across the restaurant table from him sat Miss Dahle, the church welfare worker, who was acting as his guardian. It was their last night together before he started attending Palisades Academy.

"You look sober, Fritz," said Miss Dahle. "Aren't you glad that you can go to a Christian high school?"

"Oh, yes, yes!" responded Fritz with a show of eagerness.

"Why, then, do you look so sad?"

Fritz fidgeted nervously before answering and then said slowly, "Pardon me. Very grateful for everything. But you give me much. I give you nothing. Feel bad."

"I think I understand," said Miss Dahle. "You would like to repay me for making it possible for you to come to America and go to school, but you feel that there is nothing that you can do for me. Isn't that right?"

Fritz nodded his head.

"I'm glad to see this sign of thankfulness on your part," said Miss Dahle. "I already feel well rewarded for my work because you have been cheerful and industrious. Just continue living your sincere Christian testimony and do good work in school, and I will be more than satisfied."

"I will do my best," promised Fritz. "But I would like to do something more, just for you."

"Maybe you can do something special for me some day," smiled Miss Dahle. "Don't worry about it, though."

The two finished their supper, and Miss Dahle took Fritz in her car to West Hall, the boys' dormitory at Palisades.

"I wish I could room with your cousin Jim," said Fritz.

Miss Dahle bit her lip and then said, "I'm sure you and Bernard will get along well."

As she left the dormitory, Fritz wondered why she was always so reluctant to speak about Jim.

\* \* \*

For the first time since he had come to America, Fritz did not have Miss Dahle at hand to go to for help. It was she who had met him in New York when he had come on the boat bearing displaced persons from Lithuania. She had taken him to her home that March day, and he had stayed there during the spring and summer, doing odd jobs and trying to get adjusted to America. She had made it possible for him to attend night school to study English, and she herself had spent many hours with him helping him with his lessons. She had made arrangements for him to attend a Christian high school and had gotten him a janitor job so that he could earn some money and pay part of his expenses. But now she had left him, and he had to take care of himself.

"You're going to the 'get-acquainted' party, aren't you, Fritz?" It was Bernard, his roommate, who spoke.

"Surely," said Fritz. "When shall we go?"

"We'll go right away," said Bernard. "The party is supposed to start in ten minutes."

"I know no one," said Fritz. "Do you?"

"Yes, I know a lot of the students. I'll introduce you to some of them. This is my third year at Palisades," said Bernard.

The two went to the gymnasium for the party. It was one filled with get-acquainted games and intermittent pauses for visiting.

After the games were over, Fritz and Bernard sat down to eat lunch together.

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"How do you like the party?" asked Bernard.

"Fun," said Fritz. "But I have met so many people that I can't remember all their names."

Bernard laughed. "That's what all of the new students say. Don't worry, though. You'll soon learn to know everyone well enough to remember his name."

"I hope so," said Fritz. "What did you say the name of the boy at the next table is? The boy in the gray suit?"

"That's Jim," said Bernard. "Why do you ask?"

"Is he the one who is a cousin of Miss Dahle?"

"Yes," said Bernard. "Has she told you anything about him?"

"Not much," said Fritz. "I asked her why Jim and I couldn't room together. She said that she thought it would be better for me to room with you."

"I feel flattered."

Nothing more was said about Jim. Fritz wondered why.

As time went on, Fritz noticed that Bernard and Jim never associated together. In fact, they never went to the same activities. Jim never attended young people's meeting, prayer meeting, or any other of the religious activities of the school. Bernard always did.

"Bernard," Fritz ventured one night as they were getting ready for bed, "Isn't Jim a Christian?"

"I'm afraid not," said Bernard.

"But Miss Dahle is a Christian. I thought all of her relatives must be Christians."

Bernard shook his head. "Jim comes from a Christian home, yet he has refused to become a Christian. I think that the reason his parents sent him here was that they hoped that he would be brought to Christ here. But he has gotten in with the wrong company and is no better than he was before. Several of us Christians have tried to speak to him, but he will not listen to us."

"That is too bad," said Fritz. "Now I think I know why Miss Dahle did not want me to room with Jim. She was afraid that he might have a bad influence on me."

"That is quite possible," said Bernard.

"Maybe Jim will still become a Christian," said Fritz. "I will pray for him."

The following week end Miss Dahle came to visit Fritz.

"How are you getting along?" she asked him.

"I like Palisades very much," said Fritz.

"I am glad to hear that," said Miss Dahle.

"I have spoken to several of the teachers, and they say that you are doing satisfactory work and are a credit to the school."

"That is the least that I can do in return for what you have done for me," said Fritz. "I still wish that I could do something special for you."

"Are you still worrying about that?" asked Miss Dahle. "I don't feel as if you owe me anything. But if it will make you feel better, I perhaps can find something for you to do for me."

"I'll do anything," said Fritz eagerly.

"I have a lot of routine reports to make out every month," said Miss Dahle. "Anyone could do them, but as I have no one to help me, I have to spend hours on them which could be better spent doing something else. Would you like to be my assistant?"

"Yes, if I could."

"All right. I'll send the books to you Monday along with a letter of instructions."

The next Tuesday afternoon, Fritz received a letter of instructions and a package of record books. He immediately set to work doing Miss Dahle's routine work for her.

Bernard looked over his shoulder to see what he was doing.

"It looks like monotonous work," said Bernard.

"It is," said Fritz. "I can see why Miss Dahle would like to be relieved of it. But I don't mind. I'd do anything she asked me to."

"Do you feel better now about accepting her help?" asked Bernard. He knew how Fritz felt. The two roommates had no secrets.

"Yes, a little," said Fritz. "But I still wish that I could do something really special."

\* \* \*

As the school year went on, Fritz's interest in Jim grew. Fritz made a point of getting acquainted with him. At first the contacts were few and brief. It was several

(Continued on page 70)



# CHRISTIAN MONITOR

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## In the Hollow of His Hand

By Mrs. Lloyd Doutrich

No matter how storms may rage, we can always find help and comfort in Him who is our "refuge and strength."



GIVE THANKS unto the Lord; call upon his name: make known his deeds among the people" (Ps. 105:1).

"The hurricane on its present course is expected to hit Miami early this afternoon," said the voice from the radio. I reached over and turned off the radio. Well, I thought, it will take a while for it to reach here if it doesn't hit Miami till afternoon. That would give me time to get busy and have my wash out on the line and dry before that. The day is sunny and bright; there is a nice sea breeze, and the wash should dry quickly.

Soon the wash was hanging on the line in the bright hot sunshine, and I was cleaning out the washer when in came a neighbor.

"Have you heard the new warning?" he asked.

"No," I said, "I have been pretty busy."

"Well," he said, "the hurricane is not taking the course that it was expected to take. It has changed and we are in the path of it, too, now."

I turned on my radio and heard the speaker's voice come through the air, "Warning! This is a very dangerous hurricane. Hurricane warning extended to Vero Beach and beyond! Every precaution should be taken to guard life and property to citizens of Vero Beach. Hurricane shelters will be open early this afternoon. If you do not consider your dwelling safe, we urge you to come out. The rescue squad and Red Cross will be on call or duty during the emergency. If you have any pets do not bring them; leave them at home with a good supply of food. Above all, keep calm; do not get panicky; and when the hurricane comes stay indoors."

If I keep busy, I figured, I won't think about it so much; so I began to sew on a new blouse for one of the girls. When I finished this I went out and brought in the wash that was dry. Then, seeing dark clouds overhead, I carried the rest of the damp wash up and hung it in the attic.

As I listened to instructions and new alerts on the radio, I prayed that the Lord would protect us and our home. I felt sure that He would, because nothing is too hard for God,

and I also prayed for others in the storm-lashed areas.

At about three o'clock in the afternoon the minister's daughter drove into my front yard.

"How are you?" she asked.

"I'm fine," I assured her.

"I wondered," she said, "how you'd feel about the storm that is en route here. I wondered, too, since you haven't been well, if the low pressure area is affecting your breathing."

"No, I'm all right," I told her. She then left to get groceries for her family, while I kept her two little girls till she finished.

The wind was mounting, and when she came back a driving rain was lashing down. She made her way out to the car and drove to her home with her children. She knew I would be praying for her. I knew she would remember us in prayer also.

Warnings to "batten down," to board up and ride out the storm, were blared out over the radio. My husband came home from work and boarded up our windows, after which he went to town and bought our groceries.

Strong winds began early on Friday night after the hurricane center crossed the coastline in the West Palm Beach, Jupiter area and moved west and north toward the Ridge section.

Earlier the hollow echo of hammers could be heard in the distance, as near-by families were boarding up windows and business houses were closing and boarding up. It is a strange warning sound—the echo of those hammers. It sounds like a drumbeat of disaster in the making. But through the preparation for the storm, a sweet peace flowed

through my being—a knowledge that with us is the Lord to help. "Lo," said His voice, "I am with you always." O blessed voice! O holy Saviour! Like music to soothe the weary; like strains on an angel's harp! "Thy will, O Lord," I prayed, "not mine."

I had smiled a little earlier at my three-year-old boy. Not remembering what a hurricane was, when he had been told that one was going to come here, he sat with a stick in hand on the front porch and insisted, "I'll hit it when it gets here." Jerry said, "I'll hit it hard. The girls told me it could take my bike and carry it away."

"We will bring your bike indoors, Jerry," I soothed him. "And, Jerry, you just can't hit a hurricane. Don't you worry though; our good God will take care of us." So I rounded up his bike and his wagon and brought them indoors.

We ate an early supper, and the dishes were washed and put away. It was now getting dark and the wind was mounting.

"I must go out," said my husband, "and get a flashlight. I forgot to get one, and I know a place that's open yet." So out he hurried and soon came back with a new flashlight.

"I have plenty of candles," I told him, "in case the power goes off. I also have a chicken and a roast of beef cooking in the gas oven. I thought I'd better cook it because if the power goes off the refrigerator will not keep the meat, and this way we can use it better. It will last better if cooked. Then, too, during the rest of the storm we won't have to piece around at this or that but have something prepared."

"That's a good idea," he said. "I guess I shouldn't have brought in so much fresh meat in case the refrigerator is cut off."

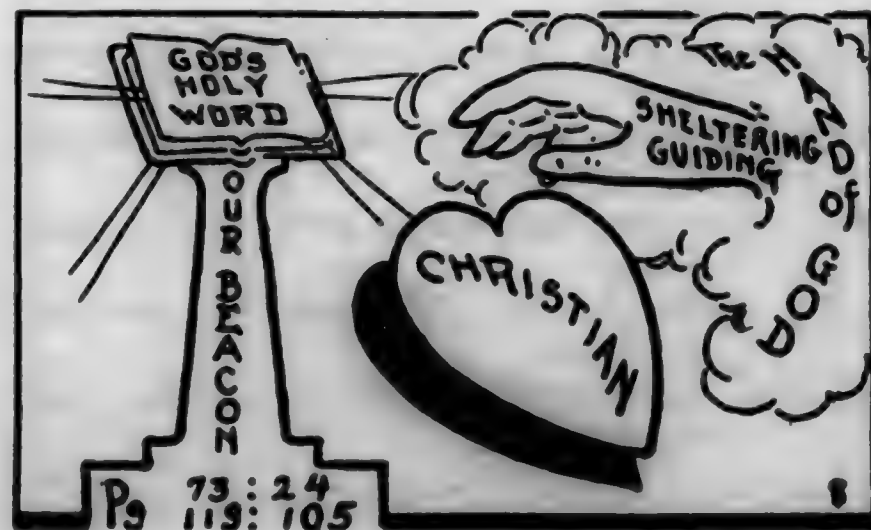
"You're going to get your baths early," I said to the children. "Then get right into your night clothes, so that if the lights go out we won't have to fumble around finding things."

The last bath had been given, and the little boy was in his night clothes when the house became dark. The current had gone off. The girls went into their bedroom and lay down. The seven-year-old fell asleep very soon. The ten-year-old lay awake and listened to the wind scream and howl.

"Are you afraid, dear?" I asked. "You do know that God will not let anything happen to you that He does not want to happen."

"Yes, I know, Mother," she answered. "I'm not afraid."

"I wonder," I said to her, "what people who do not know or love the Lord do on a night like this. We have Him, so anywhere we are in His hands."





"Let me stay up a while," requested my three-year-old. "I want to watch the camel (candle) light."

"All right, a little while," I said; and I drew pictures, funny ones, to keep his mind off the fury of the storm. "But you must go to bed then, nicely, when Mother says."

The candle flickered and flickered.

I opened the oven; the meat was done and I set it out to cool.

"Now you must go to bed," I told Jerry. "Mother will lie down with you a while. Are you still awake, Donna?"

"Yes, Mother; I can't seem to go to sleep."

"Well, come over here and crawl into bed with Jerry and Mother." She came, and soon two heads were asleep, despite the raging storm outside.

I got up and went over to my husband. "I'll put a bathrobe here at the foot of your bed and the flashlight right here on the floor where you can grab it if need be. I'll spend some of the night in and out of the children's rooms, but first I guess I should draw a lot of water, as the radio warned us to have a supply on hand in case the city supply should somehow become hurt."

Back in the children's rooms now I kept candle and matches within reaching distance.

How often I thought as the wind hissed and snarled that it seemed as if it would blow the sides of the house in. Such a fury I had never seen. Panic began to rise within me. Nerves began to shatter. "God," I cried in a whisper, "It's like a giant monster snarling, pushing, pounding to get in, to tear up, to break down, to kill even! O God," I said, "don't let me be sick. . . . Help us, Lord."

And softly came the answer, "Lo, I am with you always, even unto death and beyond." He who was Master of the storm in days gone by was Master and Pilot of my life. In life I was His. What then to fear in death? I would still be His. No harm will befall me. I felt His assurance; I felt His presence.

"Blessed Saviour! Blessed Lord! Thou who didst still the angry storm, still my troubled heart; calm it; keep me close to Thee. Bend my will in love to Thy will." "Pound away storm; howl away wind; calm is my heart. God holds my hand." A smile broke over my lips. The storm was no less angry. The wind still rocked the bed, still shook the floor, still vibrated the house, but a song was in my heart: "Lo, I am with you always." The joy of knowing, of trusting, and of loving broke forth and bubbled like sunlight in my soul. I could even sing. I was singing inside.

Winds that reached an estimated velocity of 120 miles per hour lashed over us for long periods of time—hours. The hurricane reached its top fury here just before midnight when the barometric pressure fell to 29.24 and a 120-mile per hour gust was estimated at the C.A.A. Weather Bureau at the Municipal Airport.

At about 11 p.m. I heard shrill screams. I peered out here and there wondering if it was a human voice, but I could see nothing. "It must have been a howl of the storm," said my husband, who could find no other source of the unusual sounds. "Just look at

those palm trees bend. The night surely seems long, doesn't it?"

At about midnight we were startled to hear grasping, ripping, tearing sounds. "What is that?" we said to each other.

It sounded like the house was struck with one of the giant palm trees near the double kitchen windows. We went around and peered out into the darkness. No, it wasn't back here, we agreed. Then maybe it was on the attic, and with the flashlight aglow we both ran up the attic stairs together. I followed my husband back down the stairs, and he stood in the bedroom looking intently at the ceiling. Then a slow drip of water began. He grabbed the mattress off the bed and rushed over and threw it down on the floor in the room where the boy and his sister were sleeping. Then he darted back and forth, pushing and carrying furniture. Soon water was pouring in through about one third of the house area.

"The roofing is gone," he said, "over about one third of the house." We opened the front door and peered up at the housetop. The wind slapped and lashed at us. We hurried back in but not before he had said, "Look at that piece just hanging over the side of the house. The wind will catch that flapping piece, get a good hold of it, and tear the roofing off the whole house. Everything will be wet—ruined."

"No, Lloyd. No," I said. "We can pray God to hold it on."

"That is the only thing we can do," he said. "If the wind gets a good hold on that loose piece now we will all be spending the



#### WHEN NATURE SLEEPS

Far-flung across the wastes of frozen plains,

Beneath the starry hush of Capricorn,  
And where the new moon dips her golden horn

The winter sunset cloudland faintly stains.

The wizard frost in utter silence reigns  
O'er fallow fields and songless woods forlorn,

And weaves a shroud for solitary thorn;  
But life, locked in the heart of earth remains.

The dormant flowers but wait beneath the snow,

And buds in silver shields wait on each tree

Until through earth's cold veins spring's life-tides roll.

You, in whose hearts the seeds of courage grow

To wait faith's life-restoring spring,  
shall see

Hope's dawnlight break to cheer the wintry soul.

—Clyde Edwin Tuck.

night in the car and nearly everything that we have in furniture will be ruined."

He knelt and I knelt; and we remembered that the Lord had said in the Bible that when two or three agree upon a thing and ask in faith believing, the Lord will answer.

And so I prayed, "Take care of us and all those in the fury of the storm, Father. Nothing is too hard for Thee. Do, Lord, to Thy glory hold the roofing on, even that loose piece hanging over the side of the house. I believe, Lord, that Thou wilt do this, and I thank Thee. And, Lord, do please keep my teaching supplies and my flannel-graph work, that I use in Sunday school and church, dry and safe."

Rain did not spread to the closet that contained the flannel work and filed figures for flannelgraph lessons, work on which hours and months had been spent. The rain did not drain into that closet but came to stop a few boards away from it. The rain poured in continually all night long in a third of the house area. The wind howled and beat in fury, but the roofing held, even the loose flap hanging over the side of the house. Morning came. Northeast winds veered to east and southeast as the hurricane crossed the state, gradually subsiding shortly before daybreak. However, heavy squalls and dangerous winds continued for some time Saturday morning. The storm was making its way elsewhere.

I breathed a prayer of heartfelt thanks to God, and while the rain beat through the third of the house, our hearts were thankful for God's care. My ten-year-old daughter shortly after awakening bust into song, and the song she sang was, "Safe Am I in the Hollow of His Hand."

Several days later, while fixing a power line, a man was killed.

"I am glad," said his niece, "that he was a Christian." And tears of emotion flowed down her cheeks.

Yes, to be a real Christian means not only to be informed of God's love, but to be assured of Him. How sweet the voice of Jesus, "Lo, I am with you always!" Always? Yes, for ever and ever.

Vero Beach, Fla.

#### WHY BIRDS MIGRATE

(Continued from page 69)

Some may spend only one day with you, while others will remain two or three weeks.

In this way does the Lord safeguard the crops and green forest foliage from destruction by the rapid multiplication of insects. Without this providential care the whole United States would be a brown, naked waste by midsummer, while man and beast would be tormented by gadflies, wasps, bees, hornets, buffalo gnats, gallinipers, and other insects usually considered far less annoying than these, but which would be extremely disagreeable if multiplied a thousandfold.—The Watchword.

The trouble with most men is not that they do not know the right; but that while they know the right they choose the wrong.—Chadwick.



# Why Birds Migrate

By Isaac Motes

Some writers speak about bird migration as if it were a profound mystery, but no one who believes in an overruling Providence can think it queer that birds go south in the autumn and north in the spring. The fact that they do this is but another indication of how the good God protects them from starvation in summer and winter, prevents their freezing in the far north, and looks after the well-being of the farmer and makes his crops bountiful at the same time.

It is easy for the unchristian person to see why birds migrate in the autumn from the cold north to the tropical south, for the deep snows and the freezing of the ground and all bodies of water make it impossible for birds and fowls to feed upon the ground or in lakes and ponds to get food; but it is not so easy for some people to see why they go north in spring, when they might just as well spend their lives in the land of perpetual summer—in Florida, Texas, California, Mexico, Cuba, and Central and South America.

All birds which feed on grass, weed seeds, and grains have to go south in winter because such food is covered deep with snow in northern regions, and all fly-catching birds do the same, because no insects in the extreme north are on the wing in winter; but tree creepers, the nuthatch, the chickadee, the little brown creeper, and other birds of similar habits, while they migrate from the north in the autumn do not go as far south as water fowl and the flycatchers, because it isn't necessary. They secure their food upon the trunks of trees, and therefore find plenty of it without going so far south.

There are very few birds which do not migrate, though the distance traveled by different species varies greatly—all the way from a few miles to more than ten thousand. When we consider what different birds eat, we see how necessary it is that almost all species should go south in the autumn, in order to get the food they need. I will mention a few things which different birds eat, and you will see that many of these birds would starve but for their migratory habits. Seed-eating birds eat all sorts of grass and weed seeds—ragweed, smartweed, rib grass, tick trefoil, crabgrass, and pigeon grass, besides the cultivated grains—corn, wheat, oats, millet, sorghum, and the like. They also eat fruits and berries, such as wintergreen, partridge berry, huckleberry, sumac berry, cranberry, black alder, dogwood, blackberries, cherries, and wild grapes. They also eat nuts and acorns, and during seasons when snow remains on the ground for long periods they peck open and eat the tender buds of trees, particularly of hickory, black walnut, ironwood, and other oaks. They also eat mushrooms, spiders, crawling insects, and the eggs of many insects, while some of the larger birds eat other smaller birds, young rabbits, young chickens, and the like.

The ground birds especially, which are also generally seedeaters, eat great quantities of crawling bugs, worms, spiders, caterpillars, moths, cabbage worms, canker worms, potato bugs, chinch bugs, boll weevils, and green bugs. The fly-catching birds eat butterflies, moths, gnats, lantern flies, and all other sorts of flying insects. Such insects as these die as cold weather approaches in the north, or else they change their form and burrow deep into the ground, into rotten stumps or logs, or beds of dead leaves in the woods, and hibernate there until spring. But in the far south, with its perpetual sunshine and warm weather, these insects and others peculiar to southern climes are alive and upon the wing, and furnish food for birds the year round, though not the same species of birds in summer as in winter.

Also, many bright-plumaged birds go south in the autumn because their gay colors make them an easy prey for hawks, owls, and other varmints among the bare northern woods, and they are endowed by the Lord with in-



The Quail, One of Our Useful Birds

stinct to know this, and so change their place of habitation in winter in order to get the protection of densely foliaged evergreen trees and vines.

But many people cannot understand why birds go north in spring, and sometimes so early that they are met by severe cold winds and driven back, freeze to death, or are blown out to sea and drown. This spring migration is a wise dispensation of Providence, for if our beautiful songsters and warblers of Canada and the northern portions of the United States remained in Mexico, Cuba, Central and South America we would sadly miss their bright colors and their sweet songs. Besides, if all these birds remained in the tropics they would doubtless suffer for food, especially the songsters, the warblers, the orioles, the yellow birds and other beautiful tree birds, for they are almost all fly-catching birds, or else live on insects found upon the green leaves, vines, and trunks of green trees. And if they remained in the south in such countless numbers they would find it difficult to get enough to eat, for one small bird will eat

five hundred or six hundred insects, bugs, or moths in a day. And, although insects multiply with great rapidity, they would probably not be able to survive such enormous inroads upon their numbers.

But the main reason birds go north in spring is that they are badly needed in northern sections. Were it not for the presence of fly-catching birds in the thickly settled, prosperous farming sections in the central and northern parts of the United States and in Canada, the field crops, gardens, and orchards would be a total failure. There would not be a green leaf in the forest, and life would be unbearable for man and beast, so rapidly would insect pests multiply which are now prevented by the birds from increasing so rapidly as to be a menace to crops. Some of these birds remain in a given locality summer and winter; others spend their summers there; but the majority of them merely pass through, spending a few days, perhaps, catching millions of crawling or flying insects before they pass on northward.

The United States Department of Agriculture issued a bulletin a few years ago telling of the benefit of birds to crops through the eating of insects which feed upon young and tender field crops. The eyes of intelligent farmers are being opened to the fact that birds are their good friends and do more to guarantee bountiful yearly crops than farmers ever realized before. If our migratory birds should remain in the south one entire summer we would learn how valuable they are to the farmer, gardener, and orchardist, and we would appreciate them far more than we do now.

A half dozen droves of quail in the farmer's fields in spring will eat millions of boll weevils, potato bugs, green bugs, corn moths, and chinch bugs, and these gentle, half-domesticated but wary birds will come up close to the farmhouses at times, if there be a patch of timber through which they may approach, for they begin feeding early, possibly by five o'clock, before the folk stir out to disturb them, and so they eat millions of insect pests between five and six o'clock in the morning, during the growing season in April, May, June, and July. The same is true of other field birds, doves, blackbirds, meadow larks, robins, grass sparrows, and other small grass birds.

But the most numerous and destructive specimens of insect life, caterpillars, webworms, grasshoppers, and the like, breed in the woods among the dead leaves, where their eggs lie buried during the winter, under the scaly bark of tree trunks or on the underside of green leaves later in the spring, and so it is the migratory tree birds which come through the country going north in great droves, keeping among the green trees, which are of most benefit in reducing the number of insects. And different species have different times of migration, some taking more time than others in their northward journey. Some species will pass through your neighborhood early in April, perhaps, or a little later, depending on how far north you live. While others may not reach you until the first week in July, or even later than this.

(Continued on page 68)



# Watch Your Language

Jewell Casey

Have you ever thought just how many of our most picturesque and oft-used phrases have been suggested by certain characteristics of animals, fish, and birds?

For example, an unusually slow person is invariably described as being "slow as a snail." Whereas the fast person is "swift as a swallow," or if especially fleet of foot, he can "run like a quail," or if busily engaged, he is "working like a beaver."

We have all known persons who were "as sly as a fox," or "slippery as an eel," and were capable of putting over a "fishy transaction," or one that was "not cricket."

Those who are inclined to inflict pain on others are truly "cruel as hawks," while "innocent as a lamb" would be descriptive of the gentle, kind-natured person.

The eccentric person is a "queer fish," the intellectual is "wise as an owl," while the inane is "silly as a goose," and the demented, "crazy as a loon."

"Merry as a cricket,"—"gay as a lark"—"chipper as a sparrow" are all common phrases descriptive of those who are cheerful, lively, and happy. While an ill-tempered, sour-disposed person is known to be a "regular crab," or "surly as a bear," or "like a bear with a sore head!"

A person smaller than the average size is called "a shrimp," while one of unusual size is said to be "as big as a whale."

"Graceful as a swan," "neat as a wren," are appropriate descriptions of the refined and orderly. But an awkward, or red-faced person may be "as ugly as a toad," or "ugly as a dead monkey," or "red as a lobster."

"Wolf in sheep's clothing," "snake in the grass," "loose fish," "sad dog," or "black sheep" are descriptive phrases of those whose conduct is not just what it should be, and they usually end up by "going straight to the dogs!"

Common expressions used to describe avid appetites are: "hungry as a bear," "greedy as a hog," and "heartily as a buck."

The courageous hero is said to be "bold as a lion," "lion-hearted," or to possess "bull-dog courage," and would no doubt—should occasion demand—"fight like a tiger," "take the bull by the horns," "bell the cat," or "beard the lion in his den." Whereas, the coward has a "hang-dog look" is "chicken-hearted" and "in face a lion, but in heart a deer."

The wasteful, rash person "makes ducks and drakes out of his money," "buys a pig in a poke," and often "counts his chickens before his eggs are hatched," thereby reaching the state of poverty where he is "as poor as Job's turkey," or "as poor as a church mouse," and has the "wolf at his door!"

A cool, calculating person is said to be "as cold as a clam." The one possessing extraordinary talent in some particular line is known as a "shark."

To find oneself in an embarrassing position is said to be in "a pretty kettle of fish." To

play a joke on someone is "to make a monkey out of him."

The person easily deceived is a "regular sucker," or is said to "swallow hook, line, and sinker." And the one who tries to go back on an agreement may well be called "a crawfish." The one who tries to get out of paying his part is commonly called "a sponge."

The person who has little to say is "silent as an oyster," and the one given to much talk is said to "talk like a parrot."

Some people tell "fish stories" and others "fish for compliments," while others "flounder" around as "uncomfortable as a fish out of water," and no one likes to be crowded up "like sardines in a can," and all desire more "privacy than a goldfish."

One's first love is said to be "puppy love," and the loving glances exchanged are known as "casting sheep's eyes."

The insincere person is said to "hold with the hare but run with hounds," and is accused of shedding "crocodile tears." And when wishing to divert suspicion when going off on "a wild goose chase" (some foolhardy adventure) may do so by "drawing a herring across the trail."

And although a present may be a "white elephant" (unwelcome gift), one should never "look a gift horse in the mouth" (criticize the gift). And neither should one "kill the goose which lays the golden eggs" (destroy source of help).

A person desiring to settle some question with another is said to have a "crow to pluck," whereas, the person may "have other fish to fry" and will join in the discussion.

These are only a few of the many "beastly, fishy, and fowl" phrases which have become a part of our everyday vocabulary, so we close with these words of caution: "Let sleeping dogs lie," and "don't put all of your eggs in one basket!"—Our Dumb Animals

## THE INCREMENT

(Continued from page 66)

weeks before Fritz got to see him alone for any length of time.

"I miss you at the religious activities of the school," said Fritz.

"I'm too busy to attend them," said Jim.

"We can always find time to do what we want to do," said Fritz.

Jim grinned sheepishly. "I'll have to admit you're right there. The truth is that I don't have much faith in Christianity. I don't see how you can either after seeing how God has let you suffer war and loss of home."

"It was my faith in God that gave me strength to go on," said Fritz. "Some people lost their faith, but then they also lost their purpose in life. After all, without God, there isn't much to live for."

"I disagree with you there," said Jim.

"For what is a man profited, if he shall gain the whole world, and lose his own soul?" Fritz quoted from the Bible.

Jim answered nothing. The conversation was cut short.

After that, Fritz noticed that Jim tried to avoid him. Whenever Fritz approached, Jim walked away or got busy talking with someone else.

"I guess I wasn't very tactful when I talked to Jim," Fritz said to Bernard.

"I wouldn't be in a position to know," said Bernard. "But you're not being treated any differently from what the rest of us who have talked to him have been treated."

"God forgive me if I have done wrong," said Fritz. "I will continue praying for Jim even if I can't talk with him."

\* \* \*

It was the next evening. Fritz was alone in his room, studying. He heard a timid knock at the door and went to answer it.

"Jim! Come on in," Fritz welcomed him.

Jim hurried into the room, looking up and down the hall as he did so. "I guess no one saw me," he said nervously.

"Is anything wrong?" asked Fritz.

"Yes," said Jim, speaking with difficulty. Then he suddenly blurted out, "I didn't want any of my friends to know it, but I just had to see you, Fritz. After talking with you a few weeks ago, I've had no peace. I've told myself I'm foolish to worry about Christianity, but it does no good. I've got to get straightened out!"

So it was that Fritz had the opportunity to lead to Christ a boy who had rebelled against his Christian home.

It was a new, humble, forgiven Jim who left Fritz's room that evening with a message to bring to his home and his old friends.

\* \* \*

That week end Fritz had a surprise visitor.

"Miss Dahle! I didn't expect you for two weeks yet," said Fritz.

"I hadn't planned to come, either," said Miss Dahle. "But when I heard the news, I just had to come."

"What news?" asked Fritz.

"That Jim has been saved, and that you were the one used to lead him to Christ," said Miss Dahle. "O Fritz! You couldn't possibly have done anything more wonderful for me! Our whole family has been praying for Jim!"

Fritz could not speak for a moment, but then he said, "I didn't speak to Jim with the idea in mind of rewarding you."

"I'm sure of that," said Miss Dahle. "But just the same, I now feel that I owe you something. You have done more for me than I can ever do for you."

Fritz could find no words to express his joy. He just grinned his happiness.

Forest City, Iowa.

Alcohol is a dangerous substance to deal with, for it lends itself to abuse so easily. The first drink starts anesthetizing your brain, so you begin to lack your former good sense. It is therefore easier to take the second drink, which in turn, further decreases your active intelligence at the moment. Soon . . . you do and say things you would never be guilty of if your full intelligence were active. —George W. Crane.



## Editorials

### Happy Though Handicapped

She had her first operation at three years of age, and at five was smitten by what we now call poliomyelitis, or infantile paralysis. In later years followed seven successive operations to relieve the tension on shrunken ligaments and atrophied muscles, as well as to remedy other ailments that come to weakened bodies. This left her deformed so that she had the appearance of a cripple.

In spite of all this she was able to walk with the help of a cane, or a friend if the distance was far. She also became adept at crocheting with her left hand, although naturally she was right-handed. She could also sew and write in spite of her handicap.

She was my sister-in-law, but when I first learned to know her she had already gone through her early physical trials and was filling a place in the home that became increasingly more important as time went on. As her parents became older and one by one her sisters in the home went out into avenues of service which she could never hope to attain to, she became in a large measure the mainstay of the home. Although limited in the kind and amount of physical work which she could do, she had a keen and practical mind and was a big help in directing the activities of the home.

Her other great assets were a cheerful disposition, a selfless interest in the activities and welfare of others, and a true Christian spirit. She never complained or assumed the role of a martyr and neither solicited nor wanted sympathy. She was always interested in seeing others of the family go out into wider fields of service and did not grieve because she was denied this privilege. Vicariously she entered into the achievements of her brothers and sisters and enjoyed with them their pleasures and successes, as well as sharing their difficulties and trials. She was indeed crippled in body but not in soul or spirit. She was happy though handicapped.

But a weakened body takes its toll in general health, and as time went on her vital organs began to give way. Finally a series of heart attacks ended a life in the period that we term as middle age. Now no longer will we see her in her familiar chair with crochet hook, or needle, or Bible in hand.

In her death as in her life she left a bright testimony for her Lord. When it became apparent that she would not recover she was resigned to go, even though she had earlier expressed a normal desire to live. In her last moments when the family were gathered at her bedside she said she was going home to her heavenly Father and admonished them all to be faithful to God and meet her in heaven. Thus ended in brightness a life that in spite of physical handicaps constantly diffused happiness and sunshine. Her octogenarian father, who had cared for her for years but who of later times depended much on her, summed up her life and character by saying, "She was sunshine."

When we look back on her life we will probably continue to think of a crippled body, but never of a shriveled soul and spirit. She will constantly remind us that happiness lies not in outward circumstances or in the condition of the body, but in the state of mind and spirit. When Christ reigns supreme in the heart, happiness comes to the handicapped as well as to others in whom His Spirit dwells.

We shall cherish her memory, but we now have a future outlook as we hope to meet her in her Father's house where all deficiencies and handicaps are forever done away, for in the glory world "we shall be like him; for we shall see him as he is." (I John 3:2).

### Our New Subscription Rates

Because of increases in costs new subscription rates for the MONITOR go into effect on March 1. In further explanation for this we shall quote the statement of Bro. A. J. Metzler, our Publishing Agent, in the January 31 issue of the *Gospel Herald*:

"For most of its forty years the Publishing House has endeavored to maintain a wage scale in keeping with other church boards and institutions. The major factor determining allowances has been the cost of living, with only a small additional allowance for recognition of responsibility carried. . . . In recent years a number of state and federal laws have necessitated several changes in our wage policies and scale. The most recent has been the revised minimum hourly rate of 75 cents, which became effective January 25. In making the required adjustment to comply with this new wage and hour regulation, our weekly pay roll has increased approximately \$650.00. However, many House workers are still working for wages less than the comparable commercial scale. We have always endeavored to keep our prices as low as quality product and sound business principles would allow. We shall continue to follow this policy. This leaves us no choice except to adjust prices on a few items."

Here we have succinctly stated the reason for the advance in price of the MONITOR, as well as four of our other older publications—*Gospel Herald*, *Youth's Christian Companion*, *Words of Cheer*, and *Beams of Light*.

The old rates for the MONITOR were as follows:

\$1.25 per year in advance.

\$3.25 for three years in advance.

In clubs of ten or more to separate addresses, \$1.00 each.

In clubs of ten or more to a single address, new or renewals, 75 cents each.

The new rates, as also given on the back page in the masthead, are stated below:

\$1.50 per year in advance.

\$4.00 for three years in advance.

\$6.50 for five years in advance.

In clubs of ten or more to separate addresses, \$1.25 each.

In clubs of ten or more to a single address, new or renewals, \$1.00 each.

*Subscriptions at the old prices will be accepted if mailed up until midnight, February 28.* We trust our people will see the necessity of these price rises, and hope they will not work a hardship on any one.

At this time we wish also to express our appreciation for the way in which our constituency has been supporting the MONITOR with patronage. As this is being written our subscription list stands at 10,985, just 15 less than 11,000. Probably by the time this paper reaches the reader we will have passed the 11,000 mark.

A little reminiscing may help us to appreciate our rate of growth in recent years. In December, 1940, the list stood at 6,059. We were very happy to achieve this goal of 6,000, for which we had been working for quite a while. In March, 1942, we reached a total of 7,044. In February, 1944, the list reached 8,318, and in March, 1945, 9,044. In May, 1948, we reached 10,205, and in the January issue of this year we reported 10,530. This rise of nearly 500 in two months is gratifying indeed, and it is needless to say that we are happy to have practically reached the high tide of 11,000.

This has not been a phenomenal growth, but it has been steady and healthy. We have not doubled our list of subscribers in ten years, but we have gone a long way toward doing so. The greater number of our new subscribers must have remained with us over the years in order to achieve this record. We want to thank you all for your help in patronage and prayer to the end that our monthly magazine for the home and the Christian worker may continue to be owned and blessed of God for the advancement of His kingdom.



# CHRISTIAN LIFE

## Nonresistance

By Millard Lind

The editor of the "Advanced Sunday School Lesson Quarterly" helps us to get a fresh view of the significance of this ordinance of the church. This message was mechanically recorded and revised for printing.

The hour for which Jesus had come into the world had arrived. His disciples were with Him in the upper room in this hour when He was about to die for the sins of the world. If you and I had been living then we would have wanted to be there to comfort Him, to lend to Him an encouraging word, to stand behind Him and to uphold His arms. But what were His disciples doing? In this solemn moment, what were the desires of His disciples? We read in Luke 22:24 that in this very hour when Jesus was about to die for the sins of the world "there was also a strife among them, which of them should be accounted the greatest." In the very climax of the life of Jesus, His disciples were asking, "Who is the greatest?" Is that not a picture sometimes of you and of me? The moment which should be important, the moment when we should be out testifying for the Lord, the moment when we should be glorifying His name, we are wasting our time and perhaps quarreling among ourselves over who is the greatest.

Not only were the disciples quarreling as to who was the greatest among them, but Judas was planning to betray Him. He loved money, and that love for money had grown until he was ready to sell his very Lord for thirty pieces of silver. The devil had already entered into his heart, and the deed was already completed as far as Judas' intention was concerned. It was in that kind of atmosphere that Jesus knew that His hour had come. But in spite of the quarreling of His disciples, in spite of Judas, in whose heart the devil had entered, Jesus loved His disciples which were in the world, and he loved them unto the end. No, Christ was not done with His quarreling disciples. He was not even through with this Judas, who had already purposed in his heart to betray Him. He loved him, and He loved him unto the end. Oh, the great love of the Lord Jesus! He loved that Judas—the one who is judged by many as the greatest criminal in the history of the world. Christ loved him unto the end. And those poor disciples who, quarreling, cared not for the suffering of the Lord and were not concerned that His hour was now come—Jesus loved those disciples unto the end.

In this room, where Jesus was seated with His disciples, there was a pitcher of water, and also a basin and a towel. We do not read that Jesus had to go out of the room to fetch

the water, or the basin, or the towel. Everything was ready, and it was unused. Why was it unused? It was the custom in those days when the Jews would come together that the host would stoop and wash the dusty feet of the travelers. It was always a courtesy of the host to wash the feet of those whom he invited to his house. In this case there was no host, and though it was the custom when there was no host that the least of the company was to stoop down and wash the feet of those who were present—there were the pitcher, the basin, the water—all unused. Meanwhile, the disciples were asking, "Who is the greatest among us?" And because they were quarreling, there was not one of them willing to stoop down and say, "I am the least, I am the servant of all, I will wash the feet of my brethren." Then these quarreling disciples saw Jesus get up from the supper table, go over to the towel, take it, and gird Himself with it. They saw Him take the pitcher, pour the water into the basin, and then begin to wash His disciples' feet.

Christ washed the feet of Judas, the one who had betrayed Him in his heart, who loved money above his Master. He stooped down and washed His enemy's feet. It seems to me that this was one last loving effort of our Lord Jesus to bring His disciples back from the intent of the accursed deed which he was about to do. "Having loved his own . . . he loved them unto the end."

When Christ came to Peter to wash his feet, Peter announced, "Thou shalt never wash my feet." The disciples were not seated

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### GOD IS LOVE

**Christ took me to a banquet fair,  
In glory He was seated there;  
For God is love.**

**The banquet table was replete  
With finest of His fruit, His wheat,  
His gifts of love.**

**The music ran with jubilee,  
And ev'ry chord proclaimed the key,  
The key of love.**

**There shall we ever dwell with Him,  
Where thankful praises never dim,  
Praises of love.**

**May we His graces always show,  
By giving unto men, below,  
Our gifts of love.**

—R. E. Neighbour.

there as we would be today, around a table with chairs. Those of you who know the customs of the day, know that they were reclining on couches which stretched backward from the table. The guests' feet would be accessible to the servant. It seems to me that I can see Peter pulling up his feet and saying, "Lord, dost thou wash my feet?" Far from being the least among them, the servant, Peter assumed the role of the master! And yet Jesus was stooping to wash his feet and said, "If I wash thee not, thou hast no part with me." This stooping of the Master was more than just an act of washing the feet. It was a symbol of His entire life and ministry. I think of the statement which Paul gives to the Philippians in the second chapter and sixth verse: "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He was like God Himself, yet not unwilling to become like man and to bear the very death of the cross.

Yes, Jesus knew very well what He was doing. It was Peter who didn't know. "Peter, you don't know now, but you will know hereafter. At that time everything will be clear to you. If I do not wash you, if you do not accept this great truth, then you can have no part with me." Peter said, "Lord, not my feet only, but also my hands and my head." So Peter went from one extreme to the other. At first it was, "You can't wash me at all"; then when Jesus showed the necessity of it, he said, "Wash me all over." I suppose that is the way most of us are, too, is it not? We are extremists one way or another. We want to have nothing of it, or we want to have all of it. Then Jesus said in effect, "You don't need to be washed all over. You have already had a bath for this occasion. You have already been made clean. You need only to have your feet washed. He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."

It was the custom in those days to have a public bathing house in which to bathe. Even though one would have a bath there, by the time he traveled home over the dusty roads, he might need to have one over again. Peter needed only to have his feet washed. He did not need the bath of regeneration. He did not need an entirely new experience with Jesus, but there were those petty jealousies in his heart of which he needed to be cleansed. You remember, the disciples were quarreling as to which one was the greatest. Peter was the one who asked the question, and he was the one who needed, with Jesus' help, to get that jealousy and that striving for leadership and mastery out of his heart.

When Jesus had washed His disciples' feet He said, "Do you know what I have done to you? Do you know? You call me Master and Lord, and you say well, because I am. If I then, your Lord and Master, have washed your feet; you ought also to wash one another's feet. For I have given you an



example that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

What is the meaning of this ordinance to you and to me? In the first place, I believe that the Lord Jesus teaches that we should obey this literally. Jesus has given us the ordinance of baptism. His command is that we should teach all men, baptizing them. Jesus also gave us the ordinance of communion. "Take, eat, this is my body." He gave us later this ordinance of the washing of the saints' feet. "If I have done this to you, then you ought also to do it to one another." I believe first of all that this is a literal ordinance which the Church of Christ is to carry out, even today. The ordinances are, in themselves, nothing. The water in itself has no power in baptism. How foolish it would seem, and indeed, almost ridiculous, to take a little water and pour it on the head of a person! It is foolish when it has no spiritual meaning. It is an object lesson to give to us certain spiritual food or spiritual teaching. The same is true of the communion. It is an object lesson to give to us spiritual food. So also is the washing of saints' feet an ordinance which gives to us as the church of Christ a certain significant spiritual teaching. And if there is ever an ordinance which the church of Christ needs today, it is this ordinance of the washing of the saints' feet! When we look at the Church of Christ we can also see jealousies of those who would like to have the mastery over others, those who are striving for the chief places, just like the disciples were striving in Jesus' day. In the world there are those who strive for mastery. There are those who set themselves up as better than somebody else. But this must not be so in the Christian Church. In the world there is race prejudice. There is hatred on the part of the white man for the man who is colored. But this can not be true in the Church of Christ. We need this ordinance of feet washing to show that we are not masters of one another, but servants. As the Master gave His life to serve His disciples, even so you and I, as we follow our Master, serve one another. We need the ordinance of feet washing as an object lesson which teaches that I am no better than you, that I am to stoop and serve you.

Some time ago, when visiting a member of a certain church, we came into the home of another member who we know had a particular problem. In the course of our conversation we invited him to express himself as to what his problem was. He said that his difficulty was the washing of the saints' feet. He felt that it wasn't to be taken literally. We talked it over with him. We also discovered that he had another problem. He felt that other members of the church looked down on him, and I had to admit to myself that what he said was true. There were other members in that church who did look down on him. He had not been a very great financial success. In fact, I suppose that he had been treated very cruelly by the financial world. And because he was that kind of person, the rest of the congregation sort of shoved him to the side. Shall we live thus as Christian

believers? How shall we practice this ordinance of feet washing? The Master teaches us that we are to stoop and serve one another; we are not to picture ourselves higher than any other one person in the Church of the Lord Jesus Christ. This ordinance is a symbol of sacrificial service. Even as Jesus stooped, so are we to stoop and to serve one another. The way we practice the ordinance of feet washing is a symbol of our entire life. If we practice it hypocritically, then it is a symbol of how we live. As we have said before, stooping to wash His disciples' feet was not an isolated act in the life of Jesus, but was symbolic of His entire life. Even though He was God, yet He became man, and became obedient to the death of the cross. Jesus' washing of the saints' feet was a symbol of His whole life of self-sacrifice. So when you and I stoop to wash our brother's feet, that stooping must be a symbol that our whole life is being poured out in sacrifice and in service for our fellow men.

Out in the world we have our thirty-third degree masons, but not in the Church of Christ. Out in the world we have our governors and rulers who are above others, but not in the Church of our Lord Jesus Christ. In the Church of the Lord Jesus we are all on one common plane of brotherhood. In the Church of the Lord Jesus we do not exercise mastery over one another. We stoop to serve one another. In the Church of the Lord Jesus there is no ordained man who is up here somewhere on this level, and an unordained man who is down here on this, for we are all servants one of another.

I remember the tremendous impression made upon me as a young man when one day a visitor came into our congregation from a distance. During the feet-washing service, as was the practice in the Amish church where he came from, he stepped off the pulpit and walked to the back of the church, and there he washed the feet of a young man. Nothing like that had ever happened in my experience before, but I think that man had caught the spirit of this ordinance. He was saying, "I am your servant. I stoop to wash your feet."

On another occasion, I am told, there were two women in a certain congregation who could not get along with each other. They had had a quarrel, and everyone knew about that quarrel. During the feet-washing service, one of these young women felt that she could not go through it again as a hypocrite. And so she got up from the part of the church where she was sitting and went to the other part where her enemy was, and asked her to wash feet with her. That is making this ordinance beautiful. That is using this ordinance as the Lord Jesus Christ intended us to use it. Let us do this even as the Lord Jesus Christ did it. Let us make it a symbol of our higher life of duty and loving service to our fellow men.

Scottdale, Pa.

"Keep a fair-sized cemetery in your back yard in which to bury the faults of your friends."

## Noon Lift

Veda Group

The lesson was on Daniel, and his habit of praying three times a day was under discussion in an active adult Sunday-school class.

"I'd like to say that I've found the noon prayer habit a good one for me," said one of the busiest women in the class earnestly.

Everybody knew she carried heavy office work, and had demanding home duties also—but still she managed to do more shut-in visiting than many women with much more free time than she had. Faces were turning toward her with interest.

"I don't know when and how you could find any time for prayer at noon," remarked one of her best friends. "I know it rushes me to get out and get a bite to eat and get back to my desk on time."

She smiled quietly.

"That's true," she said; "and I suppose it was just that that made me try to find at least a short prayer time in the middle of the day. I seemed to be hurrying, hurrying, hurrying, all day long. I used to wish I had time to lie down half an hour at noon; but I knew I couldn't manage that. Then one day when I had a particularly hectic morning I realized that I just had to get hold of myself; and I suppose all of us at times like that do just—pray."

"We either do, or it would be better for us if we would," remarked the woman on her right.

"I found that it was better for me; and I began to make a habit of it; every noon; and I find that if I can make time for even a five minute prayer silence—maybe read a psalm, too—it picks me up wonderfully. Now that I see what a lift just a few minutes spent in that way in the middle of the day can do for me, I wouldn't be without it for anything."

So that was one of the secrets of her effectiveness and poise.

Approval was written on the faces of the women in the class. A woman in the back row spoke up.

"It helps me, too," she said. "And if we've memorized some of the Psalms we like best, and verses that have meant a great deal to us, we can always have our 'reading,' even if we can't sit down and open our Bibles. I don't work in an office; I'm at home. I'm not as strong as I used to be, and I always try to get a short nap in the middle of the day, after I get through in the kitchen. Even a fifteen-minute rest does a lot for me; and if I follow that with a few minutes for my Bible and prayer—oh, it's almost like beginning the day all new."—Selected.

More purity give me,  
More strength to o'ercome;  
More freedom from earth-stains,  
More longings for home;  
More fit for the kingdom,  
More used would I be;  
More blessed and holy,  
More. Saviour, like Thee.—P. P. Bliss.



# Co-operative but Not Coercive

By Wm. M. Weaver

Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him. . . —Rev. 3:20.

To him that overcometh will I grant to sit with me. . . —Rev. 3:21.

It is taken for granted that the reader believes the Bible and that he believes the Bible to be the inspired Word and will of God. We cannot conclude any spiritual thesis (this one in particular) without absolute faith in the Christ of the Bible. We must accept Him as Teacher, Saviour, Criterion, Master, Lord, and King. The Bible portrays Him as such, and more. No other person can take His place. No other pattern can be followed safely and surely. No other ideology can lift men and women above themselves in the pursuit of maximated living. No other master will go the lengths He has gone to succor and safeguard His subjects. Yea, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Despite all this, He does not impose Himself upon anyone; He does not force His way into the heart of any man who does not wish Him to come in and take up His abode within. He is always available, yet never attempts entry without the door being voluntarily opened through the will, the intellect, and the desire of the convert.

He is not like our officers and magistrates who, upon occasion, swell themselves by the proclamation, "By virtue of the authority (or power) vested in me, I hereby direct (or command) you thus and thus," to summon attention or enforce a statute.

Praise His name, Jesus demonstrates more real power than that. Frustration plays no part in His program. He does not stoop to use force or coercion to exercise His will. He does not say, "You follow my rules or I will punish you for not doing so," nor "Unless you do as I demand, I will penalize your disobedience." We either open the door and let Him in, thereby becoming partakers of His majestic nature as joint heirs with Him of His Father's glory, or we refuse to open the door and penalize ourselves, by the act of rejection, by cutting ourselves off from the joy and pleasure, the victory and the heritage which His safeguarding presence (within the heart) guarantees to every volunteer who will let Him in.

He does not abuse and punish men. He loves mankind. He died to save mankind. He did not go all the way to Calvary because He needed to be purged from the effects of sin. He did not need to prove His superlative power over Satan. That fact was demonstrated ages before creation when Lucifer was expelled from heaven because of selfish, sinful power lust. Jesus died and arose and ascended for mankind, for humanity, for you and me. He does not now "bicker" and "barter" and cajole and coerce you and me into submission to His will. Satan has perpetuated the battle with Him, but He has no battle with man. Rather, He wants to help man with all the passion of His love-full

heart. It seems to me He would desire, sometimes, to push open that door which does not respond to His patient knock, knock, week after week and year after year. If men and women are lost, it will be their own fault. If they suffer punishment, it will be of their own choosing. That knowledge of remorse will add to their terrors (after judgment) in a demon-populated hell, forever. "Every knee should bow . . . and every tongue should confess . . . (Phil. 2:10-11). We wonder why all men do not exercise their prerogative, confess Him now, and escape damnation resulting from stiff-necked resistance to His knocking.

The knocking He does is not spectacular. There is no likeness to the loud, theatrical

## BOTH OF US

By Arlean Leibert

My heart and I  
Bowed down today,  
And worshiped God  
In a true way.

In former times  
I knelt alone,  
Feigning my homage  
To God on His throne.

But now I yielded  
My heart to Him,  
Flung wide the door,  
Let Jesus in.

Now as we kneel,  
My heart and I;  
Chastened and humble,  
We both draw nigh.

Nampa, Ida.

method the world would employ. There is no glamor, no klieg lights, nor are there external prizes to attract the five senses of the flesh. "My peace . . . not as the world giveth, give I unto you" (John 14:27). Neither is His knocking like the world would knock. He will not "bowl mankind over" like tenpins. The flesh depends upon the five senses to believe. Feelings are not safe to follow. Anything accepted when the feeling is good may be rejected when the feeling is bad again. Either and all of the five senses are untrustworthy. The spirit has only one sense, namely faith, and it is always trustworthy. It never fails because faith is of God. We exercise that faith when we open to Jesus' knock. We quell faith and quench the Spirit when we do not open our heart's door to Jesus' knocking invitation.

The world says, "Seeing is believing," and a wicked generation seeks a sign. But "there shall no sign be given to it, but the sign of the prophet Jonas" (Matt. 12:39). If their wicked eyes cannot see Gethsemane and Calvary and the empty tomb and the ascension and Pentecost, they certainly will not per-

ceive a sign in this age. If their ears are dumb to the call of the church, Christ's bride, and they heed not the warnings of her evangelists, they would not hear Jesus knocking if He hammered like a cook in a lumber-jacks' camp. By refusing to see the way or hear the call, they cut themselves aloof from the right to behold the glory of the rapture, paradise, and heaven, or to have any part in them. But, thank God, the Word says that believing is seeing (Heb. 11:1), just the opposite from what the world says. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). There is no other way to acquire it. But when we hear it and read it and believe it, then we appropriate it to our case, act upon the promise of it; and the great transaction's done. Some try to climb up some other way, but they are thieves and robbers, detracting merit from our matchless Christ. Any promise of God is a finished product and requires no testing or proving. God's Word is not of any man's private interpretation. When God says He will do a thing, it is done. We need not fear the consequences of believing and following His Word. Live or die, we can rest upon the promises of God. We must launch out into the deep, however, and purposely burn every bridge behind us which would link us to the arm of flesh (lest we be tempted by our own reservations), for then only are we leaning on the everlasting arms.

All power in heaven and on earth is at our disposal if we walk by faith and not by sight. The power of God who sustained His Son will redeem us from the power of Satan if we proclaim ourselves candidates for that redemption by taking hold today by faith of the work wrought 1900 years ago in the body of our Saviour. Anything which has been constantly functioning without a halt for nineteen hundred years and more is power enough for me. Nothing else in the world is as safe and sound. Through it we are promised victory over sin, self, and Satan. We are promised grace for every affliction. We are promised all that we need in this life and immortality in the life to come. We are promised the courage to live out our conscience-directed scruples. We are promised trials and testings and chastisements, but with overcoming strength to bear them. We are promised increased faith and a holy desire to put away carnality. We are showered with promises, all directed toward spiritual growth and happiness in the Lord. All that and heaven too!

This power comes from the storehouse of God, through Jesus Christ our Lord, through Him who stands at the door and knocks. He empowers His children if they will let Him in. But He never exercises that power to force Himself into our hearts against our will. He respects our will more than some of our fellow men are inclined to do. He will not compromise Himself by waging an unequal struggle against us like the enemy of our souls does. Jesus is our Friend. The devil is our enemy. No man is a match for either. But Jesus does not abuse His power by summarily attacking our feeble wills. Furthermore, He wants volunteers, not draftees. His work must be borne on the shoulders of those who love to do His will. God wages



no one-sided battle; He does not need impotent, knocked-out servants. He wants you and me to desire His presence and power manifested within and through our lives. There would be no appeal to a program of coercion. Right and might are distinctly different and in most cases opposite. If Jesus

made us conform to His will by demand only, where would the blessing be? He empowers those to do His will who seek Him with the whole heart fervently. He is co-operative but not coercive.

Manheim, Pa.

## Business Integrity

By I. E. Johnson

Better is a little with righteousness than great revenues without right.—Proverbs 16:8.

Business, in brief, means employment, trade or concern, or it may mean, from a practical viewpoint, something that one does to make money whether he be a merchant, farmer, lawyer, physician, dentist, hod-carrier, etc. You will note I have omitted ministers, not because they do not need money or that the desire to make money is ignoble, but his primary business is not the accumulation of wealth, even though he is worthy of a generous compensation for his work, but for his sake, for the sake of the church and for the sake of a lost and dying world, it is better that ministers should refrain from indulging in money-making schemes . . .

Let us look at the subject more definitely. The text suggests there are two ways a man may conduct his business life—the **right** way or the **wrong** way. "Better is a little with righteousness than great revenues without right." Every business man ought to ask himself the pertinent question, What should be my dominant motive in business? or why am I in business? Motives in business may be numerous, but they may not all be right; hence, not pleasing to God. Some may make money for the mere sake of accumulation, that after they are dead, it can be said of them they were worth their thousands or millions. Others are desirous of making large sums of money, so that their fleshly desires and physical wants might be gratified and satisfied. Others desire to make money, so that their families might be well cared for. Still others, that they might make such contributions to the world that would make it in some respects a better world to live in. Perhaps the highest motive should be to use our wealth, large or small, to glorify God and serve our fellow man. The Bible declares repeatedly that when we carry out its teachings regarding the doing of good unto all men, prompted by a proper motive, then we please God.

I believe that is what the writer to the Hebrews had in mind when he wrote in chapter 13:16: "But to do good and to communicate forget not: for with such sacrifices God is well pleased." Perhaps one of the reasons why some business men find it difficult to become partners with God in their business is because they have not clearly distinguished between the secular and the spiritual. Yes, I know there is a difference of opinion on this matter of religion and business. Some say we ought to take business into our religion and others say we ought to take religion into

our business; and I am rather inclined to agree with the latter.

A man if he is a true Christian, ought to manifest it in his office as well as in his church. His ledger should be as sacred as his Bible. He ought to feel his need of the Holy Spirit in his manifold business life—as much as in prayer meeting. With God there is no difference between the secular and the spiritual; that is to say, a man ought to be just as holy in his business transactions as he is in his church life. To pray a long prayer on the Lord's day and then on Monday cheat or take advantage of a customer by false representation in order to make a sale is not in harmony with the teachings of the "Sermon on the Mount." He evidently does not believe, "that honesty is the best policy." Yet, some one has said, "A man who is honest for the sake of policy is not an honest man." Romans 12:17: "Recompense to no man evil for evil. Provide things honest in the sight of all men."

An honest business man, when honesty means "truth in word and deed," will not intentionally in any way misrepresent what he has to sell. He will not label a cotton garment with a wool label; such an one will tell the whole truth. People who do business on such a false basis must more or less at times have a guilty conscience.

It is said, "A man arose in an inquiry room and testified, 'I cannot become a Christian because I sell second-class goods with first-class labels.' Was he not right? Yet, he must be commended for not trying to hide his hypocrisy. Such persons fail to see that Judas-like, they are selling their soul for a few pieces of paltry silver or, like Esau, for a mere mess of pottage. No unjust gain can atone for any dishonest act. If any one desires enlightenment along this line, they would do well to read carefully James 6:1-6; also, read Matt. 6:24-33. Here Christ is urging that Christians should place the interests of the kingdom of God first. Then have we the clear and never-failing promise "that all other things shall be added unto us." Jesus wants us to exalt the spiritual above the material. He wants us to know that while making an honest living is just, right, and important, to make a life that is pleasing to God, advantageous to ourselves, and a real blessing to others is far more important.

Our Lord and Master wants us to tie our destiny in time and eternity with Him. Then we will be laying up treasures in heaven, which shall be our spiritual enrichment throughout the endless ages of eternity. Therefore, may men of every business give

earnest heed to these words of the wise man written under divine inspiration: "Better is a little with righteousness than great revenues without right." "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

Therefore, it will always pay to speak the truth, act the truth, and live the truth; unto such Jesus will say some day, "Well done, . . . enter thou into the joy of thy Lord."—United Evangelical.

### LIVING JEWELS

By Gladys Jordan

Like glittering, gleaming gems of amethyst, emerald, jade, ruby, and countless other jewels the tiny beetles move over the dark earth, or flash through the sunlight. Their glittering, iridescent shells reflect prismatic rays as the summer sun glints over them.

Beetles vary in size—from the tiny tortoise beetle to the big and savage Tiger beetle, but they are all beautiful and interesting to watch. The Tiger beetle is seldom seen on a dark day. Perhaps he is aware of the truly marvelous effect the sun has on the gold and blue emerald of his body. He seems studded with precious gems as he flashes through the sunlight. Like the Searcher beetle, he is swift and merciless when attacking his prey. These beetles eat grubs, worms, and many of the deadly canker worms, as well as countless caterpillars.

The Carib beetle feeds mostly upon caterpillars, though it will not pass by other insects if it is really hungry. Its name means, "cannibal," or at least it is a corruption of that word. The Carib has an enormous appetite and seems never satisfied. It moves swiftly, as you will find if you try to catch one, and it flies with ease. The Carib's body is a lovely metallic green, the wings are edged with purple and gold and the head is golden.

The Sexton beetles go about burying dead creatures that they find in their path—hence their name. They work in pairs and do an excellent job as well as a most surprising one, considering their size. They are strong and tireless at their work.

In the olden days, and perhaps even now, the Indians made necklaces and other ornaments from the brilliant shells of the beetles. They dried the shells and polished them until they rivaled any precious stone in their beauty. And in South American countries they are often seen in jewelers' windows.

There are one hundred and fifty thousand species. They have two pairs of wings, though the hind ones are seldom used in flight. The beetles are of great value to mankind because of their war on worms, grubs, and food-destroying insects. And they are living, glowing beauty wherever found—on the land, among stones, crawling over leaves, or emerging from the dark earth into the bright rays of the sun.

—Our Dumb Animals.

It is better to appreciate things we can't have than to have things we can't appreciate. —Reeltopics.



# OUR HOME CIRCLE

## Adolescence and Christian Character

By Clayton F. Yake

The editor of the "Youth's Christian Companion" again favors us with a helpful study of a subject on which all parents and Christian workers should be informed.

### I. Definition of Terms

Webster defines **adolescence** as "the state or process of growing up from childhood to manhood or womanhood; youth or the period of life between puberty and maturity." The years from 13 to 19, inclusive, are usually considered the adolescent years of American young people. During this period boys usually develop one or two years slower than do girls. The first half of this adolescent period is characterized by rather rapid physical growth; the latter half of the period by intellectual and emotional development. Girls are referred to as going through a giggle era, and boys as going over fool's hill.

**Character** is defined by Webster as "the aggregate of distinctive qualities belonging to an individual; the stamp of individuality impressed by nature, education, or habit." To our mind, character is more than this; it is the stamp of individuality impressed by nature, by education, by environment, and by habit, taking it for granted that nature in this case includes heredity. It is frequently defined as the sum total of one's personality, the sum total of all the influences upon one's life.

**Christian character** includes the Christian element, regeneration, and religious instruction and environment. The unregenerated person cannot possess Christian character; the life-giving agent is the Holy Spirit, and the new birth must take place before Christian character can be attained. This does not preclude as unimportant religious instruction and Christian environment previous to conversion. It takes for granted that this is one of the most important factors in the development of Christian character, and has exceedingly helpful influences upon the after-conversion period of life.

### II. General Characteristics of Adolescence

We usually think of persons as introvert or extrovert, but it is a question whether any individual can be classified as wholly one or the other, for introverts may have some characteristics of extroverts and vice versa. Characteristics, therefore, are determined more or less by the type of personality of the individual, and also by the temperament of the individual. Adolescence is marked by restlessness, emotional instability, impatience, changing enthusiasms, self-assertion, fluctuating interests, listlessness, spirit of argu-

mentation, appetite difficult to satisfy, sneakiness, carelessness, inattentiveness, lack of power of concentration, strong conviction as to what is right, self-appreciation, bashfulness, awkwardness, and activity.

Although other traits could be included, these are the ones which characterize the transition period in which the adolescent endeavors to be an adult while still being a child or youth.

### III. Problems and Conflicts of Adolescence A. Causes.

Adolescent problems grow out of youth itself. And since youth is a product of heredity and environment, the growing person really inherits his problems. They are shoved upon him, and his endeavor to adjust himself to the ever-widening horizon of life and his lack of maturity makes conspicuous some of the general characteristics just enumerated.

All too frequently the youth is looked upon with criticism because he is not understood. Those judging him do so through the eyes of an adult who has usually forgotten the teenage years of his own life. Youth is frequently criticized as "going to the dogs." The generation today is looked upon as a group of young people sowing wild oats and indulging in pleasures of all kinds. We must admit that

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#### FOR THE LONELY IN HEART

By Arlean Leibert

I'd like to be a better friend,  
Than I've ever been before,  
And find myself knocking  
Upon your cottage door.

I'd like quite much to sit awhile  
In your cozy little kitchen,  
And while we're sipping cups of tea  
To your problems I would listen

With a sympathetic heart and mind,  
As you tell of your struggles here,  
Forgotten, friendless and alone,  
While yet I live so very near.

Forgive me, Lord, that I should be  
So wrapped in self, I cannot see  
Others who are lonely in heart  
Whom I could befriend if I did my part.

Nampa, Ida.

this is a pleasure-loving age, and that many adolescents are taking their fling of pleasure. However, not all of them do, and we are certain that a large number of youths are purposefully inclined, and that even most of them really desire to make the very best of life. If youth today is taking its fling, then we must find the causes outside of youth itself, for the stage on which youth is playing today has been set by the preceding generations. Dr. Leslie R. Marston in "Youth Speaks" blames the serious problems which youth today confronts upon the generations preceding. The parents have sown to the wind, and youth is reaping the whirlwind.

If these things are facts, where may we look for the specific causes of the problems and the conflicts which adolescents face today.

1. **The Home.**—The homes of yesterday have provided the parents of homes today from which come our adolescents. If the parents are Christian and have taken a Christian interest in building their homes, then the problems of youth can be faced in a way that is different from the youths coming from non-Christian homes. The nature of the home will to a large extent determine the nature of youth's problems and conflicts. If parents have had training in rearing children, and have an understanding of what is involved in child training and nurture, then the adolescent's problems should not be too perplexing, and the conflicts should not be too tempestuous. Of course, it depends upon the kind of training that the parents have. The temperament of a father and mother have much to do with the type of problems youth encounters. Too harsh discipline, too mild discipline, or no discipline at all spell difficulty for youth.

There are as many types of adolescents today as there are types of parents. With divorce increasing to one divorce for every three marriages, we may readily understand why the American home is often a serious problem-producing institution for adolescents. However, we need to recognize that, regardless of the type of home, adolescence brings problems. Problems cannot be escaped, and conflicts cannot be avoided. But all too frequently homes increase the problems and the conflicts instead of reducing their number and lessening their intensity.

2. **Education.**—The modern public-school system is in the clutches of naturalistic education. John Dewey, atheist and naturalist, is the father of progressive and creative education which is popular in a large number of educational institutions training teachers. These teachers carry back into the public schoolrooms the principles of creative activity and the growth theory of learning. Emergent evolution influences instruction in practically all public schools in our country.

Dr. Marston says in a private release to the writer, "Contemporary education emphasizes molding or adjusting human nature to this age, ignoring or denying the basic necessity of human nature's transformation. Such education, chaining man to this world and age, is a part of our heritage from naturalism which declares the essential goodness or rightness of human nature and assumes



the irrelevance of God. Naturalism teaches that man needs no Saviour, and that the universe needs no Sovereign. Its education philosophy is grounded in adjustment and adaptation, with conformity to the world."

With naturalistic education predominating in the schoolroom, religious education of any kind is given little or no consideration, and in a large number of schools is not permitted to be taught. While there are still a number of states which require that the Bible be read in devotion daily, the separation of church and state is so interpreted today as not to permit any religious or Christian instruction in the schoolroom. Thus adolescents are faced with educational environment and influence that are naturalistic and not Christian; they are evolutionary, and do not particularly induce faith in God, and much less in the Lord Jesus Christ. Naturally adolescents face problems here, and conflicts are developed in the life of youth which are not readily resolved. If youth has a norm based on Scripture, then he comes into conflict with this naturalistic philosophy. If he does not have a norm, then he has to be a very unusual youth if he does not get into conflict with his conscience. Thus out of his school experiences come problems, difficulties, conflicts which demand solutions or which overwhelm the youth who is not equipped to face them.

**3. Society.**—A third cause is society. We, the people, have produced the environment in which adolescents move. Our social structure is the result of generations past, and what heritage we have given to youth must be accepted by them whether or not they like it. The good which modern society has given to youth is that much to his advantage in meeting life's problems and in facing life's conflicts. What society has offered him and is offering him which is the opposite of good and inclusive of the sinful and destructive also compels him to take what has been given and what is being offered. Youth cannot project itself into another environment; the stage of action is right here.

And what is it that we have offered youth? Is it a Christian society? Regardless of what may be said to the contrary, and regardless of what good we may claim for this day and age, we must admit that we are offering youth a paganized society. Everywhere he turns he is influenced to think that life exists for the here and now. There is no hereafter. Pleasure and indulgence are the best of life; tomorrow we die and that is the end; so enjoy all kinds and degrees of pleasure to satisfy yourself.

Of course, there is the Christian influence. The church makes her contribution and influences society with the leaven of righteousness, but her influence, regardless of how extensive it is, is after all not society as such. America today is not a Christian nation, regardless of the fact that half her population are church members.

Says Dr. Marston, "The outcome of an education directed only to adjusting human nature to the present age as interpreted by a psychology which places desire in the saddle is paganism.

"A pagan age is a sinful age. Who will deny the exceeding sinfulness of our age? The harvest of naturalism is now a whirlwind chaos of plunder, violence, carnage, lust, and anarchy."

#### B. Problem and Conflict Areas.

In "Understanding Youth," Roy A. Burkhardt enumerates the problems of adolescents as pertaining to money, friends, self, family, future, education, body, reputation, leisure time, and church. In this catalog of things one sees the areas in which youth has its problems and out of which may come conflicts difficult to resolve. Other things might be added to this list, and by a detailed breakdown the catalog could be enlarged indefinitely. A discussion of each one of these is hardly within the scope of this short paper. In view of this, and also because we feel that another approach may be more suitable, we offer the following which are related very closely to the personality, and are not in the realm of the material as such.

**1. Desire versus Reason.**—One of the things a child learns early in his life is that the conflict between desire and that which is right or wrong is resolved quite largely by reason. If the child has the proper kind of parents, he will have learned that to do or not to do the thing which he desires must be determined by the logic of reason—whether the desire is good for the child and others involved or whether harmful. Throughout life the individual will constantly be confronted with these two opposites—thus the conflict.

The adolescent, or the individual who is in the process of becoming independent, has to weigh in the scales of reason the thing that is desired. He must decide whether it will be harmful or helpful, whether it will be constructive or destructive, whether it will bring satisfying and enduring pleasure, or whether it will be but momentary and disappointing, whether the end will be justified by the means, and if and when attained, whether something worth while will have been acquired either in experience or through possession.

**2. Pleasure versus Duty.**—Here again is a fundamental principle of life. There are pleasures which are absolutely legitimate and desirable. There are duties which demand immediate action or something will suffer. In the larger and fuller aspect of life, duty is the outstanding and challenging sentinel. Pleasure stands near by inviting you to come and enjoy life and forget about duty with all its responsibility, with all its hard work, with all its difficulties, with all its fatigue. Adolescents will have to learn to determine between the one and the other, between the degree of the legitimate on the one hand and of the illegitimate; between the slavish application to work and the enjoyment of recreation which is necessary for his physical body, mind, and soul.

The application of the principle is considerably more difficult than it seems at first because here desire would outweigh reason. Here is where selfishness combats unselfishness. Here is where necessary things challenge youth for first consideration. Relate

this principle to everyday life, and problems will be exceedingly plentiful, demanding solution.

**3. Unbelief versus Faith.**—If this problem has not been settled previous to adolescence, then it constantly must be faced throughout these turbulent years. Whether or not a youth comes from a Christian home, the consciousness of a Creator and the condemnation of a guilty conscience all point him constantly to the need of something which he himself cannot provide. The problem of faith and unbelief is a serious one. Doubts may come, but unbelief is the most powerful enemy of the very best. God alone knows how desperately destructive it is. The Holy Spirit, God's agent of salvation, knows this also and is busy trying to help youth cross this difficult causeway.

With a paganistic society and a naturalistic educational system, youth faces some of its most difficult problems here and encounters its most terrible conflicts. To accept Jesus Christ as Saviour or not to accept Him requires more than the mere exercise of reason; it does require the drawing power of the Holy Spirit who alone can provide the courage to make right decisions.

Then there, too, is the application of this principle to what youth encounters in society and what he faces at school. To believe or not to believe; to accept or not to accept. He comes face to face with truths that contradict tradition. Society has built strong hedges about us, and it is oftentimes extremely difficult to accept truths which mean doing the unconventional. A violation of custom may ostracize a person. In this area adolescents will find all kinds of conflicts and a multitude of problems which must be solved. But if the one great problem—that of personal salvation—is solved, then it will not be too difficult to be victorious here.

**4. Natural Morality versus Spirituality.**—In this area of the ethical and the moral, we come also into the area of pleasure and desire. The area of faith likewise overlaps here; for without a saving faith, genuine spirituality is impossible. Natural morality is the product of a pagan society and a naturalistic education. It is the morality of the world, and is extremely secular and demoralizing. In this area youth will encounter the problems of his own flesh as they war against the best interests of his soul. Here indeed a spiritual warfare is faced, and again we must say that youth faces an impossible situation without the controlling help of the Holy Spirit. Furthermore, here youth faces the problem of friends and companionship. In the other areas, of course, this problem also comes, but a spiritually minded youth will by this very characteristic determine the kind of friends and companions he will have. The correct and proper use of the eye gate comes particularly on the scene here. Modern art, magazines, books, and advertisements influence character. Whether or not the life will be spiritual and the character Christian will of course depend upon the solution of these problems.

**5. Life versus Life with a Goal.**—Here adolescents are faced with the problem of a



purpose in life. What am I here for? Why am I here? What contribution to society, to the church, to God can I render? is a question which youth faces. It is not difficult to live life without a purpose—just allow time to carry you on without making good use of it. Adolescence is a period in which there is lots and lots of time. Just what to do with all this time is a terribly difficult question, and yet the most costly thing man does is to squander time. "Life is real, life is earnest, and the grave is not its goal; Dust thou art, to dust returnest, was not spoken of the soul." What to do with time is the question that each must solve. Here the problem of vocation, the problem of service, and the problem of accomplishing something worth-while is present. What difficulties youth encounters in this area!

#### IV. Developing Christian Character

To help youth develop Christian character is the biggest task one can attempt, and for youth to build Christian character is the biggest task that he can attempt. There is no task greater than developing Christian character. It is a satisfying experience to see adolescents growing up in the grace and nurture of our Lord and Saviour Jesus Christ. To accomplish this end means must be used that will make it possible for youth himself to do the task. Of course not without God. Christian character cannot be built without the divine assistance of the Holy Spirit. On the other hand, Christian character cannot be built by outside agents—it requires chiefly the investment of the individual's own life. The following are some essentials:

##### A. The Norm.

"And be not moulded to this age, but have your mind renewed, and so be transformed in nature that ye may learn by experience what the will of God is, namely all that is good and acceptable to him and perfect" (Romans 12:2, combining Moffatt and Weymouth).

The Apostle Paul has given us this norm. The remaining portion of Romans 12 further describes the result of verse 2. These results are accomplished only through the power of the Holy Spirit and through the individual's personal desire for the Holy Spirit to energize his life. All this is not without a struggle, not without conflict, and not without problems.

##### B. Christian Parental Guidance.

The home has the first task of responsibility in building Christian character. If the child has grown up properly, and has had the intelligent guidance of Christian parents, then there should not be too much difficulty in going through the disturbing teen age. Nevertheless, in spite of the best that Christian parents can do, difficult and disturbing problems arise, and conflicts are often produced. This may be due to shortcomings of parents and the general characteristics of adolescence. One dare never forget the sin factor.

Following a Christian norm means coming into conflict with sin and all that is wrong. Christian character is not built without conflict. That which is good and right must oppose that which is wrong and evil. The naturalistic philosophy that conflict can be escaped by yielding to the desires of the flesh

is folly. There is no peace for the one who follows such a course. Conflict is absolutely necessary to forge Christian character. The Christian influence of the home, the impact of the Word of God, and the worshipful atmosphere in a Christian home all have their place in the building of Christian character for the adolescent.

##### C. The Church's Opportunity.

In this matter of helping adolescents to live successfully during this period, the church, too, has a responsibility. Her ministry through providing instruction and activity is far-reaching and effective. She will provide fellowship and Christian association for the adolescent. Here is where the influence of a Christian environment will have a mighty effect upon the life of youth. The pastor's personal interest can do much in helping adolescents develop Christian character.

##### D. Youth Responding.

As mentioned before, youth must do the task of building Christian character. Other persons or agencies can only assist. Actually the Holy Spirit is the real character builder.

Without the active response of youth to the call and pleading of the Spirit there is little hope of getting this important task accomplished. E. Stanley Jones told a group of youth in St. Louis, "Do as you like, and you will not like what you do; express yourself, and you will not like the self you express." What he meant to say was merely that if youth follows its own way, the end will be disappointing. Christ's way must be youth's way; youth must answer the call. Youth must dedicate itself to a great cause; Christ and the church offer this great cause. They give to life a norm whereby to direct it, and a goal for an objective.

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Scottsdale, Pa.

## Teach Your Child

By a Sister

Let us examine ourselves. How real is God to us? I hope He is a person who dwells in your heart and in your home, for unless you know Him well, you cannot lead your child to know Him.

To teach her child, a mother need not have a profound depth of knowledge and understanding, but rather she should have the wisdom of a simple faith and the love of God in her heart. Here is a simple test that should tell me whether I am equipped to tell a little child about God:

Does it make any difference to me whether God approves of the things I do? How much am I willing to do for God, especially if it involves personal sacrifice?

Can you recall what kind of teacher Jesus was? He always fitted the lesson to the occasion. His teaching went straight from His heart to the hearts of the hearers.

A mother needs to be conscious of God herself and willing to teach her child about God.

Some children indicate a fear of the dark. It helps to refer to the dark as "God's friendly dark." It helps also for the parent and child to go together into a darkened room and to look out at the sky and at God's lights that He has put there. A little child soon learns to say: "I see the moon, and the moon sees me. God bless the moon, and God bless me." The night was a protection for them and God was with them. Teach them along these Scriptural sentiments: "God careth for you," and "What time I am afraid, I will put my trust in Thee."

After an illness our little boy developed an emotional disturbance. We taught him to believe that God is in the dark. One day at the dinner table he said, "Mother, God isn't

here." So then we had to get busy and help him to unlearn some false ideas.

At the table and at any other time it is appropriate and entirely natural to breathe a "thank you" to God. Avoid formal, stilted praying with a child. Teach him to pray spontaneously, straight from the heart.

To me there is something touching about a little boy's prayer when he says, "God I love my new shoes. Thank you for letting Daddy have a job, so that I can have new shoes." One hears strange praying sometimes, because the child's personality is expressed in his prayer.

A child who does not have parent love, lacks the foundation for emotional security in adulthood. What a reinforcement it is to teach the child that God cares for him and that he can put his trust in God!

The child must be told the truth about God's world, and that He has a plan for His world, and that God's will must be done.

There are many beautiful books to help us teach our children about God, but none of them should take the place of the Bible.

Long before a child can read, he should have seen his mother many times with an open Bible on her lap, telling him Bible stories. He should be taught to handle the pages very carefully, because it is God's Book.

Be careful of your child's heroes, lest one of them seems more important than God. Recently a six-year-old child and his mother had the following conversation:

"Mother, does the traffic cop know everything?"

"No, Son. Who does know everything?"

"Does Santa Claus?"

(Continued on page 83)



# MISSIONS

## God Moves in a Mysterious Way

By Justus Holsinger

In this series of articles on our mission field in Puerto Rico, in order to get the correct prospectus and background, one must include the groundwork laid by the Mennonite Central Committee. Bro. Justus Holsinger, now director of the M.R.C. relief unit at La Plata, and one of the first to arrive on the field to work for M.C.C. to help build up the project, tells interestingly of the beginnings of Mennonite activities in Puerto Rico. He is in the process of writing in detail the story of the Mennonite Central Committee work in the island. This work may be ready for publication some time during 1950.

That God still moves in a mysterious way, is as evident to those familiar with the historical background of the beginning of Mennonite work in Puerto Rico, as it was to the author of the familiar hymn which we frequently use in our church worship. Perhaps few Mennonites are aware of the fact that the New Deal program of Franklin D. Roosevelt was influential in the beginning of Mennonite work in Puerto Rico. Perhaps few realize that the infamous Starns Rider, which forbade the use of conscientious objectors in relief work on foreign soil, was influential in the beginning of Mennonite work in Puerto Rico. Perhaps few realize that the Mennonites were introduced in Puerto Rico by friendly Puerto Rican governmental officials interested in utilizing talents of conscientious objectors, who were unwelcome citizens among their fellow Christians in a country which champions religious freedom as a fundamental human right.

It is perhaps true that the Puerto Rican people are more familiar with what the Mennonites have done than they are with what the Mennonites are. The opposite, however, might be said of the people who are acquainted with the Mennonites in the States. They are more familiar with who the Mennonites are but perhaps know little about what the Mennonites have done. As time goes on we hope that more and more Puerto Rican people will learn to know who the Mennonites are and become better acquainted with the basic principles underlying the Mennonite faith. Likewise we hope that people in the States who are acquainted with the work which they have done in various regions of the world will think of

the Mennonite Church as a church of action, rather than a church of isolation and inertia.

It is difficult to establish a definite date or a definite incident as the first influential factor in helping to make it possible for Mennonite work to start in Puerto Rico. In fact, one might say that the beginning of Protestant work in 1899 soon after Puerto Rico became an American colony was a strong contributing factor, since other Protestant groups certainly paved the way in helping to establish respect and reverence for Protestant religion on the part of the Puerto Rican people. The fact that the first commissioner of education in Puerto Rico, Dr. Martin G. Brumbaugh was a Brethren, and was highly respected by the Puerto Rican people, helped the Brethren, Mennonite, and Friends service units to become established in Puerto Rico under a common title—the Brumbaugh Reconstruction Unit.

When Franklin D. Roosevelt visited Puerto Rico in 1934, he saw the terrible social and economic conditions of the people and promised to give them Federal assistance. Thus, in 1935, President Roosevelt set up a Federal agency known as the Puerto Rico Reconstruction Administration, to assist in the social and economic reconstruction of Puerto Rico. By a congressional act of 1936, monies were appropriated for the carrying out of the reconstruction program under the Federal agency commonly referred to as P.R.R.A.

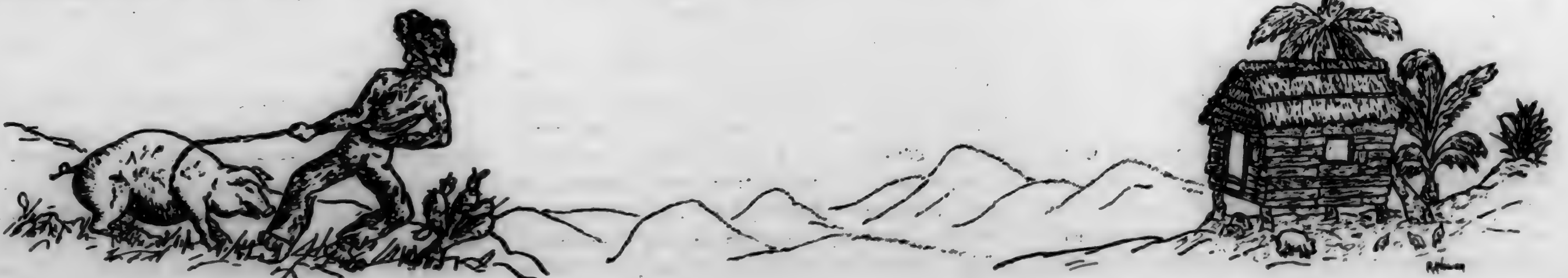
The P.R.R.A. program was basically economic with the ultimate objective of checking the undesirable socio-economic trend. P.R.R.A. thus set up a twofold program. First they acquired more than 40,000 acres of land from large landholders and distributed

it as small holdings among agriculture laborers. Upon a small plot of land, of from three to ten acres, was constructed a concrete house. The holder was given from twenty to thirty years to acquire clear possession of the small farm by making monthly payments. He in turn could keep all of the agricultural proceeds from the land. Large areas of tobacco, sugar, and coffee land were acquired in this manner and distributed among agricultural laborers. The second part of the P.R.R.A. plan was experimentation with new crops to supplement the prevailing crops. To carry out this program central service farms were established in the centers of the larger P.R.R.A. resettlement communities for the purpose of assisting the small farmers in discovering new crops.

Along with this twofold program was organized a social service program centering around the community centers for the purpose of orienting the rural resettlers into their new way of life. Their social service program consisted of medical service, community recreation and education, and community welfare work.

In 1940 the congressional act which made appropriations for the P.R.R.A. program expired, which meant that the organization would have to operate on its revolving fund without further income from the federal government. Among the first curtailments in the program was the discontinuation of the social service part of the work. The community centers were thus left without personnel to staff them, and much of the work degenerated more rapidly than it had developed. In the process of liquidation, P.R.R.A. turned many of its services over to insular agencies, but no agency seemed inclined to take over the social service program.

Soon after the war began in 1941, the National Service Board for Religious Objectors, Brethren Service Committee, Friends Service Committee, and Mennonite Central Committee put forth a strong effort to have Civilian Public Service men approved for relief work in foreign countries. Various areas were explored and the Brethren Service Committee set up a relief training unit at Camp Lagro, Indiana, to train men for relief work in China. Equipment for the unit had been assembled and the men were well along with the training when Congress forbade the use of conscientious objectors in relief work on foreign soil. This necessitated a complete change in the thinking and planning of the respective service agencies. The Brethren Service Committee was quick to see Puerto Rico as a possible area where conscientious objectors might be used in relief work, and since Puerto Rico was not foreign soil the congressional act would not prohibit the use of C.P.S. men there.





Dr. A. W. Cordier, then a teacher of history at North Manchester College and now one of the executive assistants to Trygve Lie of the U.N. was sent to Puerto Rico to survey the situation. Mr. Guy J. Swope, in charge of insular possessions in the Department of Interior, was in Puerto Rico at the time of Dr. Cordier's visit and was enthusiastic about the peace church agencies taking over the social service programs of the P.R.R.A. resettlement areas which had been discontinued in 1940. Dr. Cordier thus recommended that units of C.P.S. men be established at three large P.R.R.A. resettlement centers—Castañer, La Plata, and Zalduondo. He felt that one of the greatest needs in the P.R.R.A. rural areas was medical service and thus recommended that doctors be included in the units. In the summer and fall of 1942, the Brethren Service Committee sent a consignment of C.P.S. men, accompanied by two doctors, to Puerto Rico to locate at Castañer. A rural hospital and clinic were soon established and within a matter of a few months the rural people of the vicinity were receiving much-needed medical service. A community recreation and education program was also organized around the community center.

Following the establishment of the Castañer unit, the Brethren Service Committee decided to invite the Mennonite Central Committee to begin a similar program at La Plata and the Friends' Service Committee at Zalduondo. The Castañer project was located in the western interior coffee region, the La Plata project in the central interior tobacco region in the La Plata Valley, and the Zalduondo project was located on the northeastern coastal sugar cane region.

The three C.P.S. men assigned to Puerto Rico by the Mennonite Central Committee in the spring of 1943 were Wilbur Nachtigall, director; Justus Holsinger, in charge of community building; and Erwin Schrag, cook. These three workers went to Puerto Rico in June and July of 1943, and after a short period of orientation at the Castañer project, proceeded to begin a program at La Plata. One of the workers from Castañer had begun a program of community recreation at La Plata in May, 1943. During the fall months of 1943 nine members joined the unit, namely: Carl Lehman, James Hean, Carl Epp, Dr. and Mrs. Preheim, Ervin Warkentine, N. Paul Stucky, Elmer Gingerich, and Roman Gingerich. By the end of 1943 a community building and medical clinic program was in operation. The spring and summer months of 1944, saw a large influx of continental workers. By the end of 1944, eighteen months after the beginning of the program at La Plata, unit personnel had increased to a total of around forty members. This increase of personnel was necessitated by the rapidly expanding medical and community building program.

During that first 18-month period the medical program expanded from a small one-doctor clinic to a three-doctor hospital and adjoining medical dispensaries. The community building program had expanded from activities in one community center to a program of community health and physical fitness, including four community centers and six junior high schools. Thousands of rural

Puerto Ricans were in contact with the total Mennonite program through the hospital and clinics, community centers, and schools.

The C.P.S. demobilization had its effects upon the La Plata Mennonite program. During the winter months of 1945 and spring of 1946, almost a complete turnover of personnel took place. The older C.P.S. personnel and many non-C.P.S. personnel returned to the States during those months. These were replaced by new personnel and for the most part younger persons who had been inducted during the latter days of the war.

A number of factors made it difficult to plan objectively during the first few postwar years. Many of the replacements were younger personnel assigned for a period of a year, making it difficult to establish a stable community program. The uncertainty of the future of the service program, along with the uncertainty of organizing a church program, also made it difficult to plan objectively.

Early in 1946 the Mennonite Board of Missions and Charities opened a mission station at Pulguillas, about eleven miles from La Plata. With the organization of a Mennonite congregation at Pulguillas, the purchasing of the La Plata central service farm and project property by the Mennonite Board of Missions and Charities in 1947, and with the stationing of a pastor at La Plata the same year, the Mennonite program in Puerto Rico began to take a more permanent shape.

The M.C.C. service program was continued in the La Plata valley along much the same lines as originally organized. Three types of service were being rendered to the people of the La Plata valley through the service program, namely: medical service centering around the Mennonite General Hospital and

clinics; community welfare service, including community education and recreation, community nutrition, and a sewing project; community agriculture program, centering around the central service farm.

January 1, 1950, the La Plata Mennonite service program was transferred from the Mennonite Central Committee to the Mennonite Relief Committee, a committee of the Mennonite Board of Missions and Charities of the Mennonite Church. The function of the Mennonite Relief Committee is to conduct the service and relief programs of the Mennonite constituency. The service program of the M.R.C. will continue to render the same types of service to the people of the La Plata Valley as were previously rendered by the Mennonite Central Committee.

The total Mennonite program is contributing toward the expansion of Christ's kingdom. A number of persons have experienced Christ in their lives and have come to love Him as their Saviour through the witness and ministry of those who have been willing to dedicate a short period of their lives and their means toward kingdom building in Puerto Rico. May God continue to call other young Mennonite Christians to give a short period of their lives for His service in Puerto Rico. May He also place a burden upon the hearts of many to support in a material and spiritual way the work of the Christian Church among peoples of other cultures, races, and nationalities. That God has moved in a mysterious way in Puerto Rico is a fact of history. That He can continue to move thus, depends largely upon the willingness of His followers to be used as servants and witnesses among those who do not have a knowledge of His saving and exalting power. —La Plata, Puerto Rico.

## The Mentally Ill Speak to Us

By Clarence Hiebert

One of the great tasks of our age is to give adequate help to the increasing ranks of the mentally ill in the nation and in our home communities. These unfortunate ones are a challenge to the Christian Church.

Lessons in mental hygiene wend their way into our thinking from our instructors, the institutionalized mentally ill. From our observance of their depth of illness and defeat come answers of health and triumph. An experience with these maladjusted is an effective ministrant of health to the mind.

Our observations of the behavior of these diseased, together with an understanding of the motivations of the peculiar manifestations, is the basis for this discussion. It is an attempt at preventive psychiatry through an experience of work with these disordered in a hospital for the mentally diseased.

A unique experience in these lessons in mental health is offered to us in the Voluntary Service program of our own Mennonite Central Committee. A unit of those interested in such service spend their time together in such activity. Evaluations of their experiences during their periods of "extracurricular" pursuits, particularly in considering

the Christian purpose of their task, comprise the sermon of health to the personality. The author has had two summers' experience with the same. The discussion is an evaluation of these experiences.

The patients are diverse in kind. Each presents his own peculiar problems, and each has a different reaction to the difficulty in his thinking. The causes for the illness are either of organic or of functional origin. Of the 444,785 patients in our state hospitals, approximately 71 per cent are institutionalized because of a functional disorder. We shall take our learning of mental efficiency from this category.

The greatest part of emotional difficulties and personality disturbances, considered in broad outline, are the results of the efforts individuals put forth in running away from reality; it is a retreating from the awful truth of their personal difficulties; it is a flight from the responsibilities of maintaining ef-



fectively and satisfactorily the rugged demands of real life. When "reality situations" present themselves, there are three types of responses which can be registered by the individual. The individual may face the facts fearlessly, may flee from the situation frankly or by some other covert technique, or he may effect a compromise by various means.

In our consideration we will examine five aspects of the ways in which these ill speak to us; they are the personal, social, religious, educational, and the family aspects.

#### About Our Own Personality

Probably the most vital and far-reaching consequences of the learning situation with the patients is the personal value that we gain. Because all of us have a tendency to feel that the world is built around "us" and that we are the principal characters on the world's stage, this teaching on personal adjustment becomes of tremendous importance as it is injected into our thinking. The traditional lectures on fatigue, nervousness, insomnia, frustrations, inferiorities, and other personality difficulties have long been calloused in our thinking, and we are back practicing, unwillingly, their very natures, denying ourselves the fact that we are committing such acts of inefficiency.

It is at this time that such an experience throws a refreshing enlightenment upon us. The ills warn us. Their depressions caution us not to believe that we are ever entirely worthless and insufficient. Their fears have challenged us to rid ourselves of our sins and consequent feelings of guilt by allowing the cross of Calvary to bring its power upon our souls. Their conflicts have warned us to face our own and to act upon them truthfully. Their inferiority feelings admonish us to go beyond the skeptically induced attitudes of weakness placed upon us from childhood, and comprise for us an invitation to try the potent powers that lie within us. Their worries advise us to cast all of our troubles upon the Lord's goodness, being assured that He will take care of them. Their defeat at an attempt to find happiness in life in temporal wealth counsels us to minimize material values and gain such wealth that does not decay. Finally, their rejection of life with its many imperfections warns us to accept life and furthermore challenges us to use our infirmities as points of emanating strength.

#### A Word of Social Fitness

A very evident thing in a hospital for the mentally ill is the way in which the patients do not get along with each other. Each individual, in his own world, is so insistent that he is absolutely correct that interactive cooperation becomes impossible. There is one advantage to this: they never gain enough strength in unity to "beat up" the personnel on the ward. It is quite safe to leave one or two workers with such disoriented persons. It is on wards where persons are nearing mental health that revengeful patients first have ideas of unity in attacking their ward personnel.

With the coming of their own feeling of absolute infallibility comes the lack of adjustment to effective community proficiency. It is well for us to learn from these the qualities of compromise and the difficult "I was wrong"

confession. The tendency for us to control others and get them to do what we want them to do is an unhealthy possessiveness. Such desires are based on an attempt at greater self-importance.

Social fitness culminates in our ability to be outgiving rather than to want people to do things for us. The Book tells us that we receive a greater degree of happiness by giving of ourselves than by getting from others.

#### Declarations of Christian Apostleship

If a man has gained the ability to get along with himself by knowing himself and accepting himself, he has accomplished an important task. Furthermore, if a man has community proficiency and adjusts himself to others well, he should be greatly admired. If a man, however, seeks to acquaint himself with God and attempts to follow the purposes of God's plan by directing his endeavors in such channels, he it is who has reached the nearest point of perfect confident living.

We ask God into our life, and we gain real life in our living. To Him we declare all of our difficulties. In Him we put our trust and confidence for a secure future. Our view of life goes beyond ourselves; it goes beyond our neighbor; the ultimate goal of our every endeavor is an attempt to make God pleased with our deeds. The supreme adjustment therefore is to God. If we cherish the Lord our God in all of our endeavors, we will have constant delight in helping others in their difficulties; we will maintain an honest and truthful respect for ourselves.

#### In Educational Guidance

The cries of mental agony often come to us from those who have suffered a thinking disaster in their school experience. This speaks to us as a preventive for those in schools at the present time. "From the cradle to the grave" there is a struggle, a struggle to achieve.

In their attempt at achievement they have met defeat—some at many points, others at only a few. The experiences which crossed their ways were not unusual; it was their reaction to the experience that made the maladjustments. Such things as poor health, bad grades, whippings, lack of friends, poor athletic ability, unsatisfactory home environment, physical defects, inability to concentrate, economic status, family social status, and lack of sex education are the points at which maladjustment takes its toll. They have not met satisfactorily the conflicts inflicted upon their young minds. Their reactions to the experience indicate abnormal behavior.

In educational guidance, the mentally ill speak, asking those of us in such positions to help children face such problems as possess their thinking. They ask for sympathy, explanations, and security in the face of these trials of adolescence.

#### Of Security in the Home

Of all the basic institutions that have brought about mental disaster, none is probably as evident as that of the home. The pathology of present domestic relationships challenges us anew to again establish in the home a sense of security. Particularly is the misuse of the love life a factor of personality difficulty. Parents find no assistance in each other. Children find no trust in parental care.

The behavior of patients tells us to make our home a place of unity; their insecurities tell us to establish in our homes the altar of family worship. Their distrust asks us to make our children feel that parental love is a place of refuge for difficulties.

The nearly 800,000 mentally ill in our country speak to us. Do you hear and understand their language? It is a challenge for us to achieve mental health and assist others in finding it. Their loss is our gain. From their cross of suffering mental invalidism comes our redemption of healthful mental thinking.

## Seeking the Lost

A student of human nature, visiting a prison one day, found his greatest interest in trying to read the faces of the men behind the bars. One of these faces, the story runs, affected him strangely, so gentle was it, so sensitive, so delicate.

"Friend," he said, "you have no look of a criminal. Why, may I ask, are you here?"

"I am here awaiting trial," was the answer. "I am unjustly accused."

"You have the appearance of an artist," said the visitor. This was true, for the man's coat was of velvet, his hair was long, and his fingers were bedaubed with paint.

"I am an artist," he replied. "I was taken from my studio while at work. Do you not see my palette and brushes?" He pointed to where they lay in a corner.

"Is there no small service I could do for you?" asked the stranger.

The artist's eyes filled with tears. "I would to God," he said, "that I had but a piece of canvas."

The visitor knew that it would be impossible to bring anything from outside for a prisoner, but he saw on the floor of the hall a soiled and wrinkled napkin, dropped from a tray. "Take this," he said, smoothing it out and pushing it through the bars. "Paint me a picture upon it."

Every day while the artist awaited his trial, the stranger came to see how his picture grew. The napkin was nailed upon the wall, and every day the artist prayed as he painted, "Lord God, help me to paint a picture of Thee that shall win men to Thee."

And every day the touch of the brush brought out more clearly against the dull wall of that cell the radiant face of Christ in a picture so beautiful that afterward it was hung high in a cathedral to draw the reverent gaze of thousands. Yet before it was touched by the transforming genius of the artist it was only a soiled and wrinkled napkin, tossed aside into a dusty corner.

The story is a prison parable. There are lives, soiled and wrinkled and dusty, tossed aside, outcasts from the world, waiting only to be lifted by some friendly hand into the presence of the Master Artist to be transformed by Him into His own glorified likeness.

Pray for the vision and the passion, then will come the peace and the power.—Selected.



# BIBLE STUDY

## Christian Doctrine LXXXVIII. Death

*By the Y.P.B.M. Editor*

The common experience of all mankind is that of death. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" (Rom. 5:14). We are aware of the fact that sin is the cause of the judgment of death upon the whole family of man. Just how far the judgment of man's sin affected the whole of creation is not so clear, but we do know that the ground was cursed for Adam's sake, and also for the sake of Cain's transgression. The earth brought forth thorns and thistles, and Adam was obliged to eat his bread in the sweat of his face. Gen. 3:17-19. The whole creation is said to groan and travail in pain together until now. Rom. 8:22. But the one thing which Adam was caused to understand was that death for himself and for his family resulted from his sin of disobedience to God. "For in the day that thou eatest thereof thou shalt surely die" (Gen. 2:7).

While death is the common experience of mankind, the knowledge of men concerning death is not common. The fact of death is known by experience and general observation of it among all races of men. We might sum up the whole subject by saying that "death is death" and that we may know nothing more concerning it. But God Himself did not leave man in ignorance concerning some of the mysteries of death. There are some things connected with the fact of death which no man may fully understand. What occurs at the moment when life in the body ceases? From that moment on, the questions and answers concerning the being of man widely differ, principally among those who do not have the knowledge of the Word of God. There are those who claim to know the Word who also differ in their understanding of the place and condition of the life that has separated from the body.

### Death Is Separation

The nature of death was undoubtedly clear to Adam and Eve. It may be less clear to us with the great variety of interpretations which have come to us from so many varied sources. After the transgression God said to him, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). Adam understood the nature of the creation of all beasts and also the nature of

his own being much better than we understand it. What was made or taken from the earth would return to the earth. But that part of his being which was not made or taken from the earth had a destiny as well as the body which was of the earth. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Gen. 3:22, 23). Here is a statement which emphasizes the fact that the body is subject to death—to return to the earth—but the spirit being into which he was quickened by the life which God gave, was not subject to that death.

The first separation resulting from the disobedience of the woman and the man was that of fellowship with the Creator. Both the woman and the man "hid themselves from the presence of the Lord God amongst the trees of the garden," having made aprons of fig leaves to cover their nakedness. This was the nature of sin which separated all men from God, for all have sinned. The serpent would have been correct in his assertion, "Ye shall not surely die," had he referred only to the death of the body; for Adam and Eve did not surely die, Adam living to the age of 930 years. But the deception of the serpent lay in hiding from them the fact of an immediate death—the separation of that life which had fellowship with God, and His blessing of life in the garden which He had made for them.

### The Offering and Restored Fellowship

Adam saw the effect of his own sin and what it meant when the Lord provided for him the garments that covered his nakedness. The garments of skins were taken from the slain animals. The sin of Adam and Eve brought about the death of the innocent animals whose blood was shed and their life was poured out. This was the first death mentioned in the Scriptures. It was typical of the Lamb of God whose blood would be shed for the sins of the world. The skins of the innocent were used by the Lord to cover the nakedness of the sinners. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

The first death in the world was an offering for sin, that the disobedience of the first parents might be forgiven, and in a similar manner all other transgressions might be cover-

ed. Grace was granted to Adam and Eve, but the consequences of their transgression followed to all generations. "Death passed upon all men, for that all have sinned" (Rom. 5:12). While sinning continued, grace was at all times provided for those who confessed their sins, as did Adam.

The span of Adam's life was extended. Instead of calling his wife by her first given name, "Woman" he called her "Eve" (Marg.—Living), for they were both spared through the grace if the provisions of God to "Replenish the earth" as God intended them to do. But Adam died, and the whole race of men died. We cannot help noticing that after the brief history of each of the descendants of Adam there is the recorded event, "And he died,"—all save one, "and he was not, for God took him." The possibility of Abel's death resulted from Adam's transgression. He died the physical death, as did all men, but his soul lived. He offered the sacrifice of the flock whose blood was shed, and "he being dead, yet speaketh" (Heb. 11:4). Cain refused the offering of the blood of the flock, and his refusal separated him from God and from humanity as well. Cain is never presented as a man who had the fellowship with God restored to him. He died in that spiritual separation which is called "death" and was never reconciled to God in spiritual life. His body died, as of all men in the flesh, Enoch and Elijah excepted. Even Jesus, the Son of God, who took upon Him the seed of Abraham, the man of faith, died in the flesh that He might reconcile us to God.

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ" (II Cor. 5:17, 18). This is the reconciliation and the life which was extended to our first parents through the offering of blood by faith. There is the certainty of death, both spiritual and physical, as the result of sin. There is the certainty of reconciliation and life for those who turn to God in faith, even though the death of the body may follow.

### Separation of Body and Soul

There are those who reject the fact of the separation of the body and soul (or spirit as some would have it). With some there is the belief that at death the soul accompanies the body to the grave and sleeps with it until the day of resurrection. Another group denies the existence of the soul and believes at death the body returns to the dust and the whole of that being is extinct, annihilated, as if it had never been in existence. For the latter group there is a grave, but no hell for the wicked. There is no need of a hell where there is nothing to go to such a place; and the reason that such have no need of hell is because they have another system of creation than that accepted by our Lord and those who follow



His teachings. This soulless teaching has the creation of man as only a dust form into which God breathed the air, which is called the breath of life. It is kept alive by the oxygen of the air and fed by the fruits and vegetables of the earth, and at death the body returns to the earth and the being becomes extinct. Even if such a being should accept eternal life from God, his whole being passes away with nothing left but the memory of such an one. For such an one, it is claimed that there is no resurrection of the body; a new body is given to the recalled memory of the man. One may readily see that the fact of hell is easily passed by with such a form of creation. But Christ dealt with facts, as they were from the beginning, for He was present at the creation. By Him all things were made. Jesus declared the fact of the righteousness of Abel. He bore witness to the righteousness of Abraham whom He declared as being alive. Matt. 22:31, 32. Jesus spoke with Moses and Elijah, who appeared with Him on the Mount of Transfiguration. Men who are dead in the body are not out of existence, for both the godly and the ungodly exist after the separation of the body and soul takes place. Abraham, Lazarus, and the rich man existed at the same time, but in different places and conditions. Luke 9:30, 31; 16:22-31. This is the testimony of Jesus Christ, and who may say that He was in error concerning the facts of the spirit realm to which those depart who leave the body?

#### Terms Used in the Scriptures

The Word of God is given by inspiration, but those to whom it is given often differ in their understanding of the Word of God. Our Bible helps are marvels of effort to give us the true significance of each word in both the Hebrew and Greek writings. Yet, they often differ. Perhaps the safer way for all is to compare spiritual things with spiritual and to interpret the Scriptures in the light of what was spoken or written for its own special time and occasion. Who knows where to locate either heaven or hell. Who may say that heaven is among, or beyond, or on this side of the stars? Or who may decide that hell is in the bowels of the earth, or near enough to heaven that the human voice may be heard between them? Let us be ignorant enough concerning some of these mysteries to allow the writings of the Scriptures and the living Word of God, Christ, to teach us concerning these things.

A number of words are used in the Hebrew which are translated into our English by the word "grave" and "death." The same is true as to the Greek language. We use terms today which have more than one significance, but we do not usually tarry to define the particular meaning of the word used. What is meant by us is indicated in the manner in which a word is used. The same was true in former days and by various groups of language. Some deaths occurred in one way and others occurred differently. Some were killed and others died quietly as their breathing ceased. The "dead" and "death" could have various interpretations. But all death, whether Hebrew or Greek, implies the cessation of life in the body. And this cessation of life is the consequence of sin, as it was in Adam.

Death also may refer to the state of the body as it is when dead. Life is finished in such a body. There is no more power to act and no consciousness in it. It is no longer a dwelling place for life. It has no desires and no will to be expressed. It has paid the penalty of sin. It has come to its end. Frequently in the Old Testament the death of the body and the grave in which it is located are quite closely associated. Job 3:20-22. They long for death, and are glad when they can find the grave. In the New Testament one finds the expression, "All that are in the graves shall hear his voice, and shall come forth" John 5:28.

Mephibosheth described himself as being a "dead dog." Shimei, a man of Saul's house, was called a "dead dog" by David's servant. II Sam. 9:8; 16:9. It described one who was powerless and whose life was vain. The same idea of death for the living was used by the Lord when He said, "Let the dead bury the dead." And again the thought of the judgment of God upon the present body is expressed by Paul, "the body is dead because of sin" (Rom. 8:10). Therefore death does not always imply the life separated from the body and buried in the earth, but it does imply the curse of God upon man for his transgressions and the double consequence, the separation of life from the body and the separation of the soul from God. "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). This consequence of sin on those who transgress the will of God was verified by Jesus when He declared that men shall die in their sins. John 8:21, 24. Men had been sinning and were subject to the death which would result from such a life.

#### The Believer and Death

It is a fact that every believer dies. At least unto the present living generation, saints have died. Yet it is the hope of all Christians that the time will come when death shall cease. For Christ has said that the last enemy, death, shall be destroyed. It was no disappointment to the apostles that believers died. They seemed not to believe that death was abolished by the Christian faith. Stephen was put to death, and he called upon God to receive his spirit. Devout men carried Stephen's body to its burial. James was put to death by the Jews, and Peter had been imprisoned for the same purpose, but the Lord delivered him from death for a time. Jesus had pointed out to Peter that he would be bound and led to death. The escape from physical death was not in the program of the early church. They had the assurance of eternal life by their faith in Christ, to be followed by the resurrection of the body at the coming of the Lord.

The nature of the believer's death was well illustrated at the cross when Jesus said, "Father, into thy hands I commend my spirit" (Luke 23:46). Stephen also closed his life with the words, "Lord Jesus, receive my spirit" (Acts 7:59). Peter mentions the fact of his death by speaking of his "decease," and "Shortly I must put off this my tabernacle" (II Peter 1:14, 15). The Apostle Paul uses almost the same expression that Peter used when speaking of the time of the Christian's

death. This body is called "our earthly house of this tabernacle" (II Cor. 5:1). "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:6, 7).

The physical body for the Christian is but a temporal life, like that of living in a tent, then waiting until the building of God is brought to him, an house with foundations which will become the permanent habitation with God. But while the Christian lives in the tent of flesh he is alive in Christ in such a manner that he may say he lives and shall not die. Jesus told Martha that her brother would rise again. Martha had the hope of resurrection at the last day. But Jesus declared Himself to be the resurrection, a present power of life. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26).

Martha had the hope of all Jews, that there will come a time of resurrection, even though death held the generations that were past. Jesus came to confirm that hope and to give a new hope of possession of that life. This faith to live rested in Him who proved to be the resurrection and the life by His own resurrection from the dead. Jesus died because it was His mission to bear the judgment of death for all men. He rose from the dead to prove that His death availed to cancel that judgment for all believers in Him and restore the hope of a resurrected life for the body.

Death will continue as an experience of all Christians until the Lord from heaven will abolish death in His own time and establish His victory in the presence of His Father. "O death, where is thy sting? O grave, where is thy victory?"

(To be continued)

#### TEACH YOUR CHILD

(Continued from page 78)

"No, dear. Only God knows everything. God made the world, and everything that is in the world belongs to God. God is the only one who knows everything. Santa Claus is just make-believe."

Children are great imitators, so what you are and the example you live before your child are just as important as the word you say to them.

Do not take this teaching lightly, but ask God for help and guidance. You need His help, and you have a great responsibility in teaching your child properly. Teaching your child depends upon you as well as the church. Your child is very important.

"Can you think of a deed of greater worth,  
As along life's way you plod,  
Than to find some erring child of earth  
And help him back to God?"

"My greatest comfort, when day is done,  
And I'm breathing my latest breath,  
Will be to know of some one won,  
And saved from eternal death."

—United Evangelical.



## EDUCATIONAL

# Early Mennonite Church Leaders

These sketches of the lives of early leaders of what is now the Mennonite Church were read in a recent young people's Bible meeting at the Scottdale Mennonite Church. The writers desire to give credit to the writings of Bro. John C. Wenger, particularly "Glimpses of Mennonite History and Doctrine," where much of this material was obtained.

## Conrad Grebel

*By Rosella Good*

Conrad Grebel was born in Zurich, Switzerland, about 1498. The Grebels were a rich and influential Swiss family of at least six children.

Young Grebel was to have the advantage of university training, for he enrolled at the University of Basel in October 1514. A year later he transferred to the University of Vienna where he remained for three years. From October, 1518, to July, 1520, Grebel was a student at the University of Paris. During his student days he was a fair specimen of the university life of the day. His training included Latin and Greek, but not theology.

In July, 1520, Grebel returned to Zurich, a discouraged man. To him life seemed cold and dark and hard, and he was ill and weary. His family gave him a cold reception. In 1521 he fell in love with a girl named Barbara. Since she was of a lower social rank than the Grebels, his family opposed the match, but he was determined nothing should separate them. In July 1521, he sent Barbara on ahead to Basel, and he himself arrived in Basel August 21, 1521. Conrad and Barbara later became the parents of three children.

Thus far in 1521, Conrad Grebel was not a converted man. What was it which led him to Christ? He left Basel and returned to Zurich in October 1521. His troubles were still with him; his future was dark. He suffered from ill health and he was filled with inner unrest and dissatisfaction. This is evident from his numerous letters which have been preserved. It was Ulrich Zwingli who put him on the right track. In the spring of 1522, Grebel's letters underwent a radical change. Previously he had written of his many difficulties. He now writes of courage, hope, trust in God, and a new purpose in life. His letters now abound with Biblical citations. He was a converted man. He had found the Lord.

From the spring of 1522 until October, 1523, Grebel was an enthusiastic Zwinglian. In October, 1523, Zwingli and Grebel came to the parting of the ways. The main issues which led Grebel and his friends to break with Zwingli were infant baptism, a free

church of voluntary believers, and the need of church discipline. Possibly nonresistance was also somewhat of an issue.

Grebel's final break with Zwingli took place in January, 1525. It was about the twenty-first of the month when Grebel bravely ventured to inaugurate believers' baptism, and by that step founded what is now known as the Mennonite Church. Grebel's followers then called themselves simply Brethren. Among their opponents they were known as Anabaptists. Grebel then evangelized in St. Gall, Switzerland, for three weeks with great results. By Easter, five hundred converts were baptized and added to the church.

The remainder of Conrad Grebel's life is a tragic story. In April, 1525, he and some of his followers were put on trial. Grebel somehow secured his freedom but was later arrested during a meeting of the Brethren at the Zurich Oberland. On Nov. 18, the arrested Anabaptists were thrown into prison but were released after a time. Grebel was again put on trial March 5, 1526, and was again imprisoned. Once more securing his freedom, he fled to Maienfeld where he died of the plague in the month of August.

It is safe to say of Conrad Grebel that more than any one man, he was the founder of the Mennonite Church. Sadly enough, he was permitted less than two years of service in the newly organized church, and even then he was a persecuted and hounded man. His life is a brilliant example of a man who had the courage of his convictions and was a mighty power for God in the building of His kingdom.

## Pilgram Marpeck

*By Helen Trumbo*

Only a few of the early Anabaptist leaders of significance lived a lifetime of service. Menno Simons, of North Germany and Holland, and Pilgram Marpeck of South Germany and bordering lands, are outstanding examples. With Menno Simons the world has long been acquainted, at least by name, but Marpeck's name has almost been lost even among Mennonites. It is especially regrettable that such is the case because his writings with those of Menno constitute a

large amount of source material on the history of Anabaptism. The works of Menno passed through many editions. Marpeck's works are not all extant, but those which are today available, constitute a volume even larger than Menno's writings. No one has ever made a serious theological study of Marpeck's three books. Apart from his own correspondence, the earliest materials on his life and significance must be gathered from the correspondence of Martin Butzer, a Strasburg Reformer, and Ambrosius Blaurer, the Swabian Reformer. Another admirer of Marpeck was John Walch who said of Pilgram that he was a pious and splendid man, a warm patriot, of distinguished character and outstanding because of his technical skill. Wilhelm Reublin also wrote of Pilgram in a letter which confirms Marpeck's position of leadership. Many others have written sketches of Pilgram's life, and enough is known to form a general picture of his life.

Pilgram Marpeck was born in the Tirol, Austria, the latter part of the fifteenth century. His birthplace was Rattenberg, located in the Inn Valley. The Marpeck family were held in high esteem for a Jakob Marchbeck was a magistrate at Rattenberg, and later a Heinrich Marchbeck also became a Rattenberg magistrate and mayor.

Pilgram likely received his education in the Latin school of Rattenberg, for he used many Latin words in his writings. It is said that he thought in Latin and wrote in German.

Because of his natural abilities, it was easy for Marpeck to get a good start in life. In 1520 he and his wife, Anna, were received into the mining guild at Rattenberg. Later he became a member of the lower city council, and by 1525 he was a member of the upper council.

The position he received as mine magistrate in 1525 did not last very long, for by the close of 1527, Marpeck had made some changes in his religious views. He turned from Catholicism to Lutheranism and later to Anabaptism. Lutheran ideas and Anabaptism were gaining a foothold in the Tirol and Pilgram was unable to ignore these teachings. He found his first interest in the Lutheran movement. Marpeck's parents, who were devout Catholics, had instilled high moral principles into their son; hence after learning to his disappointment of the carnal liberty which was preached in Lutheranism, Marpeck was unable to find peace in it. He did not state where he accepted Anabaptism, nor who baptized him, nor who ordained him. It is claimed, however, that he was in Augsburg in 1527 at the time of the martyr synod of August 20. This is not certain, but evidently by the close of 1527 Marpeck had accepted baptism. This point marked the beginning of his tribulation, for soon he lost his position as mine magistrate. His property was confiscated, and apparently he lost his right to remain in Rattenberg.

He and his wife fled the country, and before the close of the year he was taking part in Anabaptist meetings in Strasburg in Alsace. He soon became leader of the Strasburg Anabaptists and was baptizing converts in spite of the disfavor with which Anabaptism was regarded in this city. Butzer wrote, "Pilgram will not desist from baptizing and



persuading people that swearing and defense by force are not right; I fear he will be exiled."

Strasburg censors suppressed two booklets of Marpeck's which defended believer's baptism. Marpeck also lost his freedom and was punished for giving pastoral aid to his fellow prisoners. He was expelled from the city for opposing infant baptism, insisting on rebaptism, establishing a separatist church, opposing the civil oath, and rejecting defense by force. After he was expelled it is not certain where he settled. It is known that he visited Moravia, and later was in Württemberg, South Germany. From 1544 until his death in 1556, Marpeck lived in the city of Augsburg.

Marpeck was active as a Swiss Brethren writer and may be called the Menno Simons of the south. After he and some friends issued a Treatise on Baptism and the Lord's Supper, Caspar Schwenckfeld, a reformer of the mystical type, wrote a "Criticism" of the Anabaptist treatise. Marpeck and his friends then wrote a "Reply" to Schwenckfeld. This large manuscript, in two parts, was printed for the first time in 1929. Marpeck and his brethren also issued a book of over eight hundred pages entitled "Testament Explanation." These three volumes are the most extensive source of sixteenth century Swiss Brethren doctrine which is available.

In the city of Augsburg, Marpeck's activity as an Anabaptist was the one disturbing factor in his public relations. The mayor of the city sent him one warning, and five years later the city council was calling him to account for having written an Anabaptist book. In 1553 he was sent another warning, and a year later he was told that since he still insisted on spreading his errors further, he would have to earn his living elsewhere. He managed to retain his position of city engineer until his death, in spite of this opposition.

Marpeck is not remembered as a great theologian, although he has given much of the Swiss Brethren doctrine. For twenty-five years he was the leading minister in the Swiss Brethren Church. His great courage to stand for his convictions enabled him to boldly appear before anyone to defend his faith. Above all else Marpeck will be remembered for his zeal for the truth and for his noble courage which enabled him to bear the cross of his Lord.

## Menno Simons

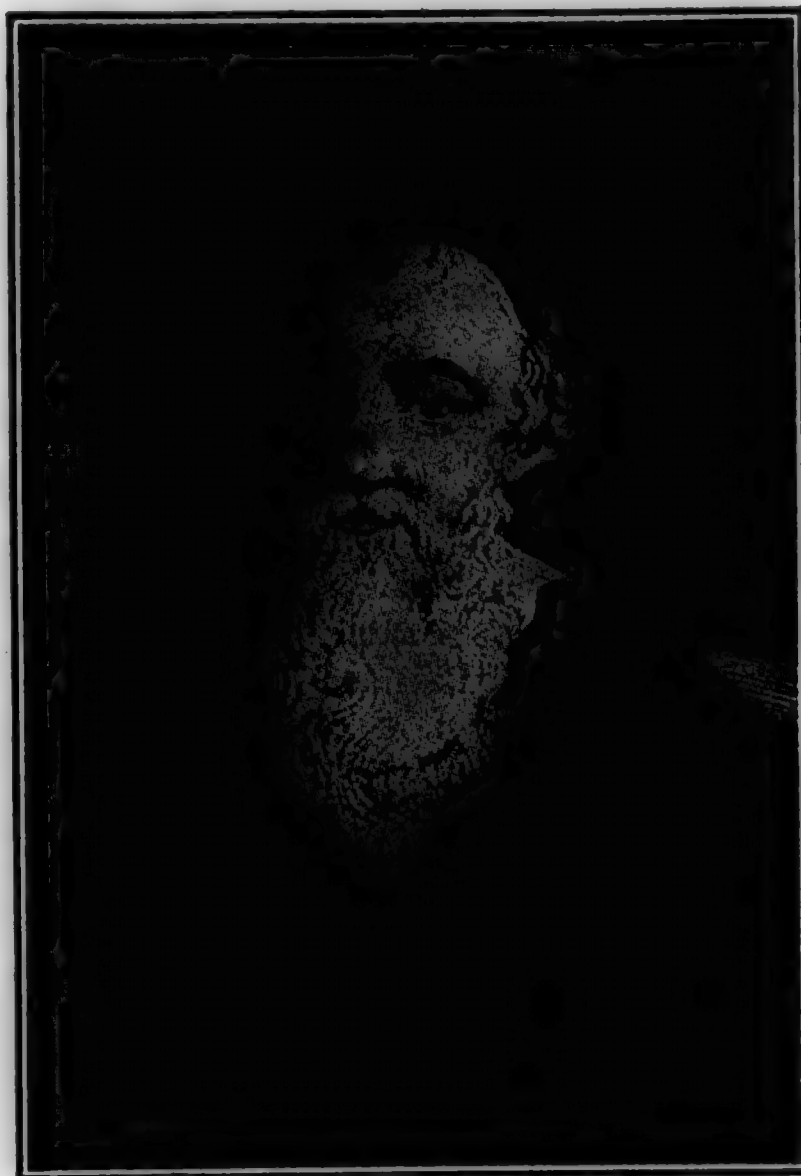
By Allan Eitzen

Little is known of Menno Simons' early life other than what he himself wrote in his later years. He was born of peasant origin and at the age of twenty-eight assumed the duties of a priest at the Dutch village of Pinjum near Witmarsum, his birthplace. Although he knew only a little Latin and Greek, and no Scripture, he acquired a broad knowledge of both the Bible and church history through extensive reading.

As a priest he lived the stereotyped, care-free priestly life of eating, drinking, and being

merry. However, because of his open mind and tender conscience, he could not help being aware of the revolutionary religious movements that were occurring. Two doubts settled in his mind: that the bread used in mass could not actually be the flesh of Christ, and that infant baptism was without Scriptural foundation.

After deep meditation on the teachings of the New Testament (which heretofore was a closed book to him), he found that his doubts were not unwarranted. These doubts and many more following shattered the validity of cardinal doctrines of the church. He had no desire as yet to withdraw from the



Menno Simons

church because of a promotion that offered a promising future, but as a result of his increasingly troubled conscience and various open demonstrations by the church against small groups of Anabaptists, he was finally led to lay down his office by renouncing the Catholic church and forfeiting an easy career and life.

His future of uncertainty, poverty, and persecution was more difficult than even those of Luther and Calvin, for while they transformed the mechanism of the church and remained still at the head of it, Simons actually forsook it. His life from this point forward was undergone in direct contrast to that of his former priesthood. At first he boldly proclaimed his new-found faith but was soon forced to leave his native province because of it, and he sought refuge elsewhere where there was still some religious tolerance. The central doctrine of his faith was the new birth or regenerated life. He was baptized by Obbe Philips, the leader of the Dutch nonresistant Anabaptists.

The Anabaptists were first a radical wing of the Zwinglian movement in the early days of the Swiss Reformation, and their distinctive doctrines were absolute religious toleration, the law of love and good will, and implicit reliance on the Bible as the chief source of guidance and inspiration. This

movement grew rapidly, encouraged by the sincere life and message of the leaders and stimulated by disgust occasioned by the immorality of much of the church. The term Anabaptist had at that time a wide connotation and was applied to both the violent and fanatical rebels and the peaceful, law-abiding, and nonresistant reformers. All the violent parties died out, and only the peaceful evangelical groups remained. These were later known as Mennonites. Menno Simons was encouraged to take the position of leader in the group and was thus ordained.

The land being under the rulership of Countess Anna (who was well disposed toward the reformation movement), Simons was at liberty to take part in various public debates with leaders and prominent figures of religion. Later in the Archbishopric of Cologne, he continued his challenges to church leaders of the day.

Menno was a voluminous writer, and although he had considerable difficulty in finding publishers (because of their possible punishment and death) for his treatises, both his pre-eminence among the leaders of the Anabaptist movement and his dominating influence among their followers are due primarily to his literary efforts. Many of Simons' collaborators (including Obbe Philips by whom he was baptized and ordained), did not remain faithful to the end. Among those who did remain faithful were Leonard Bouwens (who was perhaps the most energetic and successful of the northern leaders), and Dirk Philips, a brother of Obbe and the most influential of the Anabaptist leaders next to Menno himself. These three were the stalwart defenders of the rigid, reorganized Anabaptist faith.

The only means by which a voluntary church could be kept at such a high level was a ban that excluded and expelled the unworthy and the unfaithful. This ban had become so strict that Simons hesitated to endorse its complete enforcement. He was finally persuaded by the other leaders but later regretted it. A division resulted from efforts to enforce these rules, and Simons was to be disturbed by this division for the remainder of his life. He spent his last days with a small group of Mennonites under the protection of a count who had learned their economic worth while in the Netherlands and invited them to settle on his estate. Where the founders of the state churches relied on a union between state and church and upon the political powers to maintain their system, Menno Simons relied solely upon the persuasive power of love and the simple truth of the Gospel.

### GOD FIGHTING FOR US

If that roaring lion that goes about continually seeking whom he may devour finds us alone among the "vineyards of the Philistines," where is our hope? Not in our heels, for he is swifter than we; not in our weapons, for we are naturally unarmed; not in our hands, which are weak and languishing; but in the Spirit of God, by whom we can do all things. If God fights in us, who can resist us? There is a stronger lion in us than that against us.—Spurgeon.



# Hess Christian Day School

By Ira D. Landis

The background and work of one of our most recently established Christian Day schools are here set forth in detail by our Lancaster Conference historian.

An early public school in Warwick Township, Lancaster Co., Pa., was the one started in 1823 when Jacob and Molly Habecker sold a plot of "land to Christian Becker, Jr., Daniel Eby, and Miles Carpenter, all of Warwick Township. . . Trustees duly appointed for a school house to be erected on some convenient place between Klein and Eicher's new store and the dwelling house of Christian Becker, Jr., in Warwick Township. . ."<sup>1</sup>

The next was at "The Point" on the public road between Shober's Tavern, Kissel Hill, and Millport. The deed of 1849 was given by John Pfoutz to Christian Hostetter, Abraham Myers, Charles Weis, Henry Stauffer, Samuel Lichtenheller and Jacob Buch. It was on land sold by the Penns to Hans Michael Pfoutz. It was farther west than the present Hess school, along the same road. It was due south from the H. J. Pierson farm and taken from it.<sup>2</sup> Since the latter was the only school outside of Lititz and Warwick, aside from the John Huber school,<sup>3</sup> they drew from some miles around. Christian Hess sold land along the Newport, northwest of Rothsville, for a school in 1852.<sup>4</sup> Other sales of land for school purposes followed somewhat in this order: Daniel R. Buch near Longenecker's Church in 1866,<sup>5</sup> Abram Eitnier north of the Zion Children's Home in 1870,<sup>6</sup> Jacob S. Beck at Rome in 1874,<sup>7</sup> Samuel Musselman at Millport in 1883,<sup>8</sup> H. Reist Landis (the old Warwick School) in 1887,<sup>9</sup> Elias Bentz at Brunnerville in 1890,<sup>10</sup> etc.

The Point School may easily be the one which Israel G. Erb of Lititz describes as follows:



Secondary Room Pupils, Naomi Kennel, Teacher

"Short terms of three or four months were taught by the day at the rate of three or four cents per day per pupil. The buildings were small, dingy log cabins and old meetinghouses. The school apparatus consisted of several flat tables, a large wood stove with a capacity of holding almost one fourth of a cord of wood, a few books such as Byerly's Spelling Book, Rose and Pike's Arithmetic, some old German arithmetics, calculating mostly pounds, shillings and pence, English and German Testaments; as in those days that sacred Book was used as a class book, a slate pencil oftentimes made of

a gravel stone; a goosequill, a solution of indigo for ink, and about six sheets paper (fools-cap) sewed together for a copybook, no black-board, a teacher suitable to the times, often a worn-out day laborer, who was obligated to give three or four lessons a day in reading, which was considered in old days absolutely necessary. Very little attention was paid to arithmetic. Grammar, geography and mental arithmetic were unknown, and when first introduced met with powerful opposition. . . It was the duty of the teacher oftentimes to give the pupils double recitations, English and German, mostly in the Testament. No printed copy books were used. The teacher had to set them or head them, some in mixed English, some in Pennsylvania Dutch."<sup>11</sup>

The first teachers at the Point and Huber Schools were Abraham B. Schiffler, Eli Pickel, Philip Thratz, Jacob Singer, Abraham Balmer, Elizabeth Whiteford, Samuel Caldren, Mordecai Davis, and Samuel Zentmyer.<sup>12</sup> In 1872 before the Rome school opened, they came from that section to the Point. John Ruth taught six months in winter and Mr. Ramsey four months in summer. The woods extended for a half mile in some directions. One morning when the children came to school there were a number of black animals under the porch, and they decided they were cub bears. While this might have been possible, it proved to be a number of black pigs that had wandered through the forest that night to the seat of learning.<sup>13</sup> The school at the Point was used until the directors bought the present site from Isaiah Buch, July 7, 1899. This, known as the Owl Hill School, was used until 1926 when they began to consolidate at Rothsville. It was sold to Walter Behmer, November 20 of that year. Thirty-one acres including this site were later sold to H. J. Pierson who in 1949 sold one and a half acres to the directors of the Hess Christian Day School for this new project.<sup>14</sup>

In 1843 the new school board decided that "no child should receive at public expense more than six months of schooling in one year." Today nine months is obligatory for both the board and the pupil, regardless of mental ability or inability, up to sixteen years of age. Warwick (including Penn Township) had 254 children of school age. Today there are in Warwick 575 (grades 1-8) and in Penn 376. There were then but ten schools outside of Lititz, mostly in Penn, with as many teachers. Today Warwick has four schools with twenty-four teachers and Penn thirteen schools with thirteen teachers. The school tax was five cents per hundred dollars or one-half mill assessment, with no bonded indebtedness.<sup>15</sup> Today Penn with an assessment of \$2,244,330 has a 12-mill tax with property of \$130,000. Warwick similarly has \$1,978,995 with a 20-mill tax and property of \$205,000. Manheim Township with four schools has 68 teachers for 1700 pupils, 695 of whom are in grades 7-12. The assessment here is \$8,901,690 with a 25-mill tax and \$757,000 property. Manheim Township

has an indebtedness of \$112,000, but the other two are technically clear.<sup>16</sup>

In comparison take Penn Township, a district still more rural than otherwise, which educates eight grades in the little red brick schoolhouses at \$109.31 per child for a 9-month term and \$140.24 per child sent to an outside high school, or \$116.70 for the twelve grades. In the highly specialized school set up in Manheim Township, each pupil cost \$215.72 last year. A goodly proportion comes out of state appropriations which our parochial schools would not obtain.

A step between needs to be noted. When the church-schoolhouse was antiquated, the school



Primary Room Pupils, Mildred Heistand, Teacher

and church were found on the same or adjoining sites with many Mennonite directors.

"Dread not the skeptic's puny hand  
When near the school the church spire stands  
Nor fear the bigot's blinded rule,  
When near the church spire stands the school."

Near the Mennonite churches were schools at Hammer Creek, Risser, Stumptown, Metzler, Welsh Mountain, Bossler, Erisman, Weaverland, Chestnut Hill, and Franconia. Near the Donegal Presbyterian Church is a school also. Today they are far removed.

The first Christian day school of the present movement in the Lancaster Conference started in 1939 with the Locust Grove Mennonite School which was sponsored by a small group of a dozen families from the Weaver-ton Amish Mennonites and the Lancaster Mennonite Conference. The second year two teachers were needed to accommodate the increased enrollment which was practically twice that of the first term. In the fall of 1948 in twelve schools within the area, 621 of our children (65 per cent) were enrolled. Of these 36 were of high-school rank. Three schools were added last year. The list and enrollment for 1949 are given below:

| Teachers Pupils               |    |     |
|-------------------------------|----|-----|
| Locust Grove, Lancaster       | 3  | 99  |
| New Danville, Lancaster       | 3  | 91  |
| Children's Home, Millersville | 1  | 22  |
| West Fallowfield, Parkesburg  | 2  | 47  |
| Linville Hill, Paradise       | 2  | 70  |
| Manor, Columbia               | 1  | 30  |
| Ephrata, Ephrata              | 3  | 108 |
| Southern Lancaster County,    |    |     |
| Quarryville                   | 1  | 26  |
| Myerstown, Lebanon            | 1  | 23  |
| White Oak, Paradise           | 2  | 36  |
| Parkesburg, Gap               | 1  | 37  |
| Meckville, Bethel             | 1  | 25  |
| Hess, Lititz                  | 2  | 71  |
| Kraybill, Mt. Joy             | 4  | 45  |
| Dohner, Annville              | 1  | 15  |
|                               | 28 | 745 |



In the 1949 Yearbook 43 Mennonite Christian day schools were listed. In the 1950 Yearbook the reader will find 51 recorded. The number is steadily growing.

The 745 enrollment for Lancaster Conference is an increase of 113 for the year.

The East Petersburg and Landis Valley ministry were offered a substantial subsidy to open one or two Christian day schools at least ten years ago, but it was not felt wise to accept it. In the Hess District a few years before, there were those who wanted a school, but by congregational councils in the district it became apparent that the time was not ripe. During early 1949 the movement again started. The Hess-Lititz congregations appointed a committee which after their organization included Harvey Bauman, Chairman; Elmer Bauman, Assistant; Luke Mosemann, Secretary; James B. Hess, Treasurer; and Isaac Burkholder, Fifth Member.<sup>17</sup> The building at public sale was bought by the latter before it was definitely known that plans would materialize. In a public meeting in the Hess Church on April 26, the trustees received the word to proceed to remodel the building for school purposes. Before the charter was obtained an additional acre was bought for a larger playground, and a station wagon was purchased to haul the pupils together. The grounds are landscaped. The big problem is water, even after drilling 200 and 330 feet wells. The school opened on Labor Day with sixty-two pupils from 29 families.

Mildred Heistand of Manheim, the primary teacher, has a bachelor degree from E.M.C. and one year of teaching experience in Minnesota. Her room on the east has the eastern sun beating in all forenoon. With the pupils sandwiched between this and the heat from a new oil burner and a modern ventilating system, things should be warm enough. A picture of Christ graces the center on one side accompanied with the words: "Thy Word Is Truth." On the opposite side is a picture of a sinner clinging to the cross of Christ. In one corner there are snapshots of some of our foreign missionaries and the land where they are. There are some Thanksgiving decorations with Psalm 105:1 attached. The date was marked on a Mennonite Publishing House Scripture Calendar.

As we entered one November afternoon, Miss Heistand was reading to the thirty-two interested primaries a story on *How Doctor Blake Became a Country Doctor* with a statement about going to Sunday school. The fairy tale was replaced by a thought-provoking, character-building story, well told.

The next period grades 2 to 4 did arm movement spiraling in penmanship practice. When they were started, the beginners went to the front to recite their reading. "A-ah," said one. "I know." Some of these six-year-olds read through a page quite rapidly, but the picture took up most of the space in this *Basic Reader* of Scott Foresman Company.

At recess the teacher helps the children to jump rope and supervises the sand box or ping-pong during cold and inclement weather. In work or play the teacher is one of them.

Now fourth grade has a long three-quarter-hour examination. The mimeographed sheets are given them, since penmanship is a special course. *Think-and-Do* workbooks, again requiring less penmanship, are frequently used in the grades. Meanwhile the second grade Bluebirds,

nine in number, the largest in the room, go to the front. They too knew their lesson.

The Row Peterson Company of Evanston, Illinois, are publishers of this spelling book since 1790 (?). They believe in teaching one thing now, another when you come to it. This book has no numbered pages. The words were first written on the board in both written and printed characters. The children were then to copy them in their books, giving them experience in making letters, both printed and written, and teaching them how to spell at the same time.

The American Book Company publishes the arithmetics, featuring more reading questions than Hull's. The *Music Reader* and *The Child's Story of the World*, introducing the fourth-grade child to history, are from the Concordia (Lutheran) Press of St. Louis, Missouri. Irrespective of publisher, we tried to select the best, and all of these are not too good.

We then entered Miss Naomi Kennel's room. Her father, John E. Kennel, is deacon of and superintendent at the Coatesville Mennonite Mission. She taught last year in Caernarvon Township. Above the entrance was a cartoon of a Hygiene Teacher blowing his breath over a student. A caption read: "Don't Be Generous with Your Germs." "O Give Thanks Unto the Lord" was displayed among more turkeys than most people see for Thanksgiving. "Thought Once Awakened, Does Not Again Slumber" caught the pupil's eye on another board. Four pictures of Christ graced the walls. On the display board for the day, Elvin Boll and James Stauffer advertised their favorite cars, farm machinery, and farm scenes.

The teachers read a portion of God's Word each morning without comment and follow with "The Disciples' Prayer" in unison. Every Friday morning each gives a verse of his selection with the reference in the Bible, and from time to time the pupils are given written examinations on the verses with their location. On Wednesday morning of each week a minister or deacon from the district comes and talks on a theme that he is directed of the Spirit to give. This gives the school a religious atmosphere and ties the school to the church.

Miss Kennel thinks that cutting pies is a good way to teach fractions, but she did not furnish samples. The arithmetic series have indices and a compilation of all answers in a separate booklet. In fact, completely worked-out solutions of all problems are in print. Stratosphere flying appears before grade 8, and in this grade plenty of aviation appears.

Visual education is being carried to extremes today. It leaves the pupil without a desire for solid reading and clear-cut constructive thinking. Mental arithmetic is still tabooed and spelling has returned but in part.

*Doing-Your-Best-for-Health* series introduces the child to his own body and the care of it, and at the climax it teaches the child to diagnose illness and how to nurse sick folks. How superior this is to *Kellogg's Physiology* of forty years ago!

The English foundation is obtained through the *Building-Better-English* series of Row Peterson Company, and *The Treasury of Life and Literature* from Charles Scribner's Sons. The scantiest materials for selection are in the history field. The choice brought in Wilson and Lamb's *American History* for eighth grade

and McGuire's *A Full Grown Nation* for fourth. Since ancient and medieval history is introduced in the grades, we were fortunate in finding *The Gateway to American History* by Lawler from Ginn and Company.

In the geography series, a stride from Roddy's, Ginn and Company texts are used. With a folder of clippings from every part of mother earth studied, the pupil will start a young library. Some of them write all over America for free advertisements of their sections and receive not a little. Relief maps for tracing and locating mountains, rivers, and cities acquaint the child with the geography of different sections.

This \$14,000 plant has not been dedicated, for it is not yet clear of indebtedness, but we hope to clear it before this school term closes. An interested group of parents and teachers meet at the school quarterly to discuss public relations, the desirability of a hot lunch in winter, and ways and means of making a bigger, better school. The pupils dress modestly and neatly, with dresses of sufficient length, and all sisters who are members of the church wear their coverings all day.

We are in education again in earnest! Even though in 1948-49 there were but 14.4 per cent of our children in Christian day schools in Lancaster conference and 20.9 in our high school,<sup>18</sup> these figures are rapidly mounting. We can guide by precept and example our own youth, introducing in song and story Scriptural and religious thought. By educating them according to standards of our pioneer Christian forebears, we fortify them against certain worldly tendencies. By exalting generals and hair-raising battles, we will never produce a non-resistant seed. Taught to enjoy the ease and vice of the city, we are not encouraging future generations to remain rural and agricultural. By filling our youth with anything but Bible, we are not aiding them for future Christian leadership.

We have a weapon here for ill. The Algemene Doopsgezinde Societeit of Holland and many denominational institutions of U.S.A. started rightly with conservative Christian funds and ideals, but now are atheistic in numerous cases. But it can be for good. If our teaching after some years does not produce pupils better mentally and spiritually in as sound bodies, we have failed. We need to be very selective in our texts, and in some weak spots, produce eventually our own. If we find that some systems of grading do not sufficiently encourage the pupil to do the best work, we can eliminate. One such system marks the pupil "satisfactory" and "not satisfactory." Another would so grade that few could possibly get an "A" and yet will pass pupils with C and D without a question. Then having appreciated the value of concentration, the Kiski system of education might be worth a try.<sup>19</sup> And remembering that our children are not angels, we want to help them in the schoolroom, playground, to and from school, and in the home so that their education may be an asset and not a liability to self, to the church, and to the community.<sup>20</sup>

#### Footnotes

<sup>1</sup> Lancaster County Court House Deed, Q 6 41.

<sup>2</sup> Ibid., M 13 489.

<sup>3</sup> Ibid., M 13 491.

<sup>4</sup> Ibid., M 13 493.

<sup>5</sup> Ibid., M 13 492.

<sup>6</sup> Ibid., M 13 497.



<sup>7</sup> Ibid., M 13 494.

<sup>8</sup> Ibid., M 13 495.

<sup>9</sup> Ibid., M 13 500.

<sup>10</sup> Ibid., M 13 499.

<sup>11</sup> Klein's *History of Lancaster County* I 189. Israel G. Erb was a Mennonite farmer of Erb, near Lititz, who conducted a union Sunday school at Lime Rock for some years about 1869 and was the first Erb Sunday-school superintendent in 1894.

<sup>12</sup> Ibid.

<sup>13</sup> Notes from Abraham Burkholder, Westminister, Maryland, a pupil more than seventy years ago, also W. K. Snively of Lititz. Teachers at Rome after the opening were Hiram Frey, John Moyer of Virginia, Samuel Huber, Miss Lou Yetter, Christ Gible, John Miller, and Charles Zook.

<sup>14</sup> Deeds H 28 87; M 28 75; P 29 392.

<sup>15</sup> Klein, op. cit., I 189.

<sup>16</sup> Present figures mostly from Dr. Arthur P. Mylin, Superintendent of Lancaster County Schools. Cost figures are exclusive of building costs, but not interest on indebtedness.

<sup>17</sup> C. Earl Charles was added in October.

<sup>18</sup> *Pastoral Messenger*, July 1949.

<sup>19</sup> Kiskiminetas Springs School is a preparatory school for boys at Saltsburg, Indiana County, Pa. Each teacher has but one class of not more than ten, and each boy only one teacher. They concentrate on only one college entrance subject each quarter of the school year or four units not contemporaneous each year. One hour of outside study is required for each in the class room. This plan used since 1943 has such decided advantages that neither teacher nor pupil would return to the old system (Private Schools 1948-49 P 655). Mercersburg Academy also uses this system in some classes.

<sup>20</sup> Educators will generally admit that where more than one grade is in the room, children learn from each other, but with consolidation this is impossible. The outstanding men of church and state came from the red schoolhouse, on the hill or in the dell, where the endowed individuality of each was refined.

Lititz, Pa.

## Nursing Education—The Challenge of the Mennonite Church

By Bernice L. Lehman

A student of the La Junta Mennonite School of Nursing holds before us the challenge of this type of Christian service.

Education in the Mennonite Church has recently taken great strides. Where higher education was once thought unnecessary, it is now being emphasized. Our church colleges are being filled to capacity and plans are constantly being made to offer additional and more varied courses and to extend physical facilities.

The word "education," according to the dictionary, is the general and formal word for schooling of whatever sort, especially as gained in an institution of learning. A great many types of learning come under that heading, nursing being included. The rapidly growing university courses, however, indicate that nursing is now taking its place with other professions in the educational system. Mennonite nursing has not advanced as has other education. Where other schools are growing fast, our one school of nursing does not begin to keep pace with them. Nursing education is still in the pioneering stage. While other groups are discussing problems of methods in teaching, nursing educators are discussing the right way to grow. Yet to be a part of the group of educators of the church is an inspiring experience. Many of the problems have common issues, nursing ones being of a specialized nature. The first school of nursing in this country was established in 1873. Our own Mennonite school was established in 1915. Although it is relatively old, comparatively few young women have gone through its doors. Why is it that so many Mennonite girls have taken their training in other schools, or aren't many girls interested in following nursing as a field of service?

Nursing education can now be as great a challenge to the church as any other type of education. Everywhere demands are being made for nurses who have service as their watchword. Our own church is calling for

nurses to serve in its many and varied fields. Calls come from foreign fields: Puerto Rico, China, India, South America, Germany, Italy, France, Belgium, and others, to help set up hospitals, work in children's and old people's homes, and to do relief and mission work. Our own country needs nurses at Gulfport, Mississippi, for social and racial work; at Brook Lane Farm for mentally ill patients. Children's homes and old people's homes need nurses; hospitals, including non-Mennonite groups, are calling for good nurses and administrators to take over hospitals. The question, "Do we need more nurses?" does not even need to be answered.

When the Saviour was here on earth, His heart was deeply touched by human sorrow and suffering. His hands relieved human misery as He engaged in healing the body as well as the soul. It is the duty of the Christian nurse to carry on this work of healing that Christ in His love for humanity established. Technical proficiency is not enough, but the spirit of Christ should be manifested as the nurse is called upon to exercise charity, sympathy, and understanding as she witnesses the endurance of pain, the first cry of the newborn, and those passing the final struggles of life. By her mission it is to fulfill the words of Christ when He said, "For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me" (Matthew 25: 35, 36).

In no other type of school can this mission be so completely fulfilled. The school must provide guidance first for the teachers; the Biblical and religious emphasis will provide guidance for opportunities to improve our school work. Standardization is an essential

part of school work. While we want our schools to be Christian, we do not want them to be inferior to accepted standards. It must be of the highest type academically. Our school must be of the highest type academically. Our school must be Christian in actuality, not only in name. To promote spirituality and the expression of the Christian faith in lovely Christian living is the task of the Christian school, and every effort should be put forth to accomplish such an objective. The church school also should be conducted for the purpose of developing loyalty to Christ and the church, so that young girls will prove faithful and at the same time render efficient service in the vocation they have chosen.

C. H. Smeltzer, Ph.D., who evaluated a battery of pre-entrance tests for preclinical students at the La Junta Mennonite School of Nursing says; "We test for many, many schools of nursing throughout the United States, but it has been a long time since I have run across a group of students as superior as these. How do you get them? With this group of superior people you can require a very high academic work" It is in the place where Biblical standards are upheld—that schools put forth students of this type of character.

Our nursing program must expand if those girls who would enter other training schools are to be included in the church program. The challenge comes to the church and the church educators who must consider the nursing aspect of education, as well as other phases. As the program of Mennonite nursing does expand we can look forward to the day when we shall have reached such a stage of maturity in growth that we can share with others in solving actual internal educational problems as applied to schools of nursing.

La Junta, Colo.

### HUMMINGBIRDS' MARVELOUS WINGS

The size of the hummingbird seems very small when compared with the world's largest bird, the ostrich. The contrast is amusing; the smallest hummingbird is found in Cuba, and its body is about one fourth of an inch long, while the ostrich may be eight feet in height and weigh as much as 300 pounds. The largest known hummingbird is the "giant hummer," eight and one-half inches long, native to the Andes Mountains of South America.

They are the only land birds that can reverse their wing action, and move backward as well as forward. You perhaps have noticed them do this, if you have seen them feeding at flowers. Their wings move so rapidly that one can see only a blur where the wings are.

These wings make over 200 vibrations of beats a second—which is five or six times as fast as an airplane propeller usually moves. Because of this these birds can appear to stand still in mid-air, or can support themselves while they dip their beaks into a flower blossom for nectar. Their speed is fast indeed when traveling. They are like self-propelled bullets, as they dart through space at the rate of 100 feet a second, which is more than a mile a minute.—Our Dumb Animals.



# SUNDAY SCHOOL

## Lesson Nuggets of Truth

By Merle Shantz

### CHURCH ORGANIZATION AND LEADERSHIP

Acts 6:1-6, 20:17, 18, 28; I Corinthians 12:27, 28

Lesson for March 12, 1950

**Golden Text.**—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

**Acts 6:1-6** Perhaps you wish you had lived "in those days when the number of the disciples was multiplied," when spiritual virility found expression in unusual numerical growth. But could you have stood the moral climate? It was rigorous. The church at Jerusalem had just passed through her second persecution.

Multiplied disciples brought multiplied problems. Inclusion with the church did not result in exclusion of all problems. Indeed many of the poor simply brought their poverty along with them when they became a part of the body of believers.

Distribution of Christian charity is frequently attended by cultural considerations rather than by objective evaluation of need. That the Grecian women had Christian cause for complaint is strongly suggested by the fact that the apostles responded with action rather than with alibis.

The apostles did not allow the pressing needs for philanthropy to deflect them from attention to the spiritual priorities of prayer and ministry of the Word.

Inability to assume responsibility for all the needs of the church led to distribution of responsibility.

The suggestion for the selection of the seven to serve as deacons revealed the wisdom and breadth of the apostles rather than their weakness and limitations.

All God's servants need the same spiritual resources—those which come from the fullness of the Holy Spirit, but diversity of tasks calls for diversity of talents.

True leadership suggests rather than dictates. The apostles were prayerful rather than arbitrary.

**Acts 20:17, 18.** Paul called the elders of the church. How many? We do not know. Scripture is silent but not so silent that we at least may know the apostle was not dealing

with one lone prelate. Titular ecclesiasticism with its multiple gradation of offices and ranks can not be traced to Pauline influence.

**Acts 20:28.** This verse reinforces the thought suggested above—one flock, several overseers. Also Paul disclaims all personal agency which might be construed as an argument for apostolic succession of the ministry. It was the Holy Spirit who had made them overseers. Nor are they to rule as lords, but to minister as servants "to feed the church of God, . . . purchased with his own blood."

**I Cor. 12:27, 28.** Another picture of the church. How integrated! She is the body of Christ, yet now specialized—"members in particular." Is there significance in this order? Do any of the gifts suggested necessitate an inordinate emphasis, such as diversities of tongues? Also is an apostolic order essential in today's church? Different denominations fasten their tent ropes to different locations on the list and by their theories obscure the Christ they would proclaim.

**II Tim. 2:15.** "Approved unto God"—what an all-inclusive ideal for every Christian! Many will never attain it until they greatly increase their sales resistance to the world. The bride seeks the approval of the bridegroom. Too many Christians are living in an adulterous relationship with the world. They deem worldly approval commendable.

### THE FAITH THAT SUSTAINED THE CHURCH

Acts 26:19:23; Rom. 5:1-8; Heb. 12:1, 2

Lesson for March 19, 1950

**Golden Text.**—I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—II Tim. 1:12.

**Acts 2:19:23.** King Agrippa and the heavenly vision—these represent two loyalties. Paul gave his witness to Agrippa, but he gave his loyalty to the heavenly vision. Only the spiritually obtuse or those in moral revolt would disparage his decision. Some make the heavenly vision an object of private mystical contemplation, but it made Paul a traveler of Roman roads in quest of souls.

A life that gets its motivation from God is bound to be opposed by man—at least by unregenerate man. The Jews venerated the law, but when Paul preached its fulfillment

in Christ they opposed him. Through Christ the Mosaic law ceased to be a system, but it became a personal call to repentance and faith. So they dubbed Paul's emphasis heresy.

**Rom. 5:1-8.** The faith that sustained the church was the faith that enabled sinful men to see themselves just in God's sight through Christ.

Men seek the fuller life but always miss it unless they accept the access God has provided. Too many people wear themselves out trying to attain life's best. Unfortunately the best is often missed because Christ is by-passed, and hence God's grace is unavailable.

It is those with faith in Christ who have a recognized standing as well as a satisfying relationship with God.

Those who are Scripturally confident of their present status with God are able to rejoice concerning their future prospects.

A distinguishing characteristic of life sustained by vital faith in God is a creative attitude towards tribulation. True men of Christ realize that suffering is the crucible of Christian character.

The worldling's hope is a gossamer thing spun out of idle dreams and wishful thinking. The believer's hope is as trustworthy as the love of God shed abroad in our hearts by the Holy Spirit.

Plumb if you can the love of God for us; the mortal mind is too finite. It will take eternity to disclose the wealth of meaning in the words "Christ died for us."

**Heb. 12:1, 2.** Those who love the faith that sustains are fully conscious of the witness of others. Every Christian lives his life under scrutiny. Also each one should test his witness by that of others.

To measure up to the Bible standard it is necessary to lay aside excess weights which impede spiritual progress. Weights may vary according to God's will for our lives. All sins are weights, but so are those things which are not God's will for each particular life.

The witness of others in the past ages or in the present is insufficient as a criterion of spiritual progress. Christ alone dare be the focus of our faith. By Him our faith was born; in Him it will find its adequate and ultimate fulfillment. The Christ who sustains our faith is none other than the Christ of Calvary. Yet looking at Him we too see beyond Calvary and enter into the joy which sustained Him in His suffering.

**II Tim. 1:12.** "I know whom I have believed." This knowledge was born of God, tested in tribulation, and verified by the witness of the Spirit. As Paul faced the executioner, he was fortified by the knowledge of a Person who is God's answer to the world's need.



## THE CHURCH IN ROME

Rom. 1:1, 7-12; Acts 23:14, 15, 30, 31

Lesson for March 26, 1950

**Golden Text.**— I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. 1:16.

**Rom. 1:1.** We approach this church through Paul. Indeed the history of first century Christianity would be almost nil apart from him. Did you know his name meant "little"? Yet "little is much when God is in it." Paul's life was tremendously significant because he recognized the importance of God through Jesus Christ.

**Rom. 1:7-12.** Rome. What name in secular story conjures up more associations? This name had fame in literature, law, military might, and in the pleasures of the arena, but Paul cared little about these things. The imperial city contained a small group of Christian believers; these were his concern. He also had a burden for the hundreds of thousands of unhappy pagans who lived within its walls. For a long time he had carried the needs of the empire's capital within him as a spiritual burden. Also for a long time circumstances had not developed whereby he could realize his dreams. But he was not a man to allow circumstances to frustrate his spiritual interests. Whether in Greece or Judea, in his mind all roads led to Rome. No matter where he evangelized, his prayers contemporaneously edified the saints in Rome.

It was not spiritual pride which persuaded Paul that he had something to give the Christians in Rome. Proud men are incapable of making spiritual contributions. It was as Christ's servant that he desired to visit the brotherhood there.

Christian fellowship does not travel a one-way trail. Though Paul was very desirous of imparting a spiritual gift to the Roman believers, he was equally confident that the consequence would be one of mutual strengthening.

**Acts 23:15.** "And so we went to Rome"—not in high honor and luxury, nor even as a missionary envoy in charge of his own traveling arrangements, but as a prisoner accorded something more than average considerations for one in custody. But do you think it mattered so much to Paul? Was it not he who had written Rom. 8:28? Now his Christian philosophy was under test.

He had the kind of faith that sees the silver lining beneath dark clouds. Lesser men of vision might well have been dispirited as they traveled with curtailed freedom. But not he, better travel in bonds towards his goal than be frustrated and free. The outward appearance of circumstances did not overwhelm him. There were things which encouraged him—the brethren at Puteoli and "those who came to meet him from Rome." Traveling along through life, the human touch, irradiated by Christ, can give much cheer.

**Acts 28:30-31.** He may have dreamed of preaching in one of Rome's famous forums. But it was not so to be. So he made the

best of circumstances and presented the message to those who came to his own hired house. He may have hoped to convince a Roman senator, but if he did he had to satisfy himself by witnessing to changing guards. But there is no suggestion of complaint; whatever condition he was in, he exploited it for Christ to the utmost.

It is worthy of notice that in the heart of a world empire maintained by military might he proclaimed the kingdom of God established by love.

**Rom. 1:16.** Why be ashamed of God's answer to the world's need? Does your timidity for Christ interrogate the Gospel? Paul's confidence in God's power was a mighty weapon of offence.

## THE CHURCH SUFFERING AND TRIUMPHANT

Matt. 21:1-3, 6-11; I Pet. 4:12, 13; Rev. 7:9-17

Lesson for April 2, 1950

**Golden Text.**—If we endure, we shall also reign with him.—II Tim. 2:12, R.V.

Perhaps you have been perplexed by the apparent lack of logical sequence between the passages from Matthew and those from I

## WORK LOYALLY

**Just where you stand in the conflict,  
There is your place!  
Just where you think you are useless  
Hide not your face!  
God placed you there for a purpose,  
Whate'er it be;  
Think He has chosen you for it—  
Work loyally.**

**Gird on your armor! Be faithful  
At toil or rest,  
Whiche'er it be, never doubting  
God's way is best.  
Out in the fight, or on picket,  
Stand firm and true;  
This is the work which your Master  
Gives you to do.**

—Selected

Peter and the Book of Revelation. But life is often like that; things that seem detached and unrelated are bound together by an underlying unity.

The Palm Sunday events gave a needed witness to Christ's kingship. They revealed Him to be not merely a sport of history but in truth the fulfillment of inspired prophecy.

The commands of Christ concerning the triumphal procession may in the beginning have seemed commonplace, but if they did, it but revealed contemporary ignorance of Messianic prophecy.

A knowledge of Scripture makes every commandment of Christ meaningful.

**Matt. 21:6-13.** "The disciples went, and did even as Jesus appointed them" (R.V.). Christ's personal word to us may not always be understood, but frequently in the act of obedience we receive a blessing and in its consequence we often derive illumination. Progress in God's kingdom is proportionate to the implicit obedience of His servants.

The disciples put their garments on the ass and the colt, and He sat thereon. Of what are we willing to divest ourselves for Christ's sake?

Though the multitudes spread their garments in the way and cut branches from the trees, they may still have withheld from Him their hearts.

It is possible to give Christ the adulation of our lips and withhold from Him the adoration of our hearts.

The road that led from Bethany to the Temple was basically continuous with the road from Pilate's hall to Golgotha's brow.

Christ suffered the pains of rejection as men flung their garments before Him and yet clung tenaciously to their own wills.

**I Peter 4:12, 13.** "Think it not strange," yet we find it hard to accommodate our minds to the idea of persecution. The church has incapacitated herself for suffering by being deceived concerning the true value of Christian discipleship. The gloss of religious idealism smeared over western civilization has beclouded the meaning of our relationship to Christ and to the world.

First-century Christians expected no consideration from the world, and hence they suffered less disappointment. Where there is true discipleship, suffering is the normal consequence, not the abnormal.

Though Peter took a realistic attitude toward suffering, it was not that of depressive gloom.

Peter endeavored to fortify the believers against coming opposition by reminding them of future glory.

As Christians look back at Christ's suffering and forward to His coming, any persecution in the present will be tolerable.

Our capacity for enduring suffering for Christ's sake is proportionate to our understanding of the cross, as well as our surrender to its imperatives.

**Rev. 7:9-17.** The company of the redeemed is an innumerable multitude. Redemption is not a small-scale spiritual operation. Those before the throne will represent every nation, tribe, people, and tongue. Christ's Gospel has universal appeal and meets universal need.

This preview of the redeemed should encourage us to consider no frontiers for the Gospel.

Those around the throne are arrayed in white. Purity is the apparel of those in God's presence.

The Lamb is surrounded by those who hold the symbol of victory—palms. The cause of Christ is inevitably and irresistibly victorious.

These are they who have come through "the great tribulation." Who are they? The idealists? The moralists? The legalists? No, those whose robes have been made "white in the blood of the Lamb."

Suffering for Christ during time will be compensated and rewarded by fellowship with God throughout eternity.

God ends frustration for His people; when the redeemed will be with Him they shall hunger no more, neither thirst any more.

Redemption negates the sorrow of the past; God shall wipe away every tear from their eyes.

Hespeler, Ont.



# YOUNG PEOPLE'S MEETING

## Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

The topic under Unit III, which began in the February issue, is continued during March in this issue. The general theme of the unit is "What Is Happening in Our Missions." The topic for February 5, given in the last issue, was "With Christ in Our Cities."

The topic for March 12 is "With Christ in Our Rural Fields." This topic is a live one in the service of the church today. The devastating influence of irreligion and of worldly conformed religion causes a great indifference concerning neglected fields which are not able in many ways to keep pace with modern ambitions of those entering the ministry.

These neglected fields are entered by evangelists who use the popular methods of stirring, so-called revivals, which, by emotionalism and group consciousness without the teaching that brings personal conviction of sin and the need of a Saviour, gather people into their particular society for a time. These professions of religion are too weak to carry on, and, being without a leadership that truly cares for their souls, the people mostly drift back into ungodliness and sin. We need a rural service for neglected fields that is willing to truly lay down a life in bearing a true testimony for the Lord and in being ready to shepherd the tender ones till they are strong and can carry on the work begun in their hearts.

The topic for March 19 is "With Christ on the Foreign Field." This topic is also a live one in our church today. The whole world need is being thrown on our vision. Our people have been brought into touch with this need through relief contacts and other foreign experiences not only to understand the needs of our already occupied foreign fields but also to see other equally needy ones which are untouched. If we have a superior message because of peace principles and principles of separation from ungodliness and worldly lusts, setting forth the work of the Holy Spirit of God in the life of the saved soul, then we ought to be ready to deliver that message to people of foreign lands as well as to those of our own land. But if we go to the foreign field because of the heroism and glamor and because of our superior educational attainments, and forget the need of preaching conditions that produce an inward work of grace by the power of an indwelling Spirit, we do not help matters in our service among the heathen.

The topic for March 26 is "With Christ in Our Local Outposts." This topic seeks to emphasize the need of practical Christianity in the local congregation so that they are not only moved by the appeals of great needs far away but see the great need of people in the areas near to our churches for whom we are able to make an endeavor to serve with the Gospel.

The topic in this issue for April 2 is "What Is Man's Origin?" This is the first of a series of topics under "Unit IV. LEARNING ABOUT MAN." Under this heading in the subjects that follow we will study about the doctrine of man as revealed in the Scriptures. It is a refreshing study and one which our childish hearts inquired about and were satisfied by the simple story as revealed in Genesis and throughout the Scripture.

We look forward for profitable studies on all the above topics. May the Lord direct the leaders and the speakers and those who hear and study. May hearts and minds be enriched and all be fitted for more faithful service for the Lord.

### WITH CHRIST IN OUR RURAL FIELDS

Matthew 28:18-20; John 4:31-38

#### Topic for March 12

\* \* \*

#### MOTTO

"The Lord is . . . not willing that any should perish."

#### MEDITATIONS ON THE TOPIC

I. **With Christ—Rural Fields.**—He has promised to be with His children on their mission of making disciples and teaching them to observe all things—"always, even unto the end of the world." The blessed fellowship so much desired is ours as we heed the command, "Go ye into all the world" to "teach all nations." Matt. 28:19, 20; Mark 16:15).

The Rural Field is included in the scope of His command. Perhaps nothing has so awakened us to the particular place called the rural field like the discovery of the need of sections of the country where the Gospel has been neglected and a population has grown up without the necessary spiritual nourish-

ment to lead them and the rising generation to know Jesus Christ in the salvation of their souls and in the living of lives truly called Christian. Just as certain sections of the cities were left out and needed special effort to rescue them, even so there has come about a sad neglect outside the cities in country places. All souls belong to God, wherever they are. Neglected country people are just as valuable in God's sight as are the souls of cities or of well-provided fields anywhere.

When we drive ten miles east and ten miles west or such distance north or south we can often find children who do not know the Bible because they have no teachers either in the home or in the community who teach the Bible except in monthly appointments or even farther apart. And these preachers preach a fragmentary message. Do these children and their parents need help? Ask Christ who saw the multitudes "as sheep without a shepherd" in His day in the land of Israel. He was "moved with compassion" and He directed His disciples to "pray . . . the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). He is asking you and me to behold the fields that are white in rural sections, as well as in any other, and is convicting us to fulfill His command in behalf of the people there, what-

ever their need may be. Will we go and have Him with us?

II. **The Text.**—Matt. 28:18-20.—Christ Jesus, risen from the dead, at the right hand of God, has left His disciples a great commission. His authority to do this is evident. The task of the commission is included in the words of the text. The promise of His presence is satisfying and sure.

John 4:31-38.—Christ's deep interest in the souls of men made Him indifferent to the eating of necessary food while the opportunity of meeting and bearing the words of eternal life to souls was drawing so near.

#### OUTLINE STUDY

##### I. The Great Commission Includes Rural Fields.

1. Christ promises His presence (Matt. 28:20).
2. Begin at home (Acts 1:8).
3. Go home and tell (Mark 5:19).
4. To the rural places about our homes (Acts 1:8).
5. Look on the fields (John 4:35).
6. God wants all to know of salvation (I Tim. 2:4).
7. Rural sheep (John 10:16).
8. The field is the world (Matt. 13:38).
9. Gospel to be preached everywhere (Matt. 24:14; Mark 16:15).
10. Highways and hedges (Matt. 22:9, 10; Luke 14:23).
11. Warning every man (Col. 1:28).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Words, "Go," "Field."
2. Helping by
  - a. Prayer.
  - b. Giving money.
  - c. Sending supplies.
  - d. Furnishing papers.
  - e. Writing letters.
  - f. Visiting.

##### For Seniors

1. The Need of Our Local Rural Field.
2. Survey of Rural Work.
3. Partners with Christ.

#### PERSONAL THOUGHT

How can I discharge my duty in the call of the rural field? By personal consecration to the Lord to go personally, to pray, and to do what I can to send others. If the Lord is directing to other fields, am I giving my prayerful interest in the working of this field also?

#### SEED THOUGHTS

According to the Home Missions Council there are still 10,000 villages in rural America without a church of any kind—Jewish, Roman Catholic, or Protestant—and 30,000 villages without a pastor. There are 13,400,000 children under 12 years of age who are receiving no religious instruction, while more than half the population of the nation is not connected with any institution representing organized religion.—Quoted in "God's Back Pasture."

Since the rural population is so great, since the country homes are so much more prolific than urban homes, since 80 per cent of urban leadership comes from the country, since 70 per cent of all who join the city churches by letter come from town and country, it is easy to see that the rising tide



of paganism in rural areas is a major national calamity. I have no doubt that the greatest need of our nation is thoroughgoing rural evangelism, including especially the shepherding of rural children by Christian nurture.

The harvest is white. But quick hands are wanted behind a thousand flashing sickles before it is too late. The tragedy toward which we tend is so terrible that mere incidents like ordination and professional education should be forgotten in the common effort of priest and layman to save the faith of the countryside.—Selected. (Some things may not fit into our thoughts of the work, but there is food for earnest thought.—Ed.)

### WITH CHRIST IN THE FOREIGN FIELD

Matthew 28:18-20; Luke 24:46-49; Acts 1:1-8

Topic for March 19

\* \* \*

#### MOTTO

Taking Christ into all the world.

#### MEDITATIONS ON THE TOPIC

**I. With Christ Among Foreigners.**—When God sent Jonah to Nineveh, he was unwilling to go and started to flee from the Lord. Those Ninevites had been enemies to his nation, and Jonah knew that the Lord was merciful and would forgive them if they would heed the warning and repent. It took a severe lesson to get Jonah to render obedience to God. And even after obeying Him, Jonah had still more lessons to learn before he could enter into the fellowship of the Lord's compassion for the men of other nations.

We are inclined to have an aversion for the foreigner when we follow our own fleshly patriotisms. It is comparatively easy for us to bear the message of the Gospel to those of like blood and color and nationality. But when we are made to hear the call and command of Christ to go to the African, or Indian, or the Chinese, or Japanese, even in our own land, there is danger that our spiritual ears become deafened to the voice and we allow other business and other voices to overwhelm our thoughts.

Then when it comes to be called to leave our native land and go to the foreign field, we need to be particularly near to the Lord to get ready to be led out. Oh, yes, there are men, and women too, to whom the enterprise of missions in foreign lands is an interesting undertaking. The novelty and the romanticism of it stirs them out to be volunteers for the work. But to meet the real issue **with Christ** and to enter into His sacrificial service in behalf of the souls of foreigners, is quite a different thing, and calls for a distinct fellowship with Jesus not found in the groups who get their thrills out of the strange customs and peculiar ignorance of the people.

Yet the voice of the Lord, from the written commands of Christ and by His Spirit speaking to our conscience, is unmistakable. His providence in our life moves many of us in one way or another to go to the foreign lands to deliver the message of life to needy souls there. We may go by our prayers if those prayers sincerely place our self upon the altar to serve by gifts or by personal going. May the Jonah spirit of unwillingness have no place in our hearts. May the compassion of Jesus fill us and direct us in our service and in our message and in our gifts.

**II. The Text.**—Matt. 23:18-20.—This passage used in last week's study applies to every mission field.

**Luke 24:46-49.**—This passage given after the resurrection to the disciples sets forth the all inclusive program of preaching repentance and remission of sins among all nations. The same need of spiritual power is ours today as it was in the days immediately after Christ's ascension.

**Acts 1:1-8.** This is a rehearsal of the same story recorded in Luke 24. It is a direct

command to wait for the coming of the Holy Spirit. Now that He has already come to the church at Pentecost, our waiting is of a different nature from that of a special time for outpouring. He comes to us now when we have met conditions through Christ and allow Him right of way to make us vessels meet for His use.

#### OUTLINE STUDY

##### I. Christ Goes Beyond the Jews.

1. To all the world (John 3:16).
2. His other sheep (John 10:16).
3. To Samaria (John 4:5).

##### II. The Church Reaches Out.

1. At Jerusalem (Acts 2:41).
2. Throughout Judea and Samaria (Acts 8:1).
3. To the Gentiles (Acts 10:1, 34, 35, 48).
4. To Phenice, Cyprus, and Antioch (Acts 11:19).
5. To Europe (Acts 16:9-12).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Jesus the Great Missionary.
2. The Missionary Commandments of Jesus.
3. Gentiles Whom Jesus Loved and Helped.
4. How Children May Help Carry the Gospel to All the World.

##### For Seniors

1. The Development of Missionary Outreach in the Church.
2. Reinforcing the Missionary Outreach with Prayer and Money.
3. The Blessings of Missionary Enterprise to the Local Church.
4. What Is the Missionary Potential of My Congregation?
5. What Is the Missionary Potential of the Mennonite Church?
6. The Unfinished Task of Foreign Missions.

#### PERSONAL THOUGHT

Does my spirit co-operate with the Spirit of Christ in compassionate service in behalf of men of other nations and races?

#### SEED THOUGHTS

In the Law "all families of the earth [shall] be blessed" (Gen. 12:3), and "all the earth shall be filled with the glory of the Lord" (Num. 14:21). In the Psalms the time is referred to when the heathen shall be the inheritance of the Son. Ps. 2:8. The prophets agree in issuing the invitation, "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22). The Gospels have little meaning without the great commission, "Go ye therefore, and teach all nations" (Matt. 28:19). The Book of Acts is indeed a missionary guidebook. It is the story of an ever-expanding program with the witnesses going "everywhere preaching the word" (Acts 8:4). The epistles represent the inspired letters written to instruct the converts and missionary churches which were planted here and there until Paul could say that he had no more place in these parts (Rom. 15:23), and as a result he looked for new fields to evangelize. The Revelation closes the day of grace with the missionary church triumphant and with her enemies in everlasting punishment. With Paul, we "wait for his Son from heaven" (I Thess. 1:10), and with John, we pray, "Even so, come, Lord Jesus." (Rev. 22:20).—I. E. Burkhardt, in "The World Goal of Missions."

### WITH CHRIST AT OUR LOCAL OUTPOSTS

Matthew 10:5-16, 37-42

Topic for March 26

\* \* \*

#### MOTTO

Lengthen the cords

#### MEDITATIONS ON THE TOPIC

**I. Local Mission Outposts.**—A family attended the church at a certain point. The wife and mother had a sister in a community twelve miles away. The interest in the church moved this family to tell their pastor of their relatives in the community twelve miles away. The pastor being awake found an opportunity to make an appointment in that community. The appointment grew to a revival effort. The converts formed a new nucleus for a little congregation. A shepherd was secured to live with them and feed and lead them. The little congregation used the Sunday school, Bible study, and preaching, with personal work, to further the cause. The beginning pastor and his congregation continued their interest in the new field. Today there is a place of witness for Christ that has stood through forty years or more of work. Native blood is in the ministry and the rising generation is receiving instruction and training under the earnest endeavors of its workers.

The above is not a theory. It is actual history. Similar history can be made along similar lines of opportunity by every wide-awake congregation. Why should we settle down to our own interests and seek only our own members and their children? Do not your members work in the field of secular enterprise and make contacts with other people of business? What do these contacts testify? Is there anything in the lives of our members that speaks of honesty, and industry, and kindness, and spirituality, and future hopes and fears? Is there no sickness or death, or poverty, or sorrow that has called for helping hands? Has such help been freely given? Do you invite other people to share the blessings of your regular services? Do they have relatives and friends in other parts who need help? Are we ready to respond to the opportunities thus opened?

History like the above, could be related as the outcome of the work done by many congregations. The great danger is that there are too many congregations who have not been using such opportunities. What we are seeking to impress upon our young people's meeting is the fact that we all need to be wide-awake witnesses for Christ. Christ is ready to attend our testimony, as in apostolic days, by the "hand" of grace and power and use us to multiply the number of saved ones. Acts 11:19-26.

**II. The Text.**—Matt. 10:5-15, 37-42.—This passage is the instruction which Jesus gave to the Twelve as He sent them forth to witness to the lost sheep of the house of Israel. It was a very simple method of service. It was like testifying at home because the Israelites were blood kin of the Twelve. It was a service without covetousness. It was a peaceable service though there were perils in it like that of "lambs among wolves." The message was such as to make the hearers responsible for accepting or rejecting. The loyalty to Christ was to be supreme above the nearest earthly ties. Life in the selfish plane would be sought and lost, while life on the plane of unselfishness by losing would be found gain. No reward will be lost for the smallest service.

#### OUTLINE STUDY

##### I. Witnessing, Every Member Responsibility.

1. Everyone except the apostles (Acts 8:1, 4).
2. Commanded of Christ (Luke 24:48).
3. Telling what God has done for us (Ps. 107:2).
4. Responsibility for sharing (Isa. 60:1).

##### II. Look around and See the Need.

1. Commanded to look (Isa. 60:4).
2. Can you see the ripe harvest? (John 4:35).
3. Jesus saw human need when He looked. How do we look? (John 6:5; Mark 6:34; Matt. 9:36).



### III. The Church Reaches Out.

1. The church sends workers (Acts 13:1-3).
2. The living church grows (Acts 2:41, 47; 4:4).
3. A "good man" and "much people added" (Acts 11:24).
4. The open door (Rev. 3:8).

### IV. Getting by Giving.

1. The blessing of giving (Prov. 3:9, 10; Mal. 3:10).
2. Sharing blessings, a Gospel principle (Matt. 10:8).
3. Selfishness leads to death (Mark 8:35).
4. Early church gave and grew (Acts 2:45, 47b).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Word: "Go."
2. Ways in Which We Can Witness to Our Neighbors and Schoolmates.
3. Why the People Round About Us Need the Gospel.
4. Changes the Gospel Brings into a Home.
5. The Value of a Mission Sunday School.

##### For Seniors

1. The Normal Church a Growing Church.
2. Mission Opportunities in Near-by Communities (based on general observation or survey).
3. Stewards of the Gospel.
4. Values of a Mission Outpost to the Home Congregation.
5. How Can We Begin?

#### PERSONAL THOUGHT

Christ is my supreme Master. Wherever I am and wherever I serve I am to remember my place in His fellowship and seek to magnify His cause.

#### SEED THOUGHTS

Jesus calls us, o'er the tumult  
Of our life's wild, restless sea;  
Day by day His sweet voice soundeth,  
Saying, "Christian, follow Me."

Jesus calls us, from the worship  
Of the vain world's golden store,  
From each idol that would keep us,  
Saying, "Christian, love Me more."

In our joys and in our sorrows,  
Days of toil and hours of ease,  
Still He calls, in cares and pleasures:  
"Christian, love Me more than these."

Jesus calls us: by Thy mercies,  
Saviour, may we hear Thy call,  
Give our hearts to Thy obedience,  
Serve and love Thee best of all.

—Cecil F. Alexander.

#### WHAT IS MAN'S ORIGIN?

Genesis 2:7; Job 10:3, 8-9; Isaiah 45:12;  
Hebrews 2:7.

##### Topic for April 2

\* \* \*

##### MOTTO

"God created man."

#### MEDITATIONS ON THE TOPIC

I. **Man's Origin.**—"What is man?" cries the Psalmist. He answers by saying to God, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Ps. 8:4). As we contemplate the matter of man's origin, we are first of all convinced that he is the creation of God.

Then as we hear God say to him, "Dust thou art, and unto dust shalt thou return," we are convinced that God has made man's outward frame of the material of the earth which is also His creation. James writes, and asks, "What is your life? It is even a va-

pour, that appeareth for a little time and then vanisheth away." And such meditation convinces us of the fact of death to that part of life in man that is earthly and temporal and is destined because of the Fall to pass away as the flower of the grass.

Again we turn to the Psalmist and note the glory and honor of man which reminds us that there is something in him like his Creator. We hear God say, "Let us make man in our image," And again we pause before the mystery to meditate as to the nature of man and why he is different from all the other creatures.

But we are anticipating the studies which are to follow. Where does man come from? is our question to answer today. These things which we have looked at above help us to say very definitely that God has made

#### A SONG OF LOVE

To Thee, O dear, dear Saviour!  
My spirit turns for rest;  
My peace is in Thy favor,  
My pillow on Thy breast:

Though all the world deceive me,  
I know that I am Thine,  
And Thou wilt never leave me,  
O blessed Saviour mine!

Alas! that I should ever  
Have failed in love to Thee,  
The only One who never  
Forgot or slighted me.

Oh, for a heart to love Thee  
More truly as I ought,  
And nothing place above Thee  
In deed, or word, or thought.

Oh, for that choicest blessing  
Of living in Thy love,  
And thus on earth possessing  
The peace of heaven above!

Oh, for the bliss that by it  
The soul securely knows,  
The holy calm and quiet  
Of faith's serene repose!

—John S. B. Monsell.

us what we are. Behold "I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Ps. 139:14). Knowing something of our being, we are prepared to receive the statement of God Himself as to our origin and can say with the Psalmist, "It is he that hath made us, and not we ourselves" (Ps. 100:3).

II. **The Text.**—Gen. 1:26, 27.—This passage plainly declares that God made man according to His purpose in his own image and likeness.

Job 10:3.—Here Job attributes himself as the work of God's hands, and that the clay out of which God made him is liable to bring him back to the dust again.

Isa. 45:12.—Here the prophet writes of God's own speech as saying, "I have made the earth, and created man upon it."

Heb. 2:7.—This is a quotation from Psalm 8 in which God is acknowledged as He who made man a little lower than the angels.

#### OUTLINE STUDY

##### I. Man a Direct Creation of God.

1. Formed of the dust of the ground (Gen. 2:7).
2. Filled with the breath of life (Gen. 2:7).
3. Placed in the Garden of Eden (Gen. 2:15).

##### II. Man as Created by God.

1. A creature of earth (Gen. 2:7; 3:19).
2. A spiritual being (Gen. 2:7; Eccl. 12:7).

3. An intelligent being (Gen. 2:20).
4. The crown of God's creation (Gen. 1:26, 28).

### III. All Men Descended from Adam and Eve.

1. Eve the mother of all living (Gen. 3:20).
2. The nations descended from Adam (Deut. 32:8).
3. All nations of one blood (Acts 17:26).

### IV. Other Theories of Man's Origin False.

1. Theistic evolution (Gen. 2:7).
2. Evolution (Col. 2:8).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Word, "Created."
2. Man Was Created by God.
  - a. From the dust of the earth.
  - b. By God breathing life into him.
3. Man Was Given Dominion over the Animals.
4. Man Was to Multiply and Replenish the Earth.
  - a. Adam and Eve the parents of all.
  - b. Their descendants scattered and formed nations.

##### For Seniors

1. The Popularity of the Theory of Evolution.
8. The Inadequacy of Evolution.
3. Man a Direct Creation of God.

#### PERSONAL THOUGHT

In the consciousness of my own being, I cannot help but seek to know whence I came and whither I go, and who is responsible for my being and what I owe to Him. Thanks for the revelation of the Word of truth.

#### SEED THOUGHTS

Man is greater than a world—than systems of worlds; there is more mystery in the union of the soul with the body than in the creation of the universe.—H. Giles.

**Man Transformed.**—Their light is maintained who are "light in the Lord." Did you ever see that electric light which is made by directing a strong stream upon two small pieces of carbon? As the electricity strikes upon these, and turns their blackness into a fiery blaze, it eats away their substance as it changes them into light. But there is an arrangement in the lamp by which a fresh surface is continually brought into the path of the beam, and so the light continues without wavering, and blazes on. The carbon is our human nature, black and dull in itself; the electric beam is the swift energy of God, which makes us light in the Lord.—A. MacLaren.

#### THE KING OF ALL

Shortly after the young Queen Victoria had ascended the throne of England, she went to a concert hall to hear a performance of Handel's "The Messiah." She had been instructed as to how she should act, and was told that she must not rise when the others would stand at the singing of the Hallelujah Chorus.

When the magnificent chorus was being sung and the singers were shouting, "Hallelujah, Hallelujah, Hallelujah, for the Lord God omnipotent reigneth," she sat with great difficulty. It seemed as if she would rise in spite of the custom of kings and queens, and finally when they came to that part of the chorus where with a shout they proclaim the Lord Jesus King of kings, suddenly the young queen rose and stood with bowed head, as if she would take her own crown and lay it at His feet.—New Century Leader.



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## The Bible Has the Answers for 1950

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith. . . —I Tim. 4:1.

This know also, that in the last days perilous times shall come. For men shall be. . . —II Tim. 3:1, 2.

Ye have heaped treasure together for the last days. —James 5:3.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. —Luke 21:28.

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; . . . Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. —The Last Recorded Words of the Lord Jesus Christ. Rev. 1:1, 3.

The comments for the months of January and February were largely concerning world conditions. Such conditions were clearly foretold by the prophetic Word. Allow us this month the opportunity of discussing some deeper underlying factors in the background. There are two extreme attitudes to take towards the **Prophetic Content of the Scriptures**.

First, to completely ignore the same. This is grossly unfair to the Author of the divine Word. None of us dare take an insulting attitude toward the Spirit who inspired the writers of the Scriptures. Such attitudes bring one under the condemnation which clearly states that "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." This is deadly, destructive, and damning. Lately a bishop in a certain denomination forbade his pastors to preach from the book of Revelation.

Second, there are those among us who pervert the Scriptures and bring reproach upon the Word of God by their unscriptural application of the things connected with the study of the **Prophetic Content of the Scriptures**. Such need to be better informed. They need to be warned. The object of this editorial is to assist all of us in staying in the "middle of the road." Actually, truth is usually found between the two extremes of interpretation. May the Lord grant us wisdom to interpret the Scriptures properly and make our applications of world events wisely.

### The Bible Has the Answers for 1950

To demonstrate this statement to be correct, we would suggest that the reader re-read the first three quoted passages of the Word of God at the head of this editorial. First, there is no question of the apostasy from the faith. Second, the nineteen ingredients named by Paul in II Tim. 3:2-5, through the intelligence of the Holy Ghost, given by supernatural inspiration, can be seen in life all about us. They can be read in the modern newspapers and magazines. They constitute the atmosphere in which all of us must live. They are now making their inroads into the Christian Church. Third, the

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

writer, James, by inspiration portrays the clash between labor and capital. The best writing on this clash is not found in the newspapers. The best analysis, as well as the most perfect description, is found in this passage. Better still, the cure for the same is definitely stated. It would be possible, without a farfetched application to do the same about the year 1950, in other parts of the Bible. These three must suffice. While we read our newspapers and magazines, listen to the radio, listen to current talk, may the prophetic Word ring in our ears. It is still true, as the Book of Revelation states, that "the time is at hand." From the very hour in which John penned the same on a scroll, then sanded the same to dry the ink, the day was at hand. Through the centuries the message is still being fulfilled. Today, 1950, it is still doing so. The Mennonite Church has two schools of thought. One group is designated "Pre-millennialists" and "Futurists," the other group, "A-millennialists" or "Historicists." Both groups hold a considerable amount of truth, believed and needed by both groups. On the other hand both groups need warning. It is our good fortune to have two messages from the same pen which warns admirably. It is done so well that we make no apology to include both in the same editorial. The first is a warning to the "Pre's." The second is a warning to the "A's." May all of us profit by both. The writer is Dr. V. C. Oltrogge, Denver, Colorado. Our thanks go to the editor of **Prophecy Monthly** for the use of the same.

### Dispensational Dangers

It is not so pleasant to discourse upon the dangers of dispensationalism. As a helpful Bible study aid it does so much that is positive and clarifying that one dislikes to admit that there is any danger of pressing it to an extreme. And the extreme position is so intriguing that many unwary ones are easily trapped by it.

This dangerous phase of dispensational study is properly called "hyper-dispensationalism." Its devotees would divide the Scriptures on quite an inflexible basis, as follows, as touching New Testament truth:

The four Gospels cover the life of Christ; Acts is seen as a transition book in the dispensation of the church from Pentecost to the fall of Jerusalem; the Pauline Epistles cover the dispensation of the church from the fall of Jerusalem to the rapture; the Epistles of James, Peter and Jude and the bulk of Revelation related to the Great Tribulation; and the latter part of Revelation and some other scattered passages covering the dispensation of the kingdom.

While we accept the general principle of such partitioning, continual absorption with such division begins to deprive one of all personal applications of all the Scripture and leads to a further narrowing down as to what is for us and what is not for us. The distinction is more carefully made as to what is "to" us and what is "for" us. While it is true that a small portion of the Bible is written to the church, yet it should ever be borne in mind that all the Word of God is for us.

Pressing dispensationalism to an extreme, the four Gospels are made distinctly "Jewish" on the strength of the text: "Now I say that Jesus Christ was a minister of the circumcision for

the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8).

The hyper-dispensationalist takes this verse alone, and by it contends that Jesus Christ was a minister of the circumcision, or to the Jews only and hence, the Gentiles are not included in His ministry and the Gospels are for Jews only. But Paul, in the opening verses of this chapter of Romans, refers these Gentile saints back to Christ for instruction in true Christian behaviour, thereby giving the sanction of divine inspiration for accounting the Gospels for Gentiles as well as for Jews. Rom. 1:1-16.

Hyper-dispensationalists also contend that the Book of Acts is a transitional book at the opening of the dispensation of the church, and that the church here is not the body of Christ as found in the epistles.

A brief examination of a few passages will suffice for the clarification of this matter. In Acts 11:15-17, Luke records Peter's report to the Christians in Jerusalem of his experience in the house of Cornelius: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the Word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

To this as well as to Acts 2 applies I Cor. 12:13—"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit."

As further evidence that there is but one church, Paul refers to his preconversion persecution of Christians in the following language: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (I Cor. 15:9). And again: "For ye have heard of my conversation in the past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it" (Gal. 1:13).

It is declared by some that Paul had a larger revelation of what is called "body truth" during his Roman imprisonment. As a consequence, hyper-dispensationalists come to the conclusion that not all of the Pauline epistles are to the church, but only those written when he was in prison, the books that are supposed to give the revelation of the "mystery of the church which is his body."

The Book of Romans was written three years before his imprisonment and chapter 16:25-27 clearly refers to "the revelation of the mystery, which was kept secret since the world began." The first epistle to the Corinthians is not a prison epistle, but Paul plainly speaks of the "body" as the church of Christ. 12:12-14.

He makes similar references in Gal. 3:26-29, another nonprison epistle. He was aware of the fact that others knew that truth beside himself, for in Eph. 3:5 he mentions the prophets and apostles unto whom it had been revealed. And in finality on this point, the prison epistles themselves make no mention of any "new" truth respecting the Church of Christ that had not already been revealed.

Upon all Christians lies the urgency—"avoid riding a hobby." Many saints of promise have had their usefulness terminated by pursuing a tangent and not maintaining adequate balance in the study of all phases of Scriptural truth.

Dispensational truth is foundational, but it is not all the truth. Use it well, but do not use it to the exclusion of other avenues of approach to a constructive study of the Word of God.

### Practitioner, Historicist, Futurist—WHICH?

Many people are unaware of the existence of "schools of interpretative thought" relative to certain aspects of Biblical or prophetic truth. Some who are aware of their existence become ardently infatuated with one or the other of these systems, and become implacably antagonistic to all other than their own. Then there are still others who recognize an overlapping of



truth throughout all of these methods of interpretation, and desire to retain a balanced and charitable attitude towards each.

What are these "schools"? They are three, namely Praeterist, Historicist, and Futurist. Allow us to give a brief sketch of each, respecting primarily their interpretations of the Book of Revelation.

**The Praeterists**, as the term implies, believe that the whole book, or at least that which claims to be predictive prophecy, has **already been fulfilled**. This theory is of comparatively recent origin, and was not in the minds of the early Christian Fathers. We cannot accept this view because the predictions relative to the second coming of Christ are in the plainest and most obvious of terms, **still future**. (The same is true of the Mennonite Church.)

**The Historicists** regard the Book of Revelation as a record of the Church of Christ in conflict with her foes through all time. There is great disparity of opinion among these interpreters. Texts have been so repeatedly wrested to harmonize with some preconceived scheme, a fault "so glaring and so frequent" in the expository methods of this school, that the late Dean Alford, though in the main belonging to it, has uttered his emphatic protest.

**The Futurists** maintain that Revelation is largely predictive in character. The literal interpretation of the text, so generally followed by this school, raises in the minds of many, peculiar, if not insuperable difficulties. And yet it was just the other day that we read the dying statement of Horatius Bonar: "If God raised me from this bed, I would read the Bible more literally."

In a broad over-all consideration of these schools, there is truth in each! Rev. 1:1 divides the book into a divine outline: "—the things which thou **hast seen**, and the things which **are**, and the things which **shall be** hereafter." There are certain things of the past which are already fulfilled and may thus be claimed by the Praeterists. There are some things "which are" and belong in limited measure to the Historicists. There are things yet to come—"things which shall be"—and as such they belong to the Futurists.

One of the bones of contention arising out of these various schools is the attempt to identify the anti-christ. The Praeterist view need not be considered. The other two views will be but briefly touched on.

The Historicists insist that the Papacy is the antichrist. The Futurists declare he is yet to come. There are those in each of these "schools" who have made earnest, but wild attempts to certify the identity of the system or the person of antichrist. Various Historicists have not limited their attempts at identification to the Papacy. Some have sought to include the Communism of Russia, the Nazism of Germany, the Facism of Italy, the Emperor Worship of Japan, yea, and some have even included the Democratic Party of the U.S.A.! Others have suggested Judas Iscariot or "Neron Caesar" because of the numerical value of letters totaling 666. This method is also employed in relation to the title on the Pope's miter.

Certain Futurists have been no less fallacious. To some, of several generations ago, Napoleon was to be the antichrist. Later, Kaiser Bill. Some positively and dogmatically assured us Mussolini was to be he, and if "we could not see that, it was because we were not reading our Bibles!" Others have included Hitler, Stalin, Hirohito, and there has even been the ridiculous attempt to make antichrist of Roosevelt!

To be sure, any person or system which is contrary to the Christ of the Bible is antichrist, as I John 4:3 affirms; "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come." This applies to all time—past, present, and future. But in the light of II Thess. 2:3-9, this "spirit of antichrist" is yet to culminate in a single personality whose identity will not be known by the church, it having been raptured to heaven, and that is future!

An outstanding touchstone of disparity of interpretation among the Historicists, is that of the "two witnesses" in Rev. 11. Checking over a few of the books at hand, we discover the following views: (1) "But who are the two witnesses? It does appear, however, that the two witnesses are the Church and State." (2) "The probability, however, is that, as he speaks of witnessing, he thought mainly of that precept of the law which required the testimony of two witnesses to confirm a statement." (3) "The two witnesses represent the elect Church

of God (embracing both Jewish and Christian), and the witness she bears concerning God, especially in the Old and New Testament."

These views of the Historicists we cannot accept. Even Dean Alford (Introduction to the Book of Revelation) says: "No solution has ever been given this portion of the prophecy." But we can accept the Futurist view that they are "either Moses and Elijah personally, or two other men in every respect like them, and sent to bear witness for Christ during the first or second half of Daniel's prophetic week" (Ottoman). (As is known, Enoch and Elijah have been suggested).

To examine each of these views in the light of the Scripture verses that can be mustered for their support is beyond the compass of this brief paper. To array great and good men of God against each other in the defense of these differing views is to get exactly nowhere! There is no final human court of appeals on the cor-

rect school of interpretation of the Bible. Praeterism and Historicism, drove this writer well nigh to despair, although there is limited truth in each loci. **Futurism** solved the problems and answered the questions. We can listen to and enjoy expositions of Praeterism and Historicism, but by the **Futurist** position we abide because it has such thorough support in the Bible itself.

The editor of the magazine entitled **The Gnat** (Iconoclastic), is a perfervid Historicist. Such is his privilege! His technique, however, is that of setting forth his Historicism in an officious militancy whereby he challenges everyone who disagrees with him to "open debate." Such challenges have been hurled at men of the following caliber: Ironside, Pettingill, Culbertson, Rice, Brooks, Barnhouse, Oswald Smith, Wilbur Smith and the like. Because each of these men,

(Continued on page 96)



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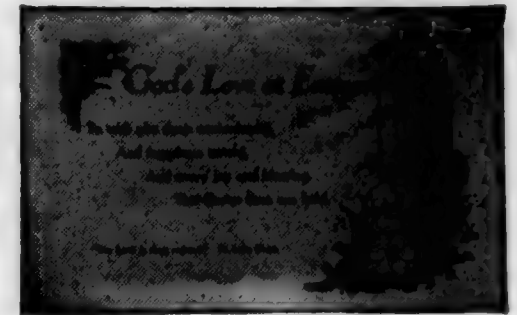
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to date, have refused to meet him, he claims a great "victory," and brands them as moral cowards in the realm of handling spiritual truth.

What superficial sop! What twiddle twaddle! What bilious bunk! They are spiritual giants with a horizon of spiritual perspective beyond the provincial confines of one mere school of thought! God has so crowded their lives with areas and spheres of service that they have not the time to waste in senseless debate over methods of Biblical interpretation that would gain nothing for either them or their opponents.

To Mr. Peters we should like to say: "Go on with your Historicism, win souls, and edify saints. Let those of us who hold to Futurism do likewise, and let us not drag the name of our mutual Saviour in the dust of interpretive disagreement before unbelievers, to whom each of us owe solemn obligation to witness in love and power."

Praeterism, Historicism and Futurism are not to be placed in the category of heresy. They are "views of interpretation" held among brethren, and great and good men of God have been and are in each of these "schools." "Let brotherly love continue," and cease bickering over that which will never be settled between brethren this side of glory.

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"There is no way to tell in advance which one out of every fifteen or twenty social drinkers will become an excessive drinker or addict; we have no way of predicting who is susceptible or resistant to the formation of the alcohol habit. Addicts come from among the educated and the ignorant, the rich and the poor, the clergy and church members, as well as among criminals.

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Our government is rapidly getting to the place where it presents an accurate picture of the human soul before God—bankrupt—unable to pay. Will each individual in the United States be able to pay his per capita share (\$2,050) in the national debt? Many express doubts. Will anyone be able to pay the debt of sin that hangs over his head? No, never. But thank God, Jesus Christ has paid the debt on Calvary. Whosoever believes on the name of the only begotten Son of God is declared free from the guilt of sin.—Selected.

## CHRISTIAN MONITOR

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April 1950

# CHRISTIAN MONITOR



*he strife is o'er, the battle done;  
The victory of life is won;  
The song of triumph has begun. Alleluia!*



*he pow'rs of death have done their worst,  
But Christ their legions hath dispersed.  
Let shout of holy joy outburst, Alleluia!*



*he three sad days are quickly sped;  
He rises glorious from the dead.  
All glory to our risen Head! Alleluia!*

*Francis Pott.*



*Drawn by Allan Eitzen*



# "Yet Shall He Live"

By Cora M. Baer



he sun was shining warm on the southern slope of Rosedale cemetery. The last snow and frost had disappeared, and the breeze blew softly against the faces of a man and woman who were standing with bowed heads at the side of a little mound. How bleak and desolate the little grave looked! The last time they had been there it had been covered with flowers, baskets of them. And now all that was left were traces of death: the little grave that looked like a scar on the grassy slope, and the brown, dead stems of what had been beauty. And in the hearts of the father and mother who were standing there so still that they seemed to be a part of the somber landscape, there was an even deeper wound. For loneliness and sorrow were tearing at their hearts until it seemed that they would break. There had been a time when life seemed all beauty and sunshine, and little Carol had filled their hearts with love and their home with laughter.

Then came sickness—long days and nights of suffering and uncertainty that stretched themselves out into weeks and months and years. There were times when hope soared high only to be crushed by more suffering of their little girl. There were trips to the hospital, long, almost interminable days and nights of waiting. There were times when the doctors would look into their faces and smile and they would feel their hopes rising; other times when they would shake their heads gravely and they would feel a leaden weight in their breasts.

And at last there came a time when the suffering was over, and the little form was still and beautiful in its little, white casket, banked with flowers. There had been kind friends, tender words of sympathy, words of hope by the minister, the slow journey to the cemetery, the gaping wound on the hillside which had been skillfully camouflaged by artificial grass and flowers, and then the heart-agony that came when they had to turn away, leaving all that was mortal of their little one in the cold embrace of earth.

Their hearts ached as they stood silently rethinking the sad events.

"John," at last his wife's voice broke the stillness, "this would be unbearable if this were the end."

"This must not be—cannot be the end," his voice was tense with emotion, "but sometimes I wonder."

"Oh, no, you mustn't doubt," she protested in a voice gentle but earnest. "I know we haven't given much thought to what comes after death; we've been too busy with the affairs of this life. But do you know, John, that during Carol's sickness I did much serious thinking, especially when she kept talking about Jesus and heaven. I am glad we let her go to Bible school before she took sick. What she learned there seemed such a com-

fort to her, and she taught me so many things when I should have been teaching her."

"But it all seems so unreasonable—life out of death. I just can't reason the thing out."

"Perhaps that has been our trouble. We've been trying to reason out some things that must just be accepted. I guess I don't understand it well enough to give an explanation. But I do know I have a peace, since I've stopped reasoning and have just accepted, that I've never had before, in spite of this sorrow."

"But how do you know that Christ is alive, as you say, and that there is a life after this one, It is all very confusing to me."

Martha knew that John wasn't asking these questions for the sake of argument, for there was a note of hunger in his voice. She had just recently accepted Christ herself, and her knowledge of spiritual things was so meager

## COMPARISON

By Ruby P. Zook

The sky in April seems more blue,  
And then, the sun shines brighter too;  
The trees and grass burst forth in praise,  
In sweet response to heaven's rays.

April this year brings us the day  
When Jesus rose in bright array;  
And now we sing and bless His name  
For blessings which we all may claim.

Latour, Mo.

that she wondered how she could say something that might lead her husband out of the fog into the light. She breathed a prayer to God for guidance as she said, "I know that Christ must be a living reality, for faith in a dead abstract idea could never change lives, could never bring peace where there was unrest, could never have given Carol the courage to go through all the suffering she did in the way she did and to face death as hopefully as she did. I don't understand just how Christ's death in my place satisfies God, but I know it must, because He has given me peace."

"Oh, look, John!"

And suddenly Mary was on her knees digging gently in the dead leaves and grass at her feet where a crocus was bravely raising its lovely bloom as if to say, "I bring a message of new life."

"Isn't it lovely? I didn't realize they bloomed this early—and look, the grass is coming up too. Don't we have a faithful God? We can always count on Him. He just never fails." Mary's voice was vibrant with enthusiasm.

For some time her husband was silent, and when he spoke his voice had lost its bitterness.

"Mary, I've just listened to two sermons.

You preached one, and it was a convincing one; and the crocus preached another—or perhaps I should say, gave testimony to the one you preached. I've been watching your life more closely than you perhaps realize in the past weeks, and it has been preaching to me too. I have marveled at your calmness and cheerfulness when I knew your heart must be aching with loneliness. I've secretly wanted what you have, but I've been too stubborn to admit it. Only a living, divine Person could make your life as beautiful as it is, and only a living God could change a dead, ugly bulb into a beautiful flower. What was that verse the minister used at Carol's funeral, something about being dead, yet living?"

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die," quoted Mary in a voice trembling with joy.

"That is what I mean. Does that mean that if I accept Christ that I too can have the inner life you have?" John's voice was eager.

"That's just what it does mean. And it also means that our Carol isn't really dead. It is only her little sick body that died, the real Carol has gone to be with Jesus whom she loved. And some day we can be with her in a more glorious life than we could ever have here. Why don't we kneel right here at Carol's grave and leave the old life of sin behind and go forth together serving our living Christ?"

The setting sun was casting long shadows when the caretaker made his way slowly through the cemetery, and, seeing the pair kneeling by the newly made grave, their faces bathed in tears, he turned and walked slowly away, and shaking his head he said, "There's lots of tears in this old world."

He was so accustomed to seeing tears of sorrow because of death that he did not know that there are also tears of joy because of life—life that even death cannot touch.

Fairpoint, Ohio.

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# CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLII

SCOTTDALE, PA., APRIL, 1950

No. 4

## As a Bird That Wandereth

By Almeta Hilty Good



Sadie, you get that bucket, and see if you can find some water," Pop growled. Sadie disengaged little Stewart from her bedraggled skirt and obeyed in listless silence. A disinterested glance around at the unfamiliar surroundings showed no prospect for water until, in the schoolyard opposite the roadside where they had camped late in the afternoon, she spotted a spigot by the corner of the building. It didn't work. She glanced around for another—there in the middle of the yard! Queer place to put one. Maybe they had figured on an irrigated lawn someday. This Idaho countryside was either lush green or as barren as a sagebrush desert, which it was originally. Sadie supposed these people liked it here, but it didn't appeal to her. Here was water, though. She turned it on and set the bucket under.

"You kids get out o' them raisins!" she heard Big Stewart, her husband, bark over at the campfire. The baby went off whimpering to Mom, who snarled something unintelligible at this distance, to her son.

What's gotten the matter with us? Sadie reflected mournfully, watching the distant skyline. A dreary, October sunset spread a cold, raw redness in the west. We used to be fairly decent people back home. Now all we do is growl and snap at one another, work a little at one place, make just enough to shake the dust of that dump off our feet and head for the next place, another temporary job, another dump that we're sick of before long. Stew keeps promising that someday we'll find the perfect place and then we'll settle down—or that we'll strike it rich at this next job. But jobs are getting scarcer instead of easier to find, and it seems to me he's getting harder to suit, or else I'm just not fooled by all the talk of wonderful opportunities. Oh, well!

She saw that the bucket had run over until a pool of water stood around the faucet. Oh what did it matter? Warily she lifted the heavy burden and trudged back toward the fire. Once the water slopped over on her stocking, and she looked down at the mess, too tired of the endless hopelessness to care.

That night as they lay under the stars and the damp cold crept in around the ragged blankets, they tried to sleep in spite of the wails of one of the two children who were

bedded in the cramped space in the back seat of the old Dodge.

Sadie heard Stew mumbling, and she turned her head to hear..

"The folks asleep?"

"Yeah, I think so," she replied with a glance across where Stewart's parents lay exhausted, his father snoring.

"Sadie, what's the matter with us? I'm so grouchy, and you—you're not like you used to be. You never laugh or sing any more."

"I'm just too tired, I guess."

"Tired?"

"Tired of this always-on-the-move, Stew. No home for the children, no fit shelter, just the car and the tarp and beds on the ground."

"Remember last year this time, when we were in Arizona? Maybe what you need is to get South again since the cold weather is here."

"What's the difference, here or there? No, I just—how'd we ever let ourselves get started at this anyway?"

"Oh, you know. Everybody else was leavin', talkin' up the West, and we kind a got the fever, too. They all said California was the only place, and we was just gettin' nowhere. And, of course, we didn't ever have enough money—had to scrape and save for years to buy this old wreck of a car."

"And then, once we got started, you know how it went. Just one thing after another went wrong. There was so many of us 'Okes' on the road that no town wanted any more of us."

"Well, it's awful."

"Yeah, and now we can't even go on till we find another job, and there just doesn't seem to be anything."

"No, there isn't. I don't know why. Maybe more G. I.'s are gettin' jobs now."

"I hear there's more unemployment since so many of them are back in the States."



That's what the folks are sayin' everywhere we've stopped."

Sadie sighed. "What are we to do?"

"I don't know. I heard they want some 'jack-hammer' men on the dam they're building over the river south of here."

"What's a 'jack-hammer' man?"

"How would I know?" Stew retorted. "That's just it. I never had a chance to learn any skill, as they call it. Unskilled labor, that's me. All I'll ever be, I s'pose," he groaned.

"Wish we was back home on the farm."

"I'm homesick too. Wish we'd never left home in the first place. I just can't settle down any place. No place looks good when your heart ain't in it."

There was silence for a little while, and a car chugged by, then the lonesome backroad lay as deserted as before.

"Your folks don't seem to mind this gypsyin' around," Sadie marveled.

"No, but it's different for them, I s'pose. Never had a chance to get away from home when they was younger . . . and then, too, it ain't their responsibility, gettin' a job and bringin' in the grub . . . nor their children cryin' either. They don't have to worry."

"Let's go home, Stew."

"And what do we do when we get there?"

"Same as before, I guess."

"Can't. We sold the farm for gas money to start for the coast, you know. And anyhow what's the use? That poor soil never gave us a decent crop. That's why we wanted to get out, and slaved and fretted five years till we got out."

"I don't care. I'd as lief starve there as here, if it comes to that. Maybe we could at least build us some kind of shack out of driftwood or poles or something that would be better than this, if we stayed in one place long enough."

"You are homesick, aren't you, Sadie?"

"Uh-huh," and she turned over and sobbed a couple of times before exhaustion, hopeless and dead-weary, brought sleep.

### II

The morning dawned, and a cold wind came up, chilling them to the bone. Stewart used what little gas was left in the old car to drive out to the headquarters of the construction crew, in the forlorn hope that someone might have failed to show up for work that day; and sure enough, there was an opening. A few days later there was another for Pop.

One day as they worked side by side, Stewart told his father; "This time I'm stick-



ing till I get enough to go clear back home. Sadie and me, we want to go back."

"Why," the old man looked startled, "so do we, but we didn't s'pose you young'ns cared, so we never said!"

So they worked, though the weather got colder and colder, and the work was right out in an unprotected section of the river canyon, hard, grueling work. Pop frosted his toes and had to lay off, but Stewart gritted his teeth and kept at it, though he began to lose his boyish looks, and his face took on maturity of expression. So, often, when he seemed taciturn to the other fellows on the job, it was because he was preoccupied with the mystery of what constituted "home." He turned it over and over in his mind. What was it he sought, longed for? Other times when he'd had a good job and threw in the sponge, what had made him dissatisfied? Working conditions? Yes and no. Mostly an old homesickness was at the bottom of all his complaints; he saw it as he looked back.

What made a man's home, anyhow? Was it a house? No, (they'd rented a pretty good house at different times), nor owning a house, though that helped. Did climate matter? What about neighbors? That's my trouble right there, he told himself. We'd be gettin' along pretty good, and then I'd get to thinkin' about the folks back home—that used to be there. Or Sadie mentioned somebody or some old times, and it made us restless and full of longings that we didn't want to admit to ourselves because the old friends all left the old, home neighborhood, too.

What would be the use of going back? Sherrills and Andersons and Willis Mills had all hit the trail before or soon after he and his folks did, so he'd heard. Guess they're scattered all over the country by now. What did a man have left? He had to face it sometime. What was left when a man had lost his friends? Though it seems (now he came to remember it), somewhere he had heard someone from their section say with an almost wistful tone that old Brother Jolly had gone back and started over there in the same old neighborhood, in fact, on his old place. That would be some help, one family of the old friendly neighbors left.

"Construction on the dam will be finished next month, Sadie." Stewart grinned across at his wife in the little shack, and Pop, who had been working again since the weather eased, grinned and said, "Yep! And just in time, too."

"Another two or three months would finish you off, I suppose," Sadie laughed at him.

"You're right!"

\* \* \*

At the end of the long trip, the familiar hills looked down with the half-strange expression of a friend not seen for years. Spring in the Ozarks was balm to the heart, even though the future looked as black as ever.

Brother Jolly, the colored preacher, met them in the yard, his ebony face shining with real welcome.

"Well, Lissie," he called to his plump wife, "Look who's heah! It's the Kings. Come on in folks; there's coffee and biscuits!"

Stewart's heart glowed. Here was home, and a real welcome to warm the heart by. This was what he needed, this belonging. There would be a place for him near here—he'd make one. And if necessary, he'd be content with less and do less griping about the luxuries he didn't get, now that he saw at last what made a fellow really feel like home.

He caught a glimpse of Sadie's face in the group gathered around her and the little ones, and she looked so excited and happy.

After the supper Mrs. Jolly hurriedly set out for them, Brother Jolly grew expansive.

"Well, and how are you all, anyway? You, Sadie, and the young'uns?"

"Oh, we're fine, and gettin' better by the minute!" laughed Sadie. "So glad to be back!"

"So were we," he replied, "and still are. When they turned us back at the California line, I turned right around and I says, 'Lissie, this is enough of this nonsense!'

"She says, 'All right.'

"And the nearer home we got, the more I thought, truly the Good Book says; 'As a bird that wandereth from her nest, so is a man that wandereth from his place.'

"So when we got back to our own place—we hadn't sold it, you all know that—we decided that this land is too poor for cropland, and we'd just plant it to pasture and run calves and cows on it, and raise broilers on the side. Every year I plow a small patch and put in winter rye for winter pasture, and for the rest of the year have clovers and grasses. Our herd's just small yet, but they bring in a steady income. With the chickens it's enough. I saved money to get a start by

working winter times in the cotton mill in town, and it's workin' out pretty well, so far."

"Sure sounds good," Stewart responded.

"Now, why don't you try it, too?" Brother Jolly suggested. "Your old place has been abandoned for two years now."

"It has?"

"Yeah, and we'll help you with a little start of chickens, won't we, Lissie? And say, maybe now with your family added, there'll be enough children in the neighborhood to start havin' school again. Sadie, you used to teach, didn't you?"

"Oh, yes!"

"Well, that might be just what would help you folks get started, if you want it."

\* \* \*

The friendly dark grew quiet, though the cattle somewhere outside lowed with a lonesome, "homey" sound. Then silence, except for crickets chirping. Sadie bent over the children in their temporary bed in Jolly's clean back bedroom. A hound bayed far away.

"What do you think, Sadie?" Stewart's voice was ringing with hope and anticipation once more.

"O Stewart, how wonderful it all is!" she breathed. "We never should have left home in the first place. Why didn't we just stay here and save ourselves all that wandering around?"

"Maybe so we'd appreciate home and home folks. 'As a bird that wandereth from her nest'—that sure hits us, don't it?"

Hammett, Ida.

## At the Emmaus Inn

By Silas Halvorson

Imaginary details may help us to visualize the wonders of one phase of the Easter story.



IT was late afternoon at the Emmaus inn. Business had come to a standstill that spring first day of the week. Ezra, the elder, and Ben, the younger, stood at the entrance of the inn, conversing as they watched to see if any one should come in.

"You seem to be in deep thought, Ben," said Ezra.

"I can't get my mind off this man called Jesus," said Ben.

"You should forget about Him," said Ezra. "He was an impostor. The scribes and the Pharisees said so. We must accept their judgment."

"I want to, but it is very hard," said Ben. "This Jesus was such a good man. He preached wonderfully heart-searching sermons, and He performed amazing miracles. No one else has ever lived as perfect a life as He did."

"How do you know? You never saw or heard Him."

"No, but very many people who have come to the inn have told marvelous stories about Him."

"You shouldn't believe everything that you hear," said Ezra gruffly.

"But very many people say the same things about this Jesus."

"Yes, I see your point. But it makes no difference now. Jesus is dead and gone. He was crucified last Friday."

"I know He was, and I was almost convinced that He was an impostor. But then—"

Ezra interrupted. "Do you mean to say that these stories of His resurrection are bothering you?"

Ben nodded his head affirmatively.

"Then you are being foolish," said Ezra with finality. "You know that the scribes and Pharisees have explained the supposed resurrection. Jesus' disciples stole His body from the sepulcher while the guards were sleeping."

"I know that. But the explanation doesn't sound very good to me. Guards are paid to stay awake. If the guards at Jesus' sepulcher fell asleep, they were failing to do their duty. And they must have been sleeping very soundly if they were not able to hear the disciples working around the sepulcher."



"Do you mean to say that you doubt the word of the scribes and Pharisees?"

"I don't want to. But sometimes I am tempted to believe that Jesus is what He claimed to be, the promised Messiah. Proof of His resurrection would convince me."

Ezra was about ready to say more when three men walked into the inn. He hurried into the rear, and Ben walked over to where the men had seated themselves.

"What may I bring you?" asked Ben.

"We will have bread and milk," answered one of the men.

Ben hurried to get the desired food. He soon returned with it. As he was about to join Ezra in the rear he chanced to catch a glimpse of the men. He stopped. He seemed to sense that something unusual was about to happen.

One of the three men was leading the others in asking the blessing. Finished, he picked up the bread and began breaking it.

Then, suddenly, he was there no longer. There were only two men left. One had disappeared.

The two men jumped to their feet.

Ben ran to them.

"It was Jesus who was with us! He has risen from the dead!" cried one.

"The women were right! It was no mere vision that they saw at the sepulcher this morning! Jesus is risen from the dead!" exclaimed the other.

"We should have known all along that it was He."

"I do not understand!" cried Ben. "There were three of you, but now there are only two."

Ezra, seeing the commotion, now came to find out what was going on.

"We are disciples of Jesus," began one. "We had hoped that He was the Messiah. But when he was crucified last Friday, our hopes faded."

"But on our way to Emmaus, He joined us. We should have guessed that it was He. He explained the Scriptures to us as only He can. But our hearts were heavy because we thought He was still dead. We didn't dare believe the resurrection stories that we had been hearing all day."

"We should have, though. I now remember that He predicted that He would be crucified and rise again the third day. We were foolish to forget and not to believe."

"It was not until we sat down to eat that I recognized Him. But when He led us in the blessing, I knew. He always prayed before meals."

"Now that we know the truth, we must hurry back to Jerusalem and tell the rest of the disciples the news. Jesus has risen from the dead! He is the Messiah!"

The two men abruptly turned and left the room, leaving Ezra and Ben alone.

"Three men came in but only two went out," said Ezra slowly as if in a daze.

"One man was Jesus. He has risen from the dead. He miraculously disappeared after leading in the blessing on the meal. Do you now believe that He is the Messiah?"

"Yes, I must after what I have seen," answered Ezra. "The scribes and Pharisees are mistaken."

The older man bowed his head, and Ben did likewise.

"O Jesus, our Messiah, we accept Thee," prayed Ezra. "Let us serve Thee the rest of our days."

# The Song Sparrow

By Anna M. Stone

Who does not know the song sparrow! While sweet robin sits on the brush singing so rarely, the song sparrow is scattering his gladness without care from a low perch near and, unlike robin, who pipes up only when the weather warms and cheers him, obviously has a heart and a song for any fate.

We recall one recent spring in particular, when April was a month of rain squalls, baby blizzards, and brief, infrequent bursts of genial shine. The horizon would be temporarily blotted out with whirling snowflakes or gusts of driving sleet, but before the air was clear the song sparrow was pouring out a flood of reassuring song. It was as if he proclaimed to all and sundry, "You can't fool me. Spring is here! Spring is here! You'll see! You'll see!" such irrepressible triumph was there in his melodious strains.

A bird of the garden, the roadside, the pasture, and the wild shrubbery along the field edges, it makes its appeal mostly to the ear, its inconspicuous gray and brown dress being Mother Nature's livery for the ground nesters, that they may the better elude the prying eyes of inquisitive enemies. But the gray throat and breast overlaid with brown stripes, aggregating into a large, dark central spot, unfailingly confirms Mr. and Mrs. Song Sparrow's identity, even when songless and sitting demurely on a fence post watching your movements, or hopping before you in a meadow, perhaps trailing an apparently broken wing to lure you on and away from a

It was two happy men who returned to their work in the Emmaus inn.

Forest City, Iowa.

precious nest to which your feet may have unsuspectingly strayed too near in the grass.

Of all dainty things, the Song sparrow's nest is among the most delicately wrought. A few shreds of dry grass, tiny rootlets, fragments of dead leaves and shredded bark may form the outer walls, with a cozy lining of finest grass and possibly some long hairs. For several years a gooseberry bush in the garden has been the sanctuary for one of these winsome structures, but last year after three bluish-white eggs, speckled with brown, had been deposited, an unknown enemy destroyed them overnight. Although song sparrows frequented the garden all summer this year, the old site was not reoccupied.

No birds will come oftener about the house, nor repay you more generously with song for the joys of the bath than our little song sparrow friends; and from observation we have learned that the birds abandon themselves most wholeheartedly in its delights in a shallow dish in which their feet can feel the bottom. Only after edging wearily round and round the dish, with one foot clinging to the wooden edge of it, while he splashed the water with the opposite wing, did the early song sparrow assure himself it was safe to let go, sidle down the sloping edge and paddle boldly in. Nothing could dissuade us from the notion that his ecstatic trilling from a nearby tree, where he paused to compose his feathers, was not a grateful, "Thank you."

Early to come, loath to leave, is the rule of the song sparrow, and as late as November we found a lone one in the shrubbery bordering a lane. Tirelessly gay and debonair in summer, the autumn has obviously taken all the strut out of him. That chattering of a gray squirrel at our intrusion brought Mr. Song Sparrow out of his cover to see what was going on, and, as if welcoming a little diversion, he hopped forward from branch to branch, finally settling on a small stub near by. He certainly looked a bit disconsolate as the breeze ruffled his feathers, and his long tail hung limply at right angles to his humped-up body. And not a peep could we coax out of him. Returning that way soon after, he and Mr. Squirrel appeared simultaneously within two feet of each other, giving the impression that they were hobnobbing for lack of kindred company.

The merry minstrel of every garden, every lane and pasture during the open season, the song sparrow pours out his "Sweet, sweet, sweet Can-a-da" without a songless intermission as descends on most other birds; but when all the gay foppiness of summer is flown, he, too, is up and away for southern climes, leaving a sense of loneliness and arrested melody in all the outdoor spaces.

—Young People.



Dogwood Provides Early Springtime Beauty



# CHRISTIAN MONITOR PULPIT

## Resurrection, Life, Power

By Galen I. Johns

**TEXT:** But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Romans 8:11.

The fact that there is a struggle in the Christian life is a very imposing reality we all face. There is a struggle against the pressure of popular opinion, the struggle against the inescapable tendencies of the flesh to sin, and the struggle against the treacherous temptations to sin that Satan brings to us. Even Paul with his seemingly self-disciplined, well-aimed life throws up his hands in despair and says, "Oh wretched man that I am! who shall deliver me from the body of this death?" Where is the power for victory over sin? Is it something we dare expect in this life? If it is, how can we have it?

The apostle prayed in Ephesians 1:19-21 that we "might know how surpassingly great is his power for us who believe, measured by his mighty power when he raised Christ from the dead and seated him at his right hand in heaven far above every government, authority, power, dominion, yea, far above every title that can be conferred, not only in this world but in the world to come" (Williams' translation). The only solution, the only hope against this fruitless struggle against sin is a power from outside ourselves giving us life—a resurrection experience, an experience of a power which comes from without ourselves which we have not had. Jesus died on the cross that we might be reconciled to God, but He rose again that we might be saved by His life. Romans 5:10. Jesus died that we might have forgiveness of sins, but He rose again that we might be victorious over sin. The Gospel is more than the good news that men can be saved from the guilt of sin by the atoning blood of Jesus. It is the good news that man can be saved from sin, its penalty, its power, and, finally, its presence.

The resurrection is an experience which can come only after a death. The resurrection of Jesus Christ was not possible until after His death. Resurrection must be preceded by a death. In appropriating the provisions of the Gospel to our own experience, we must identify ourselves with Christ in dying to sin. We die with Christ. "Know ye not, that so many of us as were baptized unto Jesus Christ were baptized into his death" (Rom. 6:3)? "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The first part of Galatians 2:20, that well-known statement of Paul; says, "I am crucified with Christ," and in Luke 14:33 we have the words of Jesus, "So likewise, whosoever he be of you that for-

saketh not all that he hath, he cannot be my disciple."

How do we die with Christ? In Romans 6:11-13, the Word says that we should reckon ourselves dead unto sin. "Likewise reckon ye also yourselves to be dead indeed unto sin, . . ." not yielding our "members as instruments of unrighteousness unto sin." Let me give two suggestions why many never enjoy the power of the resurrection in their lives. First, some are not willing to die. The rich young ruler was not willing to do this. He was not willing to forsake all that he had and follow Jesus. Unless there is that willingness, first of all, to die and to share with Jesus Christ the experience of dying to sin, there can be no enjoying of the resurrection power in our lives. The Pharisees were unwilling to die to sin. Jesus spoke to them many parables. They realized that He was speaking about them, and they realized the truth of what He said; but they were unwilling to forsake their ways. They were unwilling to die to sin. If we would ever expect to share in the power of His resurrection, we need to go to dark Gethsemane and learn of Jesus Christ to pray; we must climb Calvary's mournful mountain and learn of Jesus Christ to die.

The second reason why some do not enjoy the power of the resurrection is, that though they are willing to die to sin, they go no further. Under the pressure of conviction of sin they want Jesus to save them from the guilt of sin. They want to confess Jesus as Saviour from sin, and are willing to deny themselves. They are willing to be different, but their concept of the Christian life is negative. They think only in terms of what they can't do and what they shouldn't do. To them the Christian life is a matter of not doing certain things. They are willing not to do those; they are willing to die to sin, die to self, but they go no farther. We must also be raised with Christ. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). The last part of Galatians 2:20 says, "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). We are raised with Christ.

The question of "how" again comes up, and again we refer to Romans 6:11, 13. We

are to reckon ourselves alive unto God through Jesus Christ our Lord, yielding ourselves unto God as those that are alive from the dead and our members as "instruments of righteousness unto God." The same power that raised the cold, dead body of Jesus will be the life and power of our bodies. Now the world will little note and will not long remember, nor will it be benefited to any great extent by a mere withdrawal from sin. When Jesus died, His enemies were rejoicing; when He rose, His enemies became as dead men before His majestic power. We must die to sin and reckon ourselves dead indeed unto sin. This must come first, but this is not all. To live victoriously and to bring our testimony of the saving power of Jesus, we must also be alive unto God, responding to the leadership of Christ our Head.

On that historic Sunday morning when Jesus shattered the fetters of death and rose triumphant over all His foes, God was manifesting the power by which He raised us to a life of triumph over all our foes. "So through baptism we have been buried with him in death, so that just as Christ was raised from the dead by the Father's glorious power, so we too should live an entirely new life. For if we have grown into fellowship with him by sharing a death like his, surely we shall share a resurrection life like his, for we know that our former self was crucified with him, to make our body that is liable to sin inactive, so that we might not a moment longer continue to be slaves to sin. For when a man is dead, he is freed from the claims of sin. So if we died with Christ, we believe that we shall also live with him, for we know that Christ, who once was raised from the dead, will never die again; death has no more power over him. For by the death he died he once for all ended his relation to sin, and by the life he now is living he lives in unbroken relation to God. So you too must consider yourselves having ended your relation to sin but living in unbroken relation to God" (Rom. 6:4-11, Williams' translation). Benton, Indiana.

### THE POWER OF THE WORD

A patient in an American hospital in Turkey was given a copy of the Bible, and carried it home to an Armenian village. The priest snatched it from him, and flung it into the street. A grocer picked it up and used it in his shop to wrap up small purchases. Soon customers began to ask if he had any more leaves of that book. They had read the torn pages and wanted to know more. The leaves were treasured and read over and over again.

One day a missionary came to this village, and over a hundred persons hastened to him for Bibles. No Christian preacher had been at work, but the scattered leaves of the Word of God had proclaimed the message of light and life.—Selected.



## Editorials

### Remember the Resurrection

Jesus in instituting the communion service made a definite provision so that His followers should always remember His suffering and death—the culmination of His atoning work for the sins of mankind. By implication we also remember His resurrection in our observance of this solemn ordinance, for the Scripture says that it is intended to show forth His death until He comes again as our risen and ascended Lord. When Jesus instituted the Lord's Supper He too was looking to the resurrection and beyond when He said: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matthew 26:29).

Realizing the value of keeping in mind the resurrection along with the suffering and death of Christ, the Apostle Paul gives us this timely instruction: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (II Tim. 2:8). That Paul was also thinking of both these phases of the work of Christ is revealed by the context. All of us will no doubt agree that they cannot be separated in the great plan of God for the redemption of mankind, for "the resurrection of Jesus is God's everlasting seal upon His expiation and attests its sufficiency and its acceptance by God" (Lenski).

In the verses before and after the one just quoted Paul calls especial attention to the sufferings and hardships which the faithful Christian minister or worker must endure. In three familiar illustrations Paul shows that faithful Christian service requires the endurance of the soldier, the self-denial and discipline of the athlete, and the patient toil of the farmer. He then shows how he himself suffered imprisonment and was faced with a martyr's death.

In facing and enduring such hardships it was no doubt an inspiration to Paul to remember the risen Christ whom he had met on the Damascus road, who had cheered him many times by His abiding Spirit, and into whose glorious presence he was longing to go. Philippians 1:23. He was ready both to suffer and to die for Him who had given His life for him and for all mankind. And so he breaks forth in what sounds something like a portion of a hymn:

"If we have died with him, we shall also live with him;  
If we endure, we shall also reign with him;  
If we deny him, he also will deny us;  
If we are faithless, he remains faithful—  
For he cannot deny himself."

—II Timothy 2:11-13, R.S.V.

One of the values of Easter observance is that it helps us to remember that the resurrection of Jesus is a glorious fact. Remembering this is a powerful incentive to faithful Christian life and service. As Paul points out to the Corinthians, life would be miserable indeed if we had no assurance of the resurrection of Christ and no hope of a glorious future with Him in the eternal world.

It is true that the world has commercialized and otherwise prostituted the Easter season. Hence it is doubly important that we as Christians should use this time to remind both ourselves and others of the great event which it commemorates—the resurrection of Jesus Christ from the dead. Let us make sure, then, that Easter, 1950, will bring to us a new realization of this great fact and of all the spiritual blessings which it brings to the believer. Then let us "remember that Jesus Christ . . . was raised from the dead," and "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

### Giving for Missions

The Easter season is a good time to emphasize missions, for it was the resurrected Christ who gave the Great Commission to go "into all the world, and preach the gospel to every creature." The women at the tomb were the first missionaries to tell the story of the resurrection of Jesus as the angel directed: "Go quickly, and tell."

That challenge to tell the story of redemption from sin, made possible by the death and resurrection of Christ, comes to us today just as forcibly as it did to the disciples who saw the risen Lord. He commissioned all His followers to be witnesses for Him. And so we need to witness for Him in our home community and nation and then reach out to all the world of people. This is a gigantic task and since not many of us can go to the distant parts of the earth we need to delegate our witness to those who are especially called and sent by the church as missionaries.

During the past ten or more years the organized mission effort of the Mennonite Church has reached into many new and distant lands. This expansion was accelerated by the far-flung relief efforts of our people, which resulted in the opening of doors in such widely scattered areas as Puerto Rico, Ethiopia, China, Belgium, Sicily, England, Germany, France, Luxemburg, Honduras, and Japan. Some of these fields have been entered, and some are waiting to be occupied. Whether new fields can be opened and the work already established can be continued and enlarged depends largely upon whether there is available sufficient qualified personnel and our people give regularly and increasingly for mission purposes.

The sad part of our story is that our General Mission Board treasurer, Bro. E. C. Bender, reports that instead of increasing, our giving for missions has been falling off at an alarming rate. We shall quote from a recent letter from Bro. Bender:

"The first ten months of 1949-50 fiscal year are already \$137,501.94 below the same ten months of the previous year. . . . Your Foreign Missions—India, South America, Puerto Rico, China, and Japan—can only be carried on to the extent that you GIVE. The same is true of City and Rural Missions. We have fallen very low in our giving to Missions. . . . We must do something at once about our giving, or our Annual Board Meeting will have to plan a retreat in Missions. This is something we did not do, even in depression days. How dare we do so in these days when we are highly blessed and well-favored of God?"

This appeal went out in time for Spring Missionary Day, March 19. We hope there was a generous response on that day, but the plain fact still stares us in the face that we must increase our interest, our prayers, and our giving for missions if the present work of our church is to continue, not to say anything about entering new fields. It is a clarion call. May we answer it in the right way by the help of the Lord.

### Some Corrections

Errors are the constant plague of editors, proofreaders, and printers. Sometimes they are humorous, often perfectly harmless, and at other times serious enough to need correction. A few more than usual crept into the last two issues of the MONITOR, hence these corrections.

In the February number, the article, "The General Council Meets in Chicago," contains three errors that should be corrected. (1) The dates were given as October 9, 10 instead of December 9, 10. (2) The Illinois Conference was omitted in the list of conferences not represented. (3) The number of members of the Board of Education was given as 49 instead of 39. In the March number, the article by Millard Lind should be entitled "Feet Washing" instead of "Nonresistance," and the club rate for single addresses on the back page was given as \$1.00 instead of \$1.25. We are sorry for these mistakes and hope to profit by them by being more careful in the future.



# CHRISTIAN LIFE

## Risen for Me

By Omar B. Stahl

Let us make Easter a personal matter by realizing that Christ rose for you and for me as individuals.

Clouds of despair and disappointment were hanging low over the heads of the disciples. Calvary spoke loudly of the dead Jesus. The tomb with its heavy stone in front of it, the Roman seal upon it, and the guards beside it, did not help to make the scene any brighter. Defeat seemed to rule the day. Sadness filled the hearts of the disciples, who thought that all their fond hopes in Christ had been smashed on Golgotha's brow.

It was the third day after the crucifixion, and the faithful, devoted women were on their way to the tomb. They were carrying spices to show their devotion to their departed Master. As they came to the sepulcher, they found that the stone had been rolled away. So they entered the tomb, but nowhere could they find the body of Jesus. This perplexed them greatly, and in their perplexity, as they looked up, they beheld two angels in shining clothes. Seeing the angels caused them to be afraid, and they bowed their faces to the earth. Only a short while afterward, while Mary was standing outside the tomb weeping, Jesus revealed Himself to her. Truly Jesus was alive, for Mary had spoken with Him.

Now the darkness and death of Calvary was turned into light and life. Jesus was alive—alive forevermore! Mary saw Him. She spoke with Him. The disciples saw Him. They, too, spoke with Him. Even doubting Thomas had been convinced that Jesus actually had come back to life, and he exclaimed, "My Lord and my God." It was a joyous day. The world was beginning to ring with the news of the risen Christ.

Christ's resurrection was indeed a meaningful one. It was far more than an astounding historical event. It meant something to God, to Satan, and to all mankind. The resurrection of Christ opened a new era in God's dealing with men. We are going to consider the great and wondrous meaning of the triumph of Christ over death, hell, and the grave through His glorious resurrection.

After Adam and Eve sinned in the Garden of Eden, God began to move in the direction of providing a means whereby man would be able to again enjoy full fellowship with Him. It wasn't long until God gave the promise of a Redeemer, who should come through the seed of the woman. Gen. 3:15. On different occasions throughout the Old Testament era God spoke to men and reassured them of the coming of the Saviour. In getting Israel ready for His coming, God spoke to her through His messengers, the prophets. Time after time the

prophets made clear predictions concerning the coming of the Messiah. Finally, John the Baptist, the last of the prophets, prepared Israel in a special way for the coming of Jesus.

Jesus lived among men for thirty-three years and then died the most cruel and shameful death of the cross. But if the story of Jesus would have ended at the cross, it would indeed be a dark and dismal one. But thanks be to God, who made redemption available and valid for us through the triumphant resurrection of Christ. God's perfect plan to bring men into an unbroken fellowship with Himself was ushered in on the triumphant note of the resurrection of Christ.

God never fails to achieve His ends. Christ had come through victorious over every temptation. He was faithful to God in every act. Now, God, in raising Christ from the dead, put the devil under His feet. The resurrection of Christ was the sign to the world that God's plan for the salvation of men had succeeded. It was a grand demonstration of the omniscience and omnipotence of our God.

The devil did his very worst at Calvary. Seemingly he had won. But the resurrection

### THE FIRST EASTER

Outside Jerusalem's ancient walls,  
A hill stands bleak and bare,  
Though once a cross stood on its brow,  
The Son of Man hung there.

The Lord of heaven, and earth, and sea,  
The eternal Son of God,  
Now to redeem mankind from sin,  
Endured the chastening rod.

He bore the stripes, the thorns, the nails,  
The cross became His throne,  
'Twas love for you, and love for me,  
He sought us for His own.

Then in a borrowed grave He lay,  
The Saviour from on high;  
The women their sweet spices brought,  
As early morn drew nigh.

The tomb was empty, gone the Guest,  
Amazement made them start,  
Till Jesus met with them again,  
And gladness filled their hearts.

For in the dawn of that glad day,  
The Saviour from the grave  
Arose triumphant over death,  
And now He lives to save.

—Olive G. Wastcott.

of Christ proved once and forever that Satan could not defeat God in trying to redeem lost men.

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14:9). Christ's victory over Satan was clearly demonstrated on the first Easter morning. Through the triumph of Christ in resurrection, the power of the devil over the Christian is limited; for Christ is the Lord of the Christian's life. He arose to be our Lord. His victorious triumph of the first Easter crowned Him Lord of all. We ought to rejoice in Christ; for through His resurrection Satan's power over us is limited.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). Resurrection dynamic is available for us in our present Christian living. We do not need to wait until some future time to be thrilled with the power of God at work within us. That is the life which we now enjoy in Christ Jesus. Jesus in speaking to Martha said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). This presents to us the aspect of future life with Christ. Christ arose to give us life now and forever.

Fullness of joy will be ours in the experiences of this life as we keep our eyes fastened upon Christ. To do this demands the practical admission that of ourselves we are unable to live in full conformity to the will of God. This sincere and genuine confession will enable Christ to prove the practical significance of His resurrection in our behalf.

Daily we need to appropriate the power which has been provided for our victory over temptation and sin. This we do through recognizing the signal importance of the power which raised Christ up from the dead. To live in this manner means that we will be walking in newness of life.

To anticipate the return of our Lord in glory has and should have a place in our thinking concerning the resurrection. However, the grandeur of that future glorious event should not obscure, for us, the privilege and responsibility to enjoy the priceless pleasures of joy, peace, and victory in this present life. Through a daily utilization of Christ's resurrection power in our lives, this will become a reality for us. "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

Sober reflection upon the imminency of our living Lord's second coming will challenge us to live today in the power of His resurrection. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:3-5). A living faith in the unfaltering promises of God will unlock for us the realities and glorious possibilities for Christian



living which are tied up in the resurrection of Christ. Some of these are: daily triumph, joy in service, and a fond anticipation for the return of the Lord.

To know by experience the power of Christ's resurrection is to live the maximum Christian life. The first Easter gave us more

than just a day to keep in fond memory; it presented to us power for daily living.

Thank God in a special way this Easter for what it can and ought to mean in your personal experience. "Risen for me" would be a good motto for this season and always.

Scottdale, Pa.

# Crucifixion of the Flesh

By Ruby P. Zook

This searching article is a review of Chapter 12 of the book, "Born Crucified," by L. E. Maxwell, to whom the writer gives credit for the thoughts presented. It is an appropriate message for Good Friday.

The cross is God's verdict to the flesh. It is God's "arrest of death." Paul lived a long time and traveled a long way before he learned "that in me . . . dwelleth no good thing." He was there referring to his flesh. We know that the mind of the flesh "is enmity against God." It is "not subject to the law of God, neither indeed can be." The verdict has been given and the sentence has been executed. The only possible cure is condemnation, crucifixion, and death with Christ. Our Saviour nailed the flesh with "the affections and lusts" to the accursed tree. "The mind of the flesh is death." Since its mind is death, God sent it to the cross.

When Scripture speaks of "the flesh" as contrary to "the Spirit," it refers to the whole of human nature in its fallen condition. In God's Word we read of the wills of the flesh, also the desires, the mind, the wisdom, the purposes, the confidence, the filthiness, the workings, the warring, the glorying of the flesh. Scriptures also tell of those who walk according to the flesh or after the flesh. Man's emotions and reasonings, his powers and all his thinking and willing and energies, are under the lordship of the flesh. The flesh must go to the cross. It seizes hold of man's fleshly self-life and carries it to judgment—a final judgment that pronounces death.

The Christian who has been born again has gone through this judgment in the person of Christ. God says to the unbeliever, "They that are in the flesh cannot please God." But to be the born-again Christian He says, "Ye are not in the flesh, but in the Spirit." We can have the assurance that "they that are Christ's have crucified the flesh with the affections and lusts." As we yield ourselves continually to God, as those who are alive from the dead, we experience liberty. Christ has made us free. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:11-13). Here, the flesh has been judged, and our position is now "in the Spirit."

The victorious believer will become aware of many forms of self which must yet be dealt with. L. E. Maxwell says, "We shall discover:

in our service for Christ, self-confidence and self-esteem; in the slightest suffering, self-saving and self-pity; in the least misunderstanding, self-defense and self-vindication; in our station in life, self-seeking and self-centeredness; in the smallest trials, self-inspection and self-accusation; in the daily routine, self-pleasing and self-choosing; in our relationships, self-assertiveness and self-respect; in our education, self-boasting and self-expression; in our desires, self-indulgence and self-satisfaction; in our successes, self-admiration and self-congratulation; in our failures, self-excusing and self-justification; in our spiritual attainments, self-righteousness and self-complacency; in our public ministry, self-reflection and self-glory; in life as a whole, self-love and selfishness. The flesh is an 'I' specialist."

There is a Hall of a Thousand Mirrors in the Palace of Wurtzung. When one enters a thousand hands stretch out to meet you, a thousand smiles greet your smile, a thousand eyes will weep when you weep, but they are all your hands, your smiles, and your tears. What a picture of the selfish man! Self all around. Self multiplied. Because of God's wisdom, we are not burdened with all these various forms of the flesh life at once. However, we are in a constant fight. Much of the flesh must yet be crucified. An old black Christian in Africa said, "The cross of Christ condemns me to become a saint." We have been crucified with Christ. There let us stand. We are debtors not to the flesh to live after the flesh, but to the Spirit, to live after the Spirit. We are His. Then, let's be His.

Perhaps you are a murmuring, complaining Christian. You sulk and feel sorry for yourself. You need not do so. "If the Spirit of him that raised up Jesus from the dead dwell in you," He will lead you to experience the power of the cross, and you will cease your complaining. But a certain condition must be met: "If ye through the Spirit do mortify the deeds of the body" (Rom. 8:13).

Are you sensitive, "thin-skinned?" Is not this sinful pride? When reproved, merely answer, "You don't know half the truth. If you knew me, you would say much worse." This may help you into harmony with the cross.

Someone may say that if circumstances were only different, victory would be so much easier. Amy Carmichael said, "The eternal substance of a thing never lies in the thing

itself, but in the quality of our reaction toward it. If in hard times we are kept from resentment, held in silence and filled with inward sweetness, that is what matters. The event that distressed us will pass from memory as a wind that passes and is gone. But what we were while the wind was blowing upon us has eternal consequences."

Do you demand signs and wonders before you will believe? The flesh seeks to glory in God's very presence. The Christian who makes such demands upon God keeps alive the very fleshly and selfish principle which must go to the cross.

Are you given to gossip? James says, "The tongue is a fire, a world of iniquity. . . an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men." A minister sought to control his tongue by taking a red hot poker and searing it. But the trouble was deeper. It was a heart matter. He later learned how "through the Spirit" to mortify the deeds of the tongue.

Compromising in any manner with the flesh is sin. "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods . . . thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God" (Deut. 13:6-10).

He who stands not at the cross cannot be standing in righteousness. At the cross God put away sin. "Whosoever will save his life shall lose it."

The Lord is coming. What is your life? Is it lived in the Spirit? The power of the cross is able to sever every relationship that would bind us to the flesh. We are debtors only to the Holy Spirit. Give the cross full place in your life. The flesh has not one speck of power over the Crucified One. Someone has said that "every strong conviction ends by taking possession of us; it overcomes and absorbs us, and tears us ruthlessly from everything else." **Has the cross so seized upon your life?**

Amy Carmichael knew the pathway of suffering. She bore in her body the marks of the Lord Jesus. She said, "We who follow the Crucified are not here to make a pleasant thing of life; we are called to suffering for the sake of a suffering, sinful world. The Lord forgive us our shameful evasions and hesitations. His brow was crowned with thorns; do we seek rosebuds for our crowning? His hands were pierced with nails; are our hands ringed with jewels? His feet were bare and bound; do our feet walk delicately? What do we know of travail? of tears that scald before they fall? of heartbreak? of being scorned? God forgive us our love of ease. God forgive us that so often we turn our faces from a life that is even remotely like His. Forgive us that we all but worship comfort, the delight of the presence of love ones, possessions, treasure on earth. Far, far from our prayers too often is any thought of prayer for a love which will lead us to give one whom we love to follow our Lord to Gethsemane, to Calvary—perhaps because we have never been there ourselves."



Lord, when I am weary with toiling,  
And burdensome seem Thy commands,  
If my load should lead to complaining,  
Lord, show me Thy hands,—  
Thy nail-pierced hands, Thy cross-torn  
hands,  
My Saviour, show me Thy hands.

Christ, if ever my footsteps should falter,  
And I be prepared for retreat,

If desert or thorn cause lamenting,  
Lord, show me Thy feet,—  
Thy bleeding feet, Thy nail-scarred feet,—  
My Jesus, show me Thy feet.

O God, dare I show Thee  
MY hands and MY feet?

—Brenton Thoburn Badley.

Latour, Mo.

## Hanging Hands and Feeble Knees

By G. H. Clement

The writer challenges us to accept the Lord's disciplinary dealings as a means of blessing.

There are many churches and Sunday schools in our land that have a big job to do, but the workers are few. It is not because there are not enough qualified adults available, but those available are not willing to offer themselves for service. And in many cases this unwillingness is due to the fact that they are going about with their hands hanging helplessly by their sides and their knees too feeble to carry them about in Christian service.

The writer to the Hebrews mentions people in this condition. He reveals the cause and gives the cure. He tells us that hands which hang down and feeble knees are caused by necessary chastening from God Himself. What Christian has not experienced the disciplining hand of God? And most Christians confess that when undergoing this discipline their hands went limp and their knees feeble. To take up their task of Christian service was almost impossible. To walk in the pathway of duty was trying indeed! The knees preferred to tremble, rather than propel one forward.

But regardless of what kind of chastening we have undergone, Paul, (or whoever the writer is) writes: "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Heb. 12:12, 13). Unfortunately, this admonition has been ignored by many tried and tested Christians. They did not make straight paths for their feet down the pathway of God's perfect will, and so their feet were turned out of the way of service. Thus, the dearth of workers one hears about on every hand.

Once the fact of our need of chastening is accepted and understood, and we also accept the fact that this chastening does cause our hands to hang limp and our knees to buckle beneath us, then the next step is to get at the cause of the chastening, and adjust ourselves accordingly. God does not chasten us indiscriminately, or needlessly. Human chastening may at times be dictated by selfish motives, but God only chastens us for our profit. Heb. 12:10. Seeing that is so, we can understand the prayer of an aged Christian in the midst of trials: "O Lord, may this not be a lost trial!" God's discipline is not to result in our being less useful in His service, but more so. But when a Christian refuses to see God's loving and wise hand in chastening, the result is his turning aside from service, and instead of

profiting by the trial he becomes an unprofitable servant indeed.

Frequently, one meets with a formerly useful Christian who no longer takes up the yoke of Christian service in his church and Sunday school. Instead of looking outward upon the whitened harvest, rolling up his sleeves and grasping the Gospel sickle, he has turned inward. He has allowed discipline to make him a self-pitying introvert. Failing to recognize the love of God in his afflictions, forgetting that ALL things work together for good to them that love God, not realizing that God is in EVERYTHING, he has allowed discouragement to keep his hands idle and his knees feeble. Hanging hands and feeble knees can accomplish nothing in Christ's kingdom.

Sometimes one is saddened to meet a Christian who has allowed chastening to make him bitter against God. He felt that trials were the result of God's indifference. If God cared for him, why would He allow these afflictions to oppress his soul? Murmuring and complaining he has lost interest in the church. Whereas he once taught a Sunday-school class, now he refuses to take any work of any kind of a Christian nature. And so

### REMEMBERING JESUS CHRIST

When Jesus came to Golgotha,  
They hanged Him on a tree,  
They drove great nails through hands and feet

And made a Calvary.  
They crowned Him with a crown of thorns,  
Red were His wounds and deep,  
For those were crude and cruel days,  
And human flesh was cheap.

When Jesus came to Birmingham,  
They simply passed Him by,  
They never hurt a hair of Him,  
They only let Him die.  
For men had grown more tender,  
And they would not give Him pain,  
They only just passed down the street,  
And left Him in the rain.

Still Jesus cried, "Forgive them  
For they know not what they do,"  
And still it rained the chilling rain  
That drenched Him through and through;  
The crowds went home and left the streets  
Without a soul to see,  
And Jesus crouched against a wall  
And cried for Calvary.

—Studdert Kennedy.

pastors and superintendents everywhere are burdened with manifold tasks, while mature Christians, with talents God could use, go about with their limp hands and wobbly knees, unable to take up the simplest task that confronts them!

What is the remedy? First, let us never forget that we are Christ's disciples, needing discipline. There are lessons that we shall have to be taught just as long as we are this side of heaven. Not until we meet our Teacher face to face and are like Him shall we be able to put aside life's schoolbooks. Also, let us keep in mind that when God emphasizes some point in the lesson that we are slow to learn, and He uses some trial to quicken our perceptions, that He does so in love. Whom God loves He chastens. Realizing these two points, let us then be exercised by the chastening by examining our spiritual condition, humbling ourselves under the mighty hand of God, thanking Him for the trial, and thereby experiencing in our lives the peaceable fruits of righteousness. Heb. 12:11. Discipline then becomes profitable to us, and we become partakers of His holiness. Verse 10.

Instead of becoming less useful in the service of Christ, we discover that our lives flow out in blessings to others, just as the olive flows out in healing oil as it is pressed. Tribulation purifies and purges us, and makes our testimony glow brighter and further. Incidentally the very word "tribulation" suggests that. It is derived from the Latin word "tribulum," which means a threshing instrument which removes the chaff from the grain. That's exactly what God's good chastenings are meant to accomplish, and, in fact, that is what they DO accomplish in the submissive heart, which like Paul's say: "I take pleasure in infirmities, . . . for when I am weak, then am I strong."

Chastening was never intended to destroy us, but to enrich us. The moment that fact is recognized it is impossible for afflictions to discourage or embitter us. Satan may desire to have us, as he did Peter, but when he discovers that troubles only make us more useful in Christ's service, and tend to sift us like wheat, separating us from the useless chaff, we shall have turned our trials into a mighty blow against our adversary. He will flee from us, in great confusion.

So, no matter what kind of instrumentality God chooses to use, if we see that everything is meant for our spiritual benefit, we shall never go about with drooping hands and feeble knees, seeking pity, accomplishing nothing. Rather we shall be faithful co-workers of the Lord Himself, knowing that in due time we shall reap, if we faint not.

Hamilton, Ont.

### THE BIBLE

A thousand hammers keen,  
With fiery force and strain,  
Brought down on it in rage and hate,  
Have struck this gem in vain.  
Against this sea-swept rock  
Ten thousand storms their will  
Of foam and rage have widely swept;  
It lifts its calm face still.—Sel.



# Emmanuel

By Wm. M. Weaver

Emmanuel, which being interpreted is, God with us.—Matthew 1:23.

An important question is, Why do not more men and women accept Christianity and follow the tenets of the Holy Bible? Despite the efforts of Communism and anti-christ to overthrow Christianity, why cannot the evidences of the handiwork of God in nature captivate the minds of men? Why are they so difficult to convince?

We are virtually surrounded by proofs of the certainty of the person and presence of God. Men must necessarily literally close their eyes to shut out beams of light attesting the fact of the God of the Bible. Why do they thus purposely blind themselves? The conscious mind of man must touch the hem of His garment in quest of happiness and peace. The subconscious mind re-enacts many ecstatic instances of hoped-for joys and sublime portraits of places or persons long after the dream has dissolved. Every signpost of reason in the world points to God and attests the majesty of His person, purpose, and pursuit. The fantastic tales and hypotheses of atheists are an insult to the intelligence of mankind. Even a Hottentot knows better than that.

We call the Hottentot a heathen, and so he is without God. He is not more benighted, however, than any other person who serves gods of his own devices: wealth, position, office, acres, power, armed forces, science, education, governments, or denominations. All that occupies first place in men's lives ahead of God is idolatrous, earmarking them as children of darkness and heathen in exactness because they embrace idols before God. The chances are that the Hottentot is an honest heathen because he is ignorant of the only true God, neither knows he ought of the Bible. When he is taught the Word and comes to knowledge of the truth he may be eager to accept God as his Partner, his Emmanuel, his "God with us," and will forthwith confiscate all ties which bound him to his erstwhile idols and their ritual.

There are so-called enlightened folk, however, who are thoroughly conversant with the commandments and beatitudes of Father, Son, and Holy Ghost, who are continually refusing to bend their stubborn wills to acquiesce to the will of the Trinity. The idiotic assumption of arrogance and the hypocrisy of these folk earmark them as fools, not nearly as competent and trustworthy as the poor Hottentots who have not so much as heard of the Bible God, His love and His judgment.

There are those also who would yield subservience to God, but who seem bewildered and frustrated by the popular teaching that God is afar off, infinite, almighty, and so remote that our finite minds cannot contact Him, that He is mysterious, nonunderstandable, and a Giant who deigns to bother with us who will habitually crawl and cringe before His deified entity. The high-sounding

titles some speakers give Him in their fantastic role of orator and expositor of rhetoric might well confound one rooted and grounded in faith, to say nothing about the new convert or the more simple in taste and perception who are ordinary in their thinking and do little constructive thinking for themselves. These expounders who soar around in the ethereal nowhere on magic carpets of synonyms and anagogic elocution only serve to abet the work of those who ridicule Christianity. While the carpet rider soars, the hearers flounder in the quagmire of misunderstanding, misconception of intended truth, misguided comprehension, and confusion of ideas. If the hearer falls by the wayside, the high-sounding teacher is guilty of the sin of the consequences. Bro. L. J. Heatwole used to advocate simple language for ordinary folk, and it still is the best plan.

Be it ever known that our God is infinite, almighty, omniscient, omnipotent, and omnipresent, all that and infinitely more, but He is not afar off. Volumes could not contain the explanation of His superhuman majesty and power. There is no limit to infinite! God can only be confined to one small area, and that area is the heart of man. In that He is Emmanuel to us. He is God with us personally. Every bit of Him is ours if we will meet His conditions. He has no reservations to lease to specially select and elite persons. He is One for all, and All for one. That is not hard to explain. Preach that truth more and there will be fewer weaklings in the flock, fewer backsliders and fewer frightened, humiliated believers constantly succumbing to the follies of radio, press, dress, and flesh.

The confident, victorious child of God maintains companionship with the One who lovingly knocked at the heart's door, the One who entered when the door was opened, the One who chased the devil out and flooded the place with peace, the One who brought tears of contrition to the eyes and in their wake left clear vision and hope, the One who is so real to us we can rely upon His abiding, personal presence twenty-four hours a day with no time off and no vacations with pay demanded. The reason for such victorious living is Emmanuel, our God, who is with us. The victorious convert confesses the present, current strength of Christ over the devil and his wiles. He confesses his own courage to do battle with sin, self and Satan, not by remote control but by and through Christ which strengtheneth him. He does not go into battle merely hoping for victory. The shout, "The sword of the Lord and of Gideon," was more than a vain ruse to rout the enemy.

We confidently put on the whole armor of God because we know it will fit us like the paper on the wall. The armor suit is tailor made, not in mass production, but with a very personal touch of the hand of the master Tailor. We do not wait around for some far off reinforcements to arrive; we take the

shield of faith and the sword of the Spirit and wage war with evil, secure in the knowledge that Emmanuel is right by our side, directing the fray, proffering us His everlasting arms to lean upon when the arm of flesh fails us. We learn we are to be humble only before God, but where we stand in conflict before men and devils we are to be more than conquerors. A more humble man than John the Baptist never lived, yet he unhesitatingly rebuked the cynical Pharisees, regardless of their office, and dubbed them "generation of vipers." "God with us" inspired John to do that. We will learn to discount the evidence of the five senses of the flesh for they are not a safe guide when we "walk by faith and not by sight." We must learn that "believing is seeing" instead of the lie that "seeing is believing," and deport ourselves accordingly. "Man looketh on the outward appearance, but God looketh on the heart." "Faith is the substance of things hoped for, the evidence of things not seen." We lay fast hold upon the promises of God. Hoped-for victory over sin is assured with Emmanuel by our side. Never doubting, we keep the devil on the jump, just like our Criterion did in the wilderness. We cannot do it, but Emmanuel does it for us. Praise His name! He is all the Superman we need, thank God.

A sad burlesque is performed very often by those who would sing, "No, never alone, no, never alone: He promised never to leave me, never to leave me alone," and then bemoan their lack of victory in their lives. Their doubts were manifest when they neglected to burn every bridge behind which might link them to the arm of flesh. They cannot lean on the everlasting arms and the arm of the flesh both at the same time. They excuse themselves weakly by quoting, "We wrestle not against flesh and blood," etc., as though they were beset by an uncommon temptation. They forget the same Bible says, "There hath no temptation taken you but such as is common to man." They forget the way of escape which is provided, yea, was provided 1900 years ago, that a simple exercise of faith will vouchsafe its effectiveness now anywhere. By the lame excuse of quoting the power against which they wrestle, they belittle the power of God, who, as our Emmanuel, knows no defeat. He took captivity captive and gave gifts unto men. One of those gifts is His presence with us, and praise His name. He never leaves us alone if we seek Him with the whole heart fervently.

Manheim, Pa.

## THINK ABOUT THIS

Prayer is the bow. The promise of God is the arrow. And faith is the hand which draws the bow and sends the arrow with the heart's message to heaven. The bow without the arrow is of no use, and the arrow without the bow is of little worth. But neither is of great value without the strength of the hand. The promise of God without prayer, or prayer without the promise avails the Christian very little. But put the two together with the hand of faith and all heaven is moved to grant the request. How are you praying? Use all the equipment and God will send the answer.—Sel.



# OUR HOME CIRCLE

## Appreciating Infancy and Childhood

By Alta Mae Erb

The author of "The Christian Nurture of Children" presents a message that every one can read with profit.

Before a baby is born it lives in a dark, quiet, warm, aquatic environment. It is fully supported and protected. What a change when the little one comes into this noisy, brightly lighted, cool, dry, atmosphere! It has a great adjustment to make. To make this living as easy as possible, we must nurture with the utmost respect and great tenderness.

A very evident characteristic of the whole life of the little one is that of helplessness. It is a victim of its environment, dependent on those who serve it. This suggests the need of wisdom and understanding that we must have for our task as parents. God sends the little ones with the bones not ossified, the senses not acute, and the muscles undeveloped. It has a very delicate system. It is easily abused; so much help is needed. But it does come equipped to begin its physical, mental, and emotional life. Very slowly will it grow. To appreciate the nature with which the little one comes, we must be very patient and understanding. We must accept him as a great potential, just as God has made him. If God had chosen to further prepare him before birth like He does the animals of the lower kingdom He would have made him so. It helps us much to accept him with his helplessness if we think of what the end will be when he has matured according to God's plan. We must study him as God has made him, adapt ourselves to him, and meet his needs and wants. We should remember how Jesus appreciated the infants.

One need of the little one is that of love and affection, shown in cuddling, handling, holding, talking to, playing with. This expression must be real and not fussy. Even the infant can detect insincerity here. He must have lots of love expressed in ways that he can understand. He needs a mother with love more than he needs a good housekeeping mother, if he is to escape want and the distresses of this world. God sends the little one with physical hungers in his little body. He must be comfortable and be fed. He is not a machine which we can run on a schedule, but we must adapt ourselves to him. We must feed him when he needs food. Because we are stronger than he is we dare not force him to fit our schedule. There will always be loss if we do not meet the need of the child that God sends, for no two children are alike.

He needs to grow. Our love must not make him so precious that we will not let him grow. Love must be understanding of the possibilities of growth. We must let him

crawl, walk, run, do hard things, do even dangerous things, make mistakes, wiggle, and wiggle. We must grant him the environment and the privilege in that environment to spill, to mess, and to exercise. We must let him live in the house. The little one's growth is nothing to show off to one's friends. Do not do for him what he can do for himself. Let him learn to live with others. God has put in him certain laws of growth, and possibilities of growth. We must let him grow. This letting is one of the hardest things for parents to do.

Again he needs to grow at his own rate. God has given to each child an individual growth rate. When a child is ready to give up feeding, he should be permitted to give it up. No two children will mature at the same time, not even two in the same family. A frequently told maturation story is that of two identical twins on stair climbing. When twin T. was forty-six weeks old he was given ten minutes of daily training for six weeks in climbing stairs. At fifty-two weeks he could climb stairs well. Then twin C., when he was fifty-two weeks old, was put in front of the stairs and without any help was left to learn to climb. In one week he could climb as well as twin T., who had had six weeks of training before he was ready for it. Bladder and bowel control may be perfected early, but it may be too early for the good of the personality of the child or for the good of the mother. We must not force maturation on God's child, but accept God's rate that He has given to the individual. Averages, especially those printed in books, are of little value to mothers.

We are now studying curves, which are much more important. They are called longitudinal curves. It is a curve made from birth or an early date in the child's life until he

### LOVE THAT IS HOARDED

**Love that is hoarded, molds at last  
Until we know some day  
The only thing we ever have  
Is what we give away.**

**And kindness that is never used  
But hidden all alone  
Will slowly harden till it is  
As hard as any stone.**

**It is the things we always hold  
That we will lose some day;  
The only things we ever keep  
Are what we give away.**

—Louis Ginsberg.

is mature. It may be a curve along any one special line of growth. When we once have many of these curves on the particular child and many such curves on many children, we will perhaps understand more how God has made children. And we will be more attentive to meet God's child rather than to set a pattern and try to make the child fit into our pattern. Each child at his own rate is God's way. We should not compare our children among children. The Bible says this is not wise. We should not be proud of our children's growth or advancement, especially should we not compare one child with another child in the same family, or with the neighbor's child. In fact I think we should not talk children's growth in their presence. It is very unwise.

From birth a child needs some limits. In this wide world environment a child is not happy if given too much freedom. We know that the current philosophy "to do what you think you want to do must be the right thing, and it will make you happy" is not sound. It is wisdom to set limits to babies even. We must have courage to say, "no." God tells us to train children in the way they should go. Not every toy desired is good for the little one; even too large a place to play may not make him happy. The happy child is the one who is accepting and appreciating limits, even at a very young age. Personally I believe that carefully and wisely setting limits lays a foundation in a child for later spiritual understanding of God's limits. We remember there is such a thing as sin in the world.

And then the little one needs success. If he is ready to learn, then he must be rewarded with some reasonable degree of accomplishment. That is, we must so arrange the environment that he will be successful, and more and more successful as time goes on. He must have toys that he can handle. He must have loose clothing so he can kick. He must be permitted to slobber during his teething. He must have the privilege of constructing. He must have the privilege of satisfying his curiosity, and the grand privilege of making noise. It is not the mother's success in building up the blocks that satisfies, but his success when he is ready to build them up. It is our duty to provide the means and the time and the place for his living, and then let him be successful in that living.

Lastly, the little one needs to give. We should place on him possible demands. He can give a smile, he can pat-a-cake. Bringing daddy's shoes, running to meet daddy, closing the door for mother, carrying an apple to the neighbor child, are all needful expressions for his wholesome growth. By the time he is three years old he is learning to co-operate and share. We should make possible the sharing of toys that can be shared. If another child is coming into the family, we should plan for its acceptance. As mother goes to visit and carries gifts; so the little one will want to give expression. We should early nurture against the "getting, getting" spirit. We train them to be what they become. The mother's spirit of giving is certainly very significant in a little child's life.

And so to respect and appreciate the dear little ones, as God gives them to us, and to



meet their needs is our great privilege and responsibility. Let's hear Jesus say, "Let the little ones come unto Me." Will we let them come? Their future is now. We should ask

very conscientiously and prayerfully, "What shall I do to this child that is mine now or that shall be born?" Teach us, Lord.  
Scottdale, Pa.

## The Greatness of Being a Lady

*By Walter E. Isenhour*

That it is great to be a lady surely cannot be questioned. Perhaps no achievement in the life of a woman goes beyond that of genuine principles, traits, and characteristics that go to make her a lady in every sense of the word. She may rank high in education, in position, in leadership, but she reaches her highest peak in life when she can be truly and unmistakably classed as a lady. On the other hand, she may not rank high in learning, nor position, nor in leadership, but she can be a lady of the highest type in the meantime. This should be the aim, plan, and purpose of every woman. Anything short of this, regardless of a woman's achievements otherwise in life, places her beneath her God-given privilege, and the great goal that she should attain. We say this sincerely because we believe it to be the whole truth.

In order to be a real lady one must have a spotless character. She must be highly virtuous. Her walk before mankind must be thoroughly in accord with godliness and righteousness. She must major in cleanness and purity of heart, mind, soul, and spirit. She cannot stoop to the questionable, or to the sinful and wicked along any line, or keep the company of the vile, or spend any of her time in reading a low and degrading class of books, or literature, and be a lady of the finest and highest type.

There is in the inner life of every genuine lady a purity that is above and beyond the evil, trashy, smutty elements of this world. The principles of a true lady are heavenly. They come from God, not from Satan. No lady is addicted to bad habits and low, vile traits. She walks uprightly before God and man. She would not sell her virtue, her character, nor the great and sublime characteristics that make her a lady, for any price. Absolutely, she is not for sale, regardless of the price that may be offered, and regardless of anyone who might offer to buy her character and ladyship. Jewels, diamonds, and pearls make no appeal to her if these would require her character and would rob her of the greatness of being a lady. No man, however, regardless of his beauty, his wealth, his learning, and his position, can buy her virtue, character and ladyship; or if she sells out she is no longer a lady, though she may try to put on a beautiful front.

Every husband needs a genuine lady for a wife, and every wife needs a genuine gentleman for a husband. Absolutely. Every child needs a one-hundred-per-cent lady for a mother, and a one-hundred-per-cent gentleman for a father. If this were the case today, we wouldn't see homes broken up all over the nation, and dear children sent forth in life without the love and protection of parents. If all wives were true ladies, and if

all husbands were true gentlemen, our courts wouldn't be granting divorces. Husbands and wives would live together in love and peace, and life would be happy. Children everywhere would be cared for and reared "in the nurture and admonition of the Lord." How sad to see so many dear children separated from parents, and from each other, all because that which constitutes a true lady and gentleman was lacking in their fathers and mothers! What it takes to make a genuine lady goes likewise to make a genuine gentleman. After all, it takes God in the heart and soul to make any of us what we ought to be. Herein is where the vast multitudes come short. Herein is where women fail as ladies and men as gentlemen.

Never have we seen a time, it seems to me, when women were casting their virtue, their character, their ladyship, away so much as today. It is indeed alarming how girls and women are becoming, more and more, addicted to cigarettes, beer, wine, and liquor. We have never known a time when women were more careless about their language, their conduct, and their influence than today. They seem bent on sin and wickedness. I well remember when no woman smoked cigarettes, and only the low and slattern, or fallen, would take a drink of liquor, and such instances were rare. Today women everywhere are smoking and drinking, many of whom curse and swear, and are brazenly profane.

The modern dress, or undress, of women shows a great letting down in virtue, character, and ladyship. When women absolutely and willfully, carelessly, and needlessly expose their bodies to the eyes of men it means that adultery follows as a consequence. We know that adultery is one of the leading and damning sins of today. It is lowering the morals of men and women all about us. It seems that tens of thousands of girls and women of today are out to live a fast, wild life, regardless of the trouble it causes, the heartaches and the destruction. With the ungodly theaters of the nation crowded with men and women and with thousands flocking to the dance halls, card tables, roadhouses, and to the places of worldly, evil, wicked amusements, it is no wonder that girls and women by multitudes cannot be classed as ladies. Their virtue is gone; their characters are gone. They have yielded themselves to the lusts of ungodly men, and this is destroying the homes of the nation. When the womanhood of a nation is gone, the morality and spirituality of the nation is gone, generally speaking.

When a girl, or woman, gives away, or throws away, or sells her virtue, her character, her ladyship, she has disposed of the most precious and priceless pearl, ruby, dia-

mond, and gem of her life. If she had all the wealth of the world she couldn't buy it back. The pearl of virtue, character, and ladyship, can't be bought with thousands and land, stocks and bonds. It can't be bought with learning, or atoned for through learning. Even a high position can't bring it back. The only thing that can atone is the blood of the Lord Jesus Christ. His blood can cleanse away the sin and stain, the guilt and the misery, but it can't bring back the lost character, lost virtue, lost ladyship. Another character may be given, and one may attain unto virtue and ladyship again, but it won't bring back that which is lost, just like lost time. Of course, any girl, or woman, who has lost her character, virtue, and ladyship can repent with a godly sorrow, turn away from the sin, or sins, that caused her to go down, get forgiveness, be cleansed and purified, and again go forth to be godly, womanly, and noble. We would sincerely advise everyone to do this.

We need genuine ladies everywhere today. They are needed as the sweethearts of our young men, as the wives of our men. They are needed as the mothers of our children, and as the teachers of our schools all over the nation. They are needed in our stores, shops, and factories. They are needed as our bookkeepers, our stenographers, our cooks, our writers. Certainly they are greatly needed as our nurses all over the nation. Doctors and nurses who have charge of sick people, many of whom die under their care and treatment, ought to be genuine ladies and gentlemen, who would not stoop to vileness whatsoever. They should also realize how much good they could do by living Christian lives and winning their patients to Christ. Nurses ought to be ladies of the highest type, and doctors ought to be gentlemen of the highest type. The place they fill is so responsible. The lives and souls of the people are very largely in their hands. Oh that they might realize this!

Every girl, or woman, who teaches in our Sunday schools, or goes as our missionaries, or helps to carry on the great and important work of the church, and who professes to be the follower of the meek and lowly Nazarene, ought to be a Christian lady. Women wield a powerful influence, either good or bad. It should be good. Anything that would hurt a woman's influence, or cheat and rob her of character, virtue, and ladyship, should be shunned, despised and hated by her. She should flee from any and all evil, sin and wickedness that would destroy her character as a lady just as she would run from a dangerous viper, or a ferocious beast. In fact, that which would destroy a woman's character is more dangerous than a poisonous snake or a ferocious animal, since her soul is involved. What would destroy her character, her ladyship, would likewise destroy her soul in hell.

It is great to be a genuine lady—a Christian lady. Don't forget this. It is greater than being a great author, a great teacher, a famous movie star, a noted musician. It is far greater than having a beautiful face, and attractive, charming manners. Virtue and noble character, and true ladyship, are more beautiful

(Continued on page 118)



# MISSIONS

## How God Wrought in Argentina

By Mrs. A. D. Wenger, Jr.

This article was written largely from material gleaned from a much-appreciated sermon delivered by Bro. T. K. Hershey at the Mt. Pleasant Church, Fentress, Va., Dec. 7, 1949. Texts: Acts 14:27; 15:12.

When the devout Cowper, after a marvelous providence of God in his own life, penned the lines:

"God moves in a mysterious way  
His wonders to perform,"

he did not know that profound and immortal truth would accurately describe the ways of God in the lives of many of His children through the years.

The founding of the Argentine Mission and the marvelous working of God in the life of T. K. Hershey and other fellow missionaries again attest to the mysterious but wonderful ways of our God of whom Cowper wrote.

In April, 1948, Bro. Hershey and his wife returned from the Argentine as retired missionaries—retired, in the sense that they will not again return to South America. That marked the close of a period of thirty-one years of strenuous service. In that time they made Christ known to many of Argentine's benighted Spanish-speaking peoples in an area where there had been no Gospel lighthouses. "I am thankful," Bro. Hershey rejoices, "that we had the opportunity of carrying the Gospel to the frontier."

Bro. Hershey is now seventy-one years of age. Many and varied are the experiences through which he and his companion have passed since his ordination to the ministry in 1912. As a true and humble servant of the Lord, he is very careful to declare that he was only an instrument in God's hands. "All we accomplished was by the direction and power of the Holy Spirit." Now at his age, Bro. Hershey believes there is no greater work for him to do than to tell what God can do for people. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them" (Acts 14:27). "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them" (Acts 15:12).

The Book of the Acts recounts the movement of the Holy Spirit in the initial opening of this era of grace. We come to the last chapter with a realization that the work is incomplete. The written Word is concluded, but the work of the Holy Spirit through the lives of His called-out ones is still continuing.

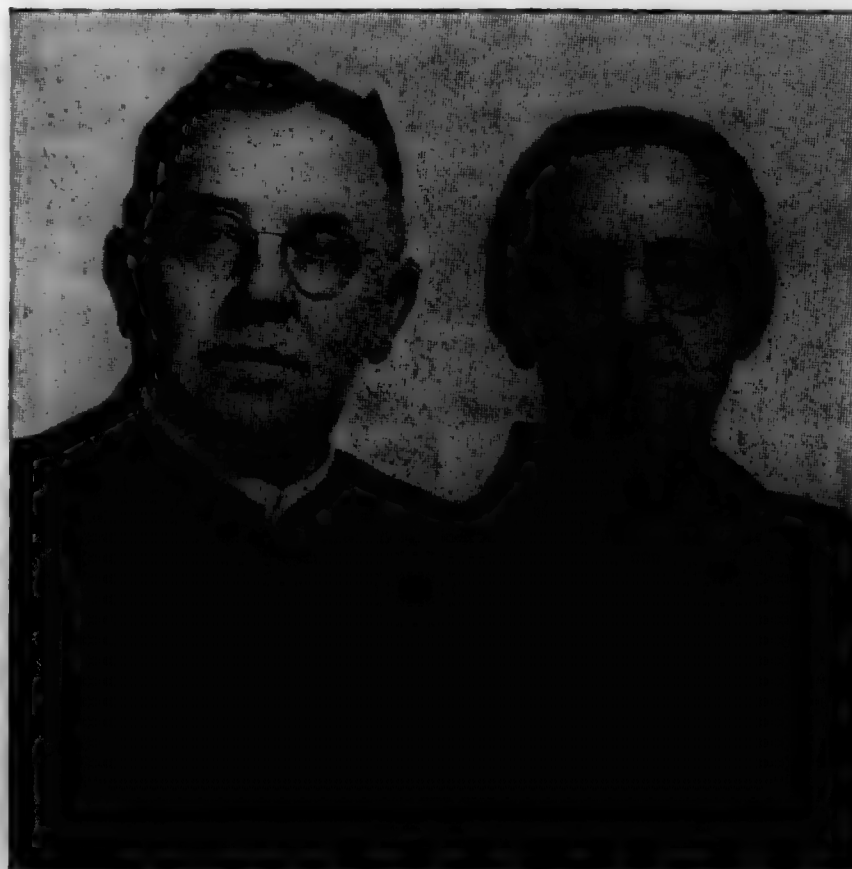
The Holy Spirit's direction in opening the work in Argentina is a close parallel to Paul's experience in entering Europe with the Gospel as described in Acts 16:6-8. "Now

when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Located in Buenos Aires, T. K. Hersheys and J. W. Shanks waited and prayed and searched out the land, and at last at the end of sixteen months God revealed His will, and Pehuajo became the first Mennonite mission in the Catholic strongholds of the Argentine.

But what prompted this ministry?

In 1906 one of the missionaries to India was called home. The church periodicals were filled with the sad news—sad as far as the work there was concerned. Every article echoed and re-echoed the burning question: "Who will take his place?" "The clamant cry rang in our ears and in our hearts," Bro. Hershey declared. "We felt that the Lord was definitely calling us to the foreign field. Together my wife and I said, 'Yes,' to God. But how should we make known our convictions?"

Forty-three years ago the majority of the leaders of the Mennonite Church did not look favorably on mission enterprises. In the scourge of persecution our ancestors drew into hiding to preserve their lives and as a result lost all missionary zeal. They forgot



Brother and Sister T. K. Hershey, Pioneer Mennonite Missionaries to Argentina

that the Lord's fields which lay beyond their own little world were white already to harvest. Only a few had caught the vision. Bro. A. D. Wenger was one of these. And so it was to him that Bro. and Sister Hershey confided the fact that the Lord had laid His hand upon them for special service. Accordingly, Bro. Wenger wrote a letter to the mission board informing them of the prospective missionaries.

This was not the first time, however, that God had spoken to Bro. Hershey. When he was just a little boy, a devout missionary of another church visited the school where he was in attendance and taught this song to the pupils:

If I were only big enough and Mama would  
go too,  
I'd like to visit India and tell the poor Hindu  
That it is very, very wrong to treat the babies  
so,  
And throw them to the crocodiles, and then  
they'd stop I know.  
It almost makes me cry sometimes to think  
these things are so,  
And see big people stay at home, why don't  
they want to go?  
When I asked Mama, she just said: "Oh,  
you're the honest fairy,"  
"But don't you think I'm big enough to be a  
missionary?"

With a real love for the heathen burning in her heart, she spoke through her song to the heart of a little boy. Youth though he was, Bro. Hershey made a decision that marked out his future career. "When I grow up I will be a missionary to India." But God's place for him was not India but South America.

In 1916 the Board asked Bro. Hershey to superintend pioneer work in our sister continent. In August, 1917, together with J. W. Shank and family, Bro. and Sister Hershey and their two little children, Beatrice, eleven, and Lester, four, set sail from the States, arriving in Buenos Aires in September.

Along with language study, the first year was spent in looking over the field and waiting on the Lord to make known His choice of location. Five long trips were made into the interior. After the fourth trip when Bros. Hershey and Shank returned to their wives they could only report, "No place yet." At one time some valuable documents which they had secured in relation to a possible site and which they had planned to send home to the Board for their consideration were stolen from Bro. Hershey's suitcase. It was evident in this that "the Spirit suffered them not."

Finally, a kindly Brethren minister had a suggestion to make. Why not take the southwestern railroad and go to Pehuajo? There were no Protestant missionaries there. That was a needy field. Accordingly, Bro. Hershey and Bro. Shank set out on their fifth tour of investigation. In the town of Nueve de Julio they separated to go in different directions, and they agreed to tell each other their findings when they met at the opposite corner. As Bro. Hershey was making his trek he was arrested by the strains of "Nearer, My God, to Thee" floating out on the air. The familiar hymn sounded strange but un-



usually beautiful in this foreign land. Meeting Bro. Shank he told of the music he had heard. Together they agreed to learn more about the singers. Traversing Bro. Shank's steps, they came to a dwelling house from which the sound came. They knocked at the door and were received by a native Argentine. He was a Christian and Missionary Alliance member, who, having learned of the Lord in other parts, had come to this locality and was conducting a Bible study class. He invited our brethren to speak to the group in Spanish that evening. Difficult as it was, they made an attempt. He encouraged them to open a mission at that place. In 1920 this Argentine brother was received into the Mennonite Church because he believed its tenets of faith were according to the Word. He has been a faithful and active worker for the Lord since that time.

At Pehuajo, however, the missionaries were overtaken with a feeling of possession. This was God's place for them. They borrowed a preacher from the Brethren Church at the opening of the work. He preached nineteen sermons. Under his ministry there were seven conversions.

In April 1919, Bro. Hershey conducted his first service in Spanish. To converse in Spanish or to write was not so difficult. But to preach! "Yet it was marvelous," Bro. Hershey asserted, "how the Holy Spirit enabled."

Every missionary, no doubt, makes his language mistakes which are sometimes quite humorous. When Bro. Hershey was instructing his first class of converts he explained I Cor. 11. He said, "In times of prayer every Christian woman should put a veil on her 'caballo.' He learned later he was telling them to wear a veil on their horses instead of on their heads, 'cabello.'"

Another time Bro. Hershey noticed an old man sitting far back in the audience. Leaning forward with his hand inclining his ear, the man was trying to catch the message. Bro. Hershey paused and very kindly invited the listener to accept a seat nearer the front saying sympathetically, "I see you are a little 'cerdo'—meaning to say—"like I am." At once he observed that instead of using "sordo," the word for deaf, he had really said, "You are a little 'cerdo,' (pig) like I am."

In the very early days of the mission, Bro. Hershey was one day disturbed by an awful noise in the street just in front of his home. On opening the door he saw a man beating his horse unmercifully. Stranger in the country as he was, he knew that the laws of the land did not permit such cruel treatment of animals. He ordered the man to stop. "Well, if you can make this balky horse go, come and do it," snapped the man as he threw the lines down on the dashboard.

Bro. Hershey stepped to the poor animal's head and began to gently caress his face and breast. Gradually the horse's head dropped lower and lower, soothed by the kindly treatment. He was enjoying the new approach. Over a wall across the street, three girls were watching the scene. Could the Protestant really make the balky horse go? they wondered. When the horse's head had

dropped so low as to almost touch the sand, Bro. Hershey picked up a few grains of sand and dropped them in the horse's ear. The horse raised and shook his head, and in the next second plunged forward with a dash. The driver and his horse were never seen again, but the three girls watching over the wall agreed, "Surely God is with the Protestant. Those three girls, with four others, were the first to be baptized in the class of seven converts in October 1919.

Did the balky horse and his irascible driver just happen to stop before Bro. Hershey's door? God can use even a balky horse for His glory. His hand was in it, for His ever watchful eye was on the three girls looking over the wall. Those girls became the first kindergarten teachers, the first Sunday school teachers, the first personal workers, and the first national Bible readers in the little mission at Pehuajo.

After they were saved, the sisters began to wonder and long for their brother, Pablo, who had left home and was wandering—they were not sure where. They wished they knew how to reach him. Coming to Bro. Hershey with their burden, he knew of nothing better to suggest to them than prayer. So they joined in united prayer for Pablo's return. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Pablo came home in answer to prayer. He came to the services. Bro. Hershey preached that night on John 3:16. No public invitation was given, but Pablo opened the door of his heart and received the Lord Jesus as His Saviour. For twenty-seven years he has been preaching the glorious Gospel of Christ.

Pablo's father and mother were converted too after a time. The father had a violent temper, and sometimes under provocation he would fly into a rage. He said to Bro. Hershey one day, "When I overcome my temper, I will accept Christ." "My friend, you just have that in reverse. Accept Jesus as your Saviour first, for when the Holy Spirit dwells in you, you won't get mad."

"Is that right?" he queried believingly. Right there they knelt. He accepted Christ and entered into a life of complete victory. That father has gone home to glory. On his deathbed, when he was too weak to give a testimony, Bro. Hershey asked him if he had peace. He could not reply, but Bro. Hershey read from his dying lips the one word, "Paz!" "Paz!" Peace! Peace! Peace! Cleansed and sanctified, he entered the dark valley in peace and passed triumphantly over to the other side.

The mother was so entrenched in Catholic prejudices and superstitions that she did not want anyone to speak to her. She resented even her daughters talking to her of the salvation which is alone in Christ. "Sometimes," Bro. Hershey said, "it does more good to speak to the Lord about the people than it does to speak to people about the Lord." And so they all talked to the Lord much about Mrs. Cavadore.

One day as Bro. Hershey was sitting in his office, the Lord revealed to him that Mrs. Cavadore was ready to accept Christ. Now was the time. He got up and went at once to her home. She was sitting in a chair. Ac-

cepting the proffered chair, Bro. Hershey sat down near her.

"Mrs. Cavadore, I have good news for you. You are ready to accept Christ."

"Yes," she said, "I am." Then and there she yielded her life to the Lord.

When the day came for her baptism, relatives and Catholic friends were assembled to observe the ceremony. After she was baptized she gave this testimony: "It was awfully hard to win me. Finally, however, the Lord spoke peace to me. My intention now is to live faithful to the Lord to the end of the ages."

Mrs. Cavadore was true to her vow. She remained faithful until the Lord summoned her to her house not made with hands, eternal in the heavens.

Like strong fingers of power, the Gospel has reached out from Pehuajo to other areas, and lighthouses have sprung up here and there at Tres Lomas, Trenque Lauquen, Carlos Casares, Santa Rosa, and other places, until there are more than thirty Mennonite churches and outstations in the province of Buenos Aires, in Cordoba, and in the Chaco among the Indians in the Argentine.

From that country God has given young men to the church who are valiant soldiers of the cross. They are instruments in God's hands for the growth of the church. Faithful ones from the home land have also answered God's call. Bro. Hershey's own daughter and her husband are helping to carry on the work he began.

God still leads on.

Fentress, Va.

### DOING GOOD A BLESSING TO OURSELVES

If we view this microcosm, the human body, we shall find that the heart does not receive the blood to store it up; but while it pumps it in at one valve, it sends it forth at another. The blood is always circulating everywhere, and is stagnant nowhere. The same is true of all the fluids in a healthy body; they are in a constant state of expenditure. If one cell stores for a few moments its peculiar secretion, it only retains it till it is perfectly fitted for its appointed use in the body; for if any cell in the body should begin to store up its secretion, its store would soon become the cause of inveterate disease. Nay, the organ would soon lose the power to secrete at all, if it did not give forth its products.

The whole of the human system lives by giving. The eye cannot say to the foot: "I have no need of thee, and will not guide thee." For if it does not perform its watchful office, the whole man will be in the ditch, and the eye will be covered with mire. If the members refuse to contribute to the general stock, the whole body will become poverty-stricken, and be given up to the bankruptcy of death. Let us learn, then, from the analogy of nature, the great lesson that, to get, we must give; that, to accumulate, we must scatter; that, to make ourselves happy, we must make others happy; and that, to get good and become spiritually vigorous, we must do good and seek the spiritual good of others.—Spurgeon.



# BIBLE STUDY

## Christian Doctrine LXXXIX. Death—Continued

*By the Bible Study Editor*

The realm of the departed from this life is one of mystery, and yet many would like to invade that realm while they are yet in the flesh, in order to explore those regions into which only spirits of men may go. The Apostle Paul was permitted to go into the realm of what he calls the "third heaven," and there he heard things that were unlawful or impossible to utter. The margin suggests the translation "impossible." And this would be the rational appreciation, for who could describe what belongs to that exalted realm of God? The same could be said regarding the realm of death. Who could enter that world of the dead and return with the power of describing more definitely than our Lord did the conditions of that world of the departed spirits?

A number of books have been written by different authors, some who have claimed to have been permitted to enter by the spirit into the world of the dead; and they have endeavored to describe what they saw. It is rather remarkable that they have not all agreed as to the character and manner of that world. There is one conclusion that may be made concerning the descriptions of those writers: They have not seen the same parts of those realms or may have been kept from seeing the spirit world as it is in reality. One may not say that such people have not had visions which have satisfied them and have been a source of inspiration to them and to others but if they had seen the same things the testimonies should have agreed more fully. There is one testimony which will invite our absolute confidence. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

The above section has to do with the revelation concerning the place of the departed spirits. What may be said concerning the grave and the abode of the body? There were three persons whom Jesus brought again from the dead: the little maid, the young man, and Lazarus. Neither of the three ever gave a testimony concerning their experience while absent from the body. They said nothing of the manner of their departure nor of the place of the soul, nor of the sentiments of the body, had there been any such. A remarkable fact also is that Jesus did not give a discourse on the secret things concerning the dead and death on the occasions of the resurrection of these three persons. He was more concerned with the great truth of His power of life, even unto resurrection from the dead. Yet,

how interested men are in searching out these mysteries which are so far removed from the seaching inquiry of men, many of whom are slow to believe the things which Christ has revealed and slow to follow the way of life through faith in the Son of God! "And ye will not come to me, that ye might have life" (John 5:40).

### Death and the Grave

In Christian communities and lands there is a common custom of disposing of the bodies of those who have died. The sepulcher or the grave is the place of depositing the body which bears a certain attachment to those who remain and who honor the spirit of the one who dwelt in the body for the duration of life. The grave is the place of deposit for the body of the dead. The Old Testament uses the same word for grave and sepulcher. The same is true of the New Testament. In Matthew 27 there are two words used for the term sepulcher. But in all of the Scriptures there is no confusion as to the difference between the grave, which is the place for the deposit of the body, and the place to which the spirit of the dead departs. The Sheol of the Old Testament is the place of the departed spirits, and the Hades of the New Testament is the abode of the spirits whose bodies have been placed in the sepulcher or the tomb or the grave.

God's people have had respect for the bodies of their dead. They interred their bodies like Abraham in the cave of Machpelah. Jacob and Joseph were embalmed after the custom of the Egyptians. Later the hill-sides of the cities, and especially Jerusalem, were pitted with the hewn tombs for their dead. Lazarus was thus buried, and when the stone was removed Jesus called him forth; and he came forth bound in his grave clothes. Jesus was laid in the tomb of Joseph, who had bought the linen clothes to wrap the body of Jesus, and Nicodemus furnished the one hundred pounds of spices for the burial after the manner of the Jew's burial. John 19:40.

The Babylonian king desired to cremate the three Hebrews who had refused to bow down to his image. Cremation seems to have been a later method of disposing of the bodies of the dead. In India cremation is a religious ceremony. In our day there seems to be a desire to get away from the custom of consigning the body to the earth and to its return to dust. Embalming, cremation, and interment in vaults, either in the ground or above ground, are modern methods of burial, but they all recognize the fact that the body is

subject to decay and tends to return to its native element. "Unto dust shalt thou return." The grave is the place of the dead body. And from the earth will proceed the resurrected saints and all of the rest of the dead in the day of the Lord.

It is of interest to note that in all of the Scriptures there is no denial of death and no suggestion that there is any consciousness on the part of the body in the grave. The heathen have, in nearly all cases, if not in all, the traditions that the spirit and the body are closely associated in death. The various offerings and contributions, even sacrifices, that are made to the dead and interred with the body, suggest that they have a belief of existence after death; but the intimate association of the spirit with the body is contrary to the facts of the Word of God.

David did say, concerning his child, "I will go to him," but this did not imply that the grave was his destination. There are frequent quotations in the Old Testament concerning "bringing down to the grave" (Sheol), but how could the spirit of a man be brought down to the place of departed spirits without bringing down the body also to the grave? Both come down together, but the body goes to the grave and the spirit to its appointed place in the habitation of the disembodied spirits. For them to be inseparable in death is the faith of the heathen. For them to be separated is in agreement with the Word of God, in both dispensations of the Word.

### Death and Sleep

The English language differs in many respects from the Hebrew and Greek in that while it has an enlarged vocabulary, it does not have the variety of words to designate the same thing. The Hebrew uses a number of words signifying death and sleep. The same is true of the Greek. Our English translations use only one word for each of these ideas—death for the numerous Hebrew and Greek terms, and sleep for the numerous terms in the other languages. When Jesus said, "She is not dead, but sleepeth," they laughed Him to scorn; but the word He used also suggested death. To Him it was also sleep, and He awoke her out of her death sleep. The same was true of Lazarus, but Jesus had used another term which signified both sleep and death, and which the disciples implied meant "taking rest." But Jesus went to awaken him from that sleep, and it was as easy for the Lord to raise him from the dead as to awaken him from sleep.

But the fact that Jesus used words of double meaning in such cases does not imply that He called all death by the same term as sleep. Nor can we conclude from His use of such words that all death is only a sleep in the sense that our bodies will not be in a state of dissolution when the spirit leaves them. Sleep is a process of refreshing and renewal. Death is a process of deterioration. Sleep



lasts for a night. Death continues for ages. While Jesus referred to the maid and Lazarus as sleeping, He did not say that the young man was asleep. "He that was dead sat up." The term used is that which applies only to dead bodies—"Nekros."

Again, when Jesus referred to His own death He refrained from using terms of double meaning, such as could be applied to sleep or death, and spoke only of death. Therefore we may not say that Jesus slept for three days and nights and awoke from His sleep. His was the death which passed on all men. Romans 5:12. Jesus spoke of His rising from the dead, for the Son of man would be slain and would be buried and on the third day He would rise from the dead. Such was the definite statement of Christ concerning His death.

Paul makes use of the term sleep with reference to the dead in Christ. He also says in I Corinthians 15, "We shall not all sleep, but we shall all be changed." In I Thessalonians 4 the dead saints are described as those who are "asleep" and as those who sleep in Jesus. None of the other writers of epistles use the term of sleep as applying to the dead, whether concerning saints or sinners. And when Paul uses these terms, he makes use of those words of double meaning, applying both to sleep and death.

#### The Spirit and Soul-Sleep

Death brings about the separation of the spirit and the body. The body decomposes in the grave and does not sleep. Will the term sleep then apply to the spirit of man which leaves the body until the day of resurrection? In the case of the resurrection of the maid, the young man, and Lazarus, the quickening was that of the body and the return of the life as it was before death occurred. Lazarus made no comments on his time of absence from his body for four days. From that one circumstance is it wise to build a theory that his spirit slept during those four days? One would not be Christian to think of the spirit as being dead, although its separation from the body is a part of the experience of death for sin. What may be said of the spirit in its condition of separation by death? Hear the words of Jesus, "Father, into thy hands I commend my spirit" (Luke 23:46). Also the words of Stephen say, "I see the heavens opened, and the Son of man standing on the right hand of God"; and "Lord Jesus, receive my spirit" (Acts 7:56, 59). At the right hand of God and in heaven is not the place for dead souls, not the place of sleep. Where God is there is life eternal. The Apostle to the Gentiles tells of the nature of his hope in the world to come as that of absence from the body and presence with the Lord. His body does not go into the presence of the Lord until the time of resurrection. The time of absence from it may be long, but the interval is spanned by his spirit's being present with the Lord.

It was not a myth that Jesus related, neither a parable, when He told of the fact of Abraham and the rich man. Paul told of Abraham seeking a city whose builder and maker is God. He did not find it in Canaan. He discovered it when he left this world. Jesus knew of this abode of Abraham and told

of one who died and was carried by angels into Abraham's bosom. He was not asleep, for he conversed with one who was in hell, and informed him that his brethren have Moses from whom to learn the way of escape from torment and find a place of happiness. Abraham's spirit did not sleep. Again Moses and Elijah did not sleep after their experiences of death and translation. Elijah particularly escaped the experience of the dissolution of the body and spirit. Neither his body nor spirit went into that state which some would call the unconsciousness of existence or sleep. Both these ancient saints were able to appear with the Lord on the mount and converse with Him concerning the event of Christ's death which was of the greatest interest to both heaven and earth.

Another important testimony exists for our consideration regarding the sleeping condition of the spirit after it leaves the body. Paul, in his letter to the Ephesians, tells of the two families of the Lord. Both families bear His name. But the one family is in heaven and the other is on the earth. Ephesians 3:14, 15. By what power or under what circumstance is the family of Christ in heaven? It is definitely not there by virtue of a resurrection, for there will be no resurrection of the saints until the coming again of the Lord. That family must be composed of more than the saints of the New Testament time. Combine the saints of all time in that great throng represented by the much incense that was given to the angel to place on the golden altar before the Lord. Revelation 8:3. In this group of saints might be found the patriarchs who were justified by faith and waiting until the time of our being made perfect. Hebrews 11:39, 40. Here then is the great family in heaven waiting for their glory to be fulfilled with us. The bodies of those saints are still in their graves.

Peter said that the sepulcher of David was still in existence. Acts 2:29. He had no resurrection, but must be included among the saints waiting for his promised glory. None of the ancients will stand up until that day of the revealing of the Son of man with power and great glory, as He has promised.

Then God is not the God of the dead nor of the sleeping. "I am the God of Abraham, Isaac and Jacob." He is the God of the living. Abraham was conscious of the presence of the Lord when he communed with the angel messengers sent to him to tell of the destruction of Sodom. Jacob slept and saw the angels of God descending and ascending on the ladder extending into heaven. Moses saw the things of heaven sufficiently clearly to make the pattern of them. Prophets saw visions and received messages from the living God. Never was there revelation from such servants of God which intimated that no soul ever attained to the presence of their Saviour, whom they had made the object of their faith and devotion. These saints will God bring with Him, to attain their full glory, even the redemption of their bodies. Romans 8.

"O death, where is thy sting? O grave, where is thy victory?" But death and the grave will continue until the end of the earth age. As long as this world stands it will be cursed with death, the separation of the soul

and body, and it will be the scene of graves. The sea is a vast abode of the bodies of men. One man has made an estimate of a total population of the earth from the beginning of time and has estimated that if all the dead from the beginning were laid side by side, the state of Texas would be sufficient for a burying ground for them. As long as men continue to sin there will be need of a place for the grave. For the wages of sin is death.

It is true that there will come a time of resurrection when the Lord shall come from heaven. That resurrection is for the saints who have died and for the living saints who are here at His coming. But there are other dead who will not be raised until the end of the earth age. It is then that the earth and sea will give up their dead, and then death and hell will be cast into the lake of fire. When the instigator of death, the devil, is cast into the lake of fire, his power will be destroyed. His work will be ended and the new heaven and earth will be filled with righteousness, and there will be no more law of sin and death. But the end of the grave and Hades will be accompanied by the final separation from God of all those whose names are not found in the Lamb's book of life. They will go to the same place where death and hell have been cast away. The second death is the second separation from God.

There is no remedy in this world for death. It can be postponed by careful living and by modern science in the cure of former devastating diseases. But death cannot be defeated by a bottle of pills. The only victory over death is found in Jesus Christ. He tasted death for every man. "Through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14, 15). The wisdom of God in dealing with this curse of sin is too great for us to understand. The intricacies of His means of grace in freeing us from judgment of death and accomplishing his great work of redemption is beyond our knowledge. But the fact of our salvation through the work of Christ is made known to us, and the way of faith is simple enough for any one to accept. Our victory over death and the grave is assured us by faith in Jesus Christ.

#### GOD'S MINORITIES

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won.

When Gideon and his 300 followers, with their broken pitchers and lamps, put the Midianites to flight, they were in an insignificant minority—but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won!—The Christian Witness.



## EDUCATIONAL

### The Dutch Background of the Martyrs' Mirror

By Irvin B. Horst

The opening message given at the Bicentennial Meeting of the Printing of the Ephrata Martyrs' Mirror, held at the Ephrata Mennonite Church, December 31, 1949. We are glad to state that a new 2500-copy English edition of this great Mennonite work will be ready for distribution early in May. Other addresses given at this meeting will follow in later issues, the Lord willing.

To most of us the *Martyrs' Mirror* is an English book. To a few of us it is still a German book, as it had been for our forefathers here in America since 1748. However, the *Martyrs' Mirror* is only English and German by translation, and in origin and background is Dutch (that is, *Holländisch*, not *Deutsch*). It was written by a Dutch Mennonite minister, Tieleman van Braght; printed for the first time in the Dutch language in 1660; and appeared in a form very much in keeping with the culture of seventeenth-century Holland. When it was reprinted in 1685, it was illustrated with 104 etchings made by a Dutch artist, Jan Luyken. It is also true, as John Horsch has pointed out in his introduction to the English edition of 1938, that the content is predominantly Dutch and Flemish and Van Braght's acquaintance with Swiss Anabaptism seems to have been "very slight."

It is interesting to discover that for almost a century after 1660, *Martyrs' Mirror* was used as a Dutch book in most of the Mennonite world. We know, for example, that it was received as favorably among the Mennonites living in the Rhineland and North Germany as it was in Holland. As a Dutch book it was at home among the Mennonites in Danzig and the surrounding areas. It is also known that it was a household book among many of the Mennonites in the Palatinate. When Mennonites migrated to America from the Rhineland and the Palatinate, they evidently brought copies with them, for in the Franconia district of Pennsylvania a number of Dutch copies existed. Henry Funk and Dielman Kolb were able to check the German 1748 translation against the original Dutch, as is reported in the "Few Remarks" appended to the Ephrata edition. This wide acquaintance with Dutch in Mennonite circles in the seventeenth century and into the eighteenth came about as a result of the dispersion of persecuted Dutch and Flemish Mennonites during the sixteenth century. Also, the Netherlands held a dominant cultural position in seventeenth century Europe. Today, Dutch is practically unknown in the Mennonite world outside the Netherlands.

#### A Century of Mennonite Martyrlogia, 1562—1660.

It is important to realize first of all that the *Martyrs' Mirror* of Van Braght is not the only or the first of Mennonite martyr books. In fact,

it stands at the end of a century of martyr-book writing and publishing among the Mennonites of The Netherlands.

The first Mennonite martyr book appeared in the Low Countries in 1562. In less than forty years it went through eleven known editions. Produced from materials written by many of the martyrs themselves and read by many of the relatives and fellow believers of the executed, it became a vital, living compendium of Mennonite religious experience. It was both a source of courage and inspiration in the family circle and a manual for worship and praise at the secret meetings. It was hidden and treasured along with other illegal books, such as the Bible and the pamphlets written by Menno Simons. This first of the martyr books is indeed quite different from the large, scholarly work produced a century later by Van Braght in the quiet of his Dordrecht study, but it is a real martyr book shaped by the times of suffering and death. We shall have more to say about this earliest forerunner of the *Martyrs' Mirror*.

By 1600 the Mennonites in The Netherlands had attained considerable toleration and for a number of years had not been incarcerated in prisons or burnt at stakes. Nevertheless, the experience of persecution was still in their memory and the fervent faith of the martyrs a glowing part of their religious life. In these years an extensive effort was made to collect and publish the accounts of martyrs who had suffered and died both at home and abroad. Hans de Ries, a leader among the Waterlander Mennonites, and one who had barely escaped the stake himself, was a leading spirit in this project. With the help of Jacques Outerman, who journeyed through Flanders, Joost Govertsz, who collected material in Brabant, and persons sent to Germany and Austria, the records of hundreds of additional martyrs were gathered.

De Ries and Outerman incorporated the newly gathered materials with the old and published a martyr book at Haarlem in 1615. This new book marked a great change in the martyr literature. In scope it not only included The Netherlands, but also Germany, Switzerland, and countries of Central Europe. In size the new book was a large octavo, while the old had been a small duodecimo. In amount of material it exceeded its predecessor by more than eight times; it contained the records of 615 martyrs, while the

earlier book at its fullest development had only 72. This work of de Ries and Outerman was later slightly reworked by other editors and in sixteen years time went through four editions. This indicates a continued interest in and demand for martyr literature among the Dutch Mennonites; but it must also be recorded that the Mennonites had become factious and could not agree to use the same martyr book.

Mennonite martyr books, however, had not yet reached their fullest development. The final and definitive work remained for Van Braght to perform. In 1660, after much independent study and investigation, the notable *Martyrs' Mirror* appeared—the work which was translated and printed in 1748 at Ephrata, Pa., and which we still have in our homes today in English translation. Van Braght was able to add stories of many previously unrecorded martyrs and greatly increased the information concerning the known ones. He was able to gather facts from official state records of trials and executions. Looking back from the twentieth century we see that Van Braght's work was monumental. It has stood the test of time to become the authoritative history of the Mennonite martyrs. It is still a living book and in 1950 is in the process of going through a new edition.

Mennonite martyr literature, then, culminated in Van Braght. From 1562 to 1660 it had come all the way from a small duodecimo (12.6 x 7.7 x 3.3 cm.) to large folio volumes; from a work of 325 small pages to two volumes with a total of 1300 large pages. After 1660 no further writing was done. The history of Mennonite martyr books since that date is a record of the addition or omission of illustrations, abridgements, and translations. In Holland itself the work of Van Braght was to petrify, for after the edition of 1685 it was never republished. (An exception to this was the greatly abridged edition made by J. Bout and first published in 1722.) In the Mennonite world outside The Netherlands the *Martyrs' Mirror* lived on as one of the most perennial and significant of Mennonite books. It may certainly be said, then, that in the history of the Dutch Mennonites the earlier martyr books, especially the original collection which went through eleven editions, are much more important than the work of Van Braght. The latter has been more significant in the non-Dutch Mennonite world.

Let us examine the earlier Dutch books more closely and try to look further into the origin and development of martyr literature.

#### Het Offer des Heeren

The name of the first Mennonite martyr book is *Het Offer des Heeren* (*The Sacrifice of the Lord*). The full title of this work should be studied carefully. It may be translated as follows: "This book has been named: The Sacrifice of the Lord, because its content pertains to some sacrificed children of God: Who have brought forth from the good treasure of their hearts—Confessions, Letters, and Testaments, which they spoke with their mouths and have sealed with their blood, for the comfort and strengthening of the slaughtered sheep of Christ, who are ordained to death, to the praise, glory and honor of Him Who created all things, Whose power endures from eternity to eternity. Amen."

We see here both the purpose of the book and the nature of its content. It was written for the members of the flock who remained behind



and was intended to encourage and inspire them to be faithful until death. The greatest fear of these sixteenth-century Christians was not death itself but the thought that by some device of the enemy or weakness of the flesh they might betray their Lord and be unworthy to partake in His suffering and death. Note also the resignation to suffering and death. "The slaughtered sheep of Christ" are not the martyrs, but the ones who remained behind.

As has been stated, this book went rapidly through eleven editions—all in the same small format. The first seven editions do not contain the name of the compiler or even the name and location of the publisher; so dangerous was it to print martyr books in the second half of the sixteenth century. It was equally dangerous to be found to be a possessor of a martyr book. For this reason it was printed in a small size—"Small that it might be carried as a little book in the clothes," said one of the prefaces. Indeed, more than one person was condemned to death on the evidence of a martyr book found on his person. In 1570 *Het Offer des Heeren* was placed on the Index of Philip II where it was described as the martyr book of the "sectae Mennonisticae." One can easily understand how very few of these books have survived and are extant today. The Mennonite Library at Amsterdam has the fullest collection, having all but the second and sixth editions. About two years ago

the same—remain steadfast in the faith. The prevalent mood is joy.

*Het Offer des Heeren* contains both prose and verse. Songs are found at the end of the account of each martyr and in an appendix, named the *Lietboeckken*. This is a very interesting feature of *Het Offer des Heeren* and indicates that the original martyr books served as a song manual for use in the home and at religious meetings. Indication of the tune to be used is made at the beginning of each selection. These tunes are usually religious melodies of the time, but some are popular folk song themes. It will be observed at once that *Het Offer des Heeren* has this feature in common with the *Ausbund*. In fact, some of the song texts of the *Ausbund* were translated from those appearing in *Het Offer des Heeren*. At its fullest development this Dutch martyr book contained twenty-five songs in the *Lietboeckken*. While these verses formed an important section of *Het Offer des Heeren*, the prose records and testimonies formed the major part of the book. There is some evidence to show that even the prose sections were read in the homes and at the meetings of these early Mennonites.

It is also possible to know how these early martyr books originated and were first composed. The single accounts and songs about the martyrs were at first printed on broadsides or in pamphlet form, while the originals were pre-

differs from the more traditional folk literature in that it represents a widely scattered yet distinct religious movement and not a group of people brought together by geographical or occupational influences. This "folk" aspect has largely been lost entirely in Van Braght, for the songs are not reproduced and even the prose accounts are poured into the historian's mould. A fresh discovery of the Anabaptist martyrs awaits those who can read *Het Offer des Heeren* in the simplicity and directness of its Dutch dialect.

Much more might be said about this interesting, first martyr book of the Mennonites. As intriguing as it may be as a collection of folk literature, or as significant as it may be as a historical document concerning the early Dutch Anabaptists, it is more important as a book for spiritual encouragement. This was the purpose of its publication. It is difficult to study the book objectively, because one is overcome by the attractiveness and the simple faith of the martyrs. We can only truly understand this book when we realize that in *Het Offer des Heeren* we have the record of a flock of the Lord's sheep who persevered in persecution and died triumphant over the evil of the world. Their faith is more attractive because they left this world with joy in their hearts and songs on their lips. *Het Offer des Heeren* is a record of victorious saints, written that those who remain might be faithful to the Good Shepherd and follow Him even to death.

#### The Haarlem and Hoorn Martyr Books

Something has already been said about the extensive efforts undertaken at the end of the sixteenth century to collect the records concerning the Mennonite martyrs both in The Netherlands and abroad, but we should say something more about the book and its various editions in which these further collections were published.

The new, enlarged martyr book appeared in Haarlem in 1615 and bore the title in short: *Historie der Martelare*. For the first time the Mennonite congregations had in print a more complete record of the suffering and death of hundreds of their martyrs, both in the Low Countries and abroad. The work purported to give an account of these martyrs from the year 1524 up until 1615, the time of publication.

The *Historie der Martelare* acknowledged its debt to *Het Offer des Heeren* and included all the prose materials from this older book. It is important to observe that the new book no longer printed the martyr songs, and, being a large octavo in size, it was no longer a manual for use at religious meetings. The new work was decidedly a household book, and in purpose and manner of treatment conformed to the contemporary Protestant martyr books.

In the preface to this new martyr book the authors state that they included all martyrs who were true to their conscience and died with a blessed hope. It is clear that the compilers were faced with the problem as to who were the true martyrs. It was understood that only Anabaptists were to be included, but there were Anabaptists of many kinds. It is clear that Hans de Ries and his collaborators proceeded on a broad and liberal basis and included some martyrs who were questionable, at least to the more conservative groups of Mennonites.



Famous Cloister Buildings at Ephrata, Pa., Where the First American Edition of Martyrs' Mirror Was Printed

the Historical Library at Goshen College was fortunately able to obtain four copies, all different editions, of this scarce book.

*Het Offer des Heeren* is a compilation of the "Testimonies, Letters, and Testaments" of the martyrs. At its fullest development it contained the record of the faith, suffering, and death of 72 persons. Frequently there are several letters, or even a lengthy confession (statement of belief) from the martyrs-to-be. Approximately one-fourth are from women. Many of these records were actually written by the martyrs themselves while in prison after a period of torture or copied down by witnesses at the time of a trial or execution. Many of them are letters written by fathers or mothers to family members or by pastors to the Lord's "flock" remaining behind. The message of all these epistles is

served by immediate family members as precious remembrances. When some one took action to gather a number of these loose pamphlets and have them reprinted as a collection or a "bundel," the first martyr book was made. This is known to be the case because some of the single leaves and pamphlets are still extant in various Dutch archives. Thus, the earliest martyr books had a very spontaneous and natural origin. It will be seen at once how close this origin is to the beginning of folk literature. The broadsides of the martyr songs and stories must have circulated in somewhat the same manner as the songs and folk tragedies of more modern times. Certainly, no group of common people ever experienced greater suffering or felt more deeply than the Anabaptists of the sixteenth century. This literature of the Anabaptists, however,



This very question, as to who the real Mennonite martyrs were, led to a reprinting of the Haarlem book at Hoorn in 1617 and in 1626. The short title of the reprint was *Historie Der Warachtighe getuygen Iesu Christi* (*A History of the True Witnesses of Jesus Christ*). It appears that the first edition was brought about by the sharp differences which divided the Waterlanders and the Old Frisians and Flemish. The fact that the Waterlanders had produced the martyr book seemed reason enough for the latter groups not to use it, and to compile one of their own. Pieter Janszoon Twisk and Syaert Pieters, ministers at the Old Frisian congregation at Hoorn, proceeded to prepare an edition for their own group. They wrote a new foreword to the Waterlander martyr book, added a confession of faith, and changed about forty-one of the martyr accounts. Twenty-seven of these they listed in an appendix and ten were removed entirely. Otherwise the Horne edition of 1617 follows the Haarlem edition of 1615 word for word.

Evidently Twisk and Pieters had not examined the Haarlem edition too carefully, for a considerable time after the publication of their own work they discovered that some of the martyrs held what they thought were wrong views concerning the incarnation of Christ. Twisk had followed closely the strange views of Menno Simons and Dirk Philips on this doctrine and felt that the martyr accounts should be subjected to this test. Accordingly, additional deletions were made from the original Waterlander martyr book and a new edition appeared at Hoorn in 1626.

By this time the Waterlander Mennonites were in need of a new edition of a martyr book. With some significant changes, they reprinted their earlier work at Haarlem in 1631. This new edition has the title: *Martelaers Spiegel der Werelose Christenen* (*Martyrs' Mirror of the Nonresistant Christians*). In this new edition the Waterlanders took notice of the objections of the Frisians and Flemish to the earlier work, made some changes, and included Twisk's confession of faith. They also included a defense of the true, nonresistant Mennonites as opposed to the erroneous and false Anabaptists, the Munsterites. The preface of this new edition also contained a treatise setting forth the theory that Mennonites, by the succession of various evangelical sects during the Middle Ages, were connected to the church of apostolic times.

It is evident that with these features we are near the time of Van Braght and his *Martyrs' Mirror*. The capable and impartial work of Van Braght, being himself a minister in the Flemish wing of the Mennonite brotherhood, seems to have reconciled the differences in regard to martyr literature. The content and pattern of the Waterlander book of 1631 was accepted and added to. Twisk's confession of faith was included along with others. Even the title of the Haarlem book was accepted with some modification. Van Braght believed in and further amplified the theory about apostolic succession and endeavored to trace Mennonite antecedents through the Waldensians.

\* \* \*

We see, then, that the *Martyrs' Mirror* which was compiled and written by Van Braght and published in 1660 had as its forerunners the earlier martyr books of the Dutch Mennonites.

Mennonite martyr literature was accumulative and from a small collection of less than one hundred accounts in 1562 progressed to an extensive record of more than a thousand martyrs in 1660. We also see that each successive martyr book included the work of previous compilers. Only the songs of *Het Offer des Heeren* were omitted, and the dialectal text was translated. However, in Van Braght, and even in our translations, we have a faithful record in both spirit and fact.

*Martyrs' Mirror* brings to us the living spirit and message of the Anabaptist martyrs. It is a priceless heritage. It is a source from which Mennonites today can gain inspiration and courage to remain steadfast to the faith. I, for one, hope that our roots will go deeper into the Anabaptist soil and thus grow stronger in the faith. An interest in and study of the *Martyrs' Mirror* will help us to this end.

Hatfield, Pa.

## Christian Higher Education

By Kenneth Scott Latourette

This message was originally a part of a larger topic, "The Philosophy of Christian Education" delivered as an address by Dr. Latourette. It is reprinted from "College and Church" by permission, for the special purpose of calling attention to the positive principles emphasized as successful means of attaining a thoroughly Christian campus atmosphere in a liberal arts Christian college. While we agree that legalistic measures, such as subscriptions to creeds, rules, and regulations oftentimes fail and in themselves do not suffice, we feel that in our denominational church schools there is a rightful place for needful measures under the circumstances; however, we also strongly feel, with Dr. Latourette, that a screened selection of Christian faculty members and Christian students is the way to secure the more nearly ideal results, and, we believe, even without financial loss. C. F. Yake, Mennonite Board of Education Educational Agent.

The highest education is Christian education. Education, if it is to be education at its best, must be Christian. These statements seem bold. They appear to be the kind of dogmatism which arouses suspicion as too facile and too sweeping.

Yet a moment's reflection will make it clear that unless he is prepared to abandon his faith, the intelligent Christian can take no other position. As the Christian sees it, the Gospel gives the only really accurate insight into the nature of man and of the universe and provides a power by which men can attain their highest possibilities. To be at its best, therefore, education must see man and the universe from the Christian perspective. It must seek to enable men to enter their full heritage, and, in so doing, to inspire them and equip them rightly to serve their fellows. The Christian faith declares that men's true life is eternal and is to be found in the knowledge and love of God. Men find fulfillment of their true natures as "sons of their Father who is in heaven," and the life to which they are thus introduced is glorious beyond men's imagining. The Christian faith also faces the fact of men's perversity and recognizes to the full the tragedy which men bring on themselves by their misuse of the freedom which God has given them. Yet the Gospel declares that God has not been defeated, but that He has wrought men's salvation through the incarnation, the cross, the resurrection, and the gift of the Holy Spirit. The Gospel, the great "Good News," is that in Christ God has entered into our humanity, in the cross has allowed men's sin to do its worst, and in the resurrection has risen triumphant above it. The Gospel declares that in Christ God inaugurated a new order, the kingdom of heaven. This kingdom is so complete a reversal of men's usual values, distorted as they are by sin, that to enter it and even to see it men must be born anew. Yet the Gospel declares that this new birth is possible and is open to all who will "believe," who will "receive" Christ and give themselves to

Him. Only then can men enter fully upon the life which God means them to have. To be content with anything less or anything different is to fall short of man's possibilities. The highest education, then, must center about this new life. It must seek to facilitate entrance into it, and to assist in the growth of those who have begun it.

The Christian conception of man and of the universe is infinitely broadening to man's range of knowledge and in their use of that knowledge. The Christian view maintains that reality is a universe, that it is not chaos but that it has been brought into existence and is sustained and governed by One whose nature is love. This love is self-giving and is seen in the incarnation and the cross. The Christian faith also maintains that redeemed men, as sons of God, can live confidently in the universe, can grow in their understanding of it and in their utilization of it for the welfare of themselves and their fellows.

Because of the nature of the Christian faith we should not be surprised that from Christianity have sprung man's outstanding achievements in education. Indeed, these achievements tend to confirm the validity of the Christian Gospel. The universities of today are the outgrowths of the universities of the Europe of the Middle Ages. These, as is well known, were on Christian foundations. All the older universities in the United States had Christian origins. These are still major centers of research in which the boundaries of human knowledge are being pressed forward into the unknown.

Any one familiar with the history of education knows the place which Christians have had in pioneering in new methods and movements of education which have added dignity and given liberation to the spirit of man. Many of the revivals of the Christian faith have been followed by advances in education.

Only less familiar is the part which the Christian faith has had in pioneering in education in areas and among peoples outside the Occident and traditional Christen-



dom. It was Christians who translated the Greek philosophers into Arabic for the benefit of their Moslem Arab conquerors. Missionaries, Roman Catholic and Protestant, led the way in devising forms of education for the Indians of the Americas which would facilitate the adjustment of these people to the invading culture of the white man. Christian missionaries were the chief agents in introducing modern higher education in China, and in the training of physicians, nurses, and agriculturists for that great land. They were in incalculable help in the early stages of modern education in Japan and India. In Africa and the islands of the Pacific the churches still carry the chief burden of education.

Not so easily traced has been the place of the Christian faith in the origin of modern science. Yet a case can be made for the statement that the view of the universe as orderly and dependable which is an underlying presupposition essential to modern science arises from the frame of mind among Europeans which was nourished by the Christian faith. The thesis can also be argued that the discipline given the European mind by the Christian schoolmen of the Middle Ages is at least partly accountable for the beginnings of modern science. It appears to be significant that he who is often looked upon as the first forerunner of the scientific attitude, Roger Bacon, was a Franciscan, a first-class mind caught up and inspired by the first flush of the Christian revival which produced the order of Brothers Minor. Pascal was as noted for his vivid Christian faith as for his attainments in mathematics, and Sir Isaac Newton was fully as much interested in Christian theology as in physics and mathematics. It may well be that Christianity was the incentive which led to the contributions of these men of science.

These contributions of Christianity in furthering education and in advancing the frontiers of human knowledge are what we should expect, if, as Christians are persuaded, the Gospel is true. They confirm our confidence in the dependability of the faith and in the accuracy of what it tells us of man, the universe, and God.

One of the sobering and thought-provoking features of recent so-called higher education has been the tendency toward secularization—the departure from the Christian faith which was so largely its origin and its early inspiration. This trend has a variety of manifestations. It is seen in a kind of humanism which stresses man's ability and leaves out God. Christians have maintained that under the inspiration of God man is able to reach out confidently into the universe and utilize it for the well-being of himself and his fellows. Building on the foundations laid by Christians and profiting by the impulse given by the Gospel, modern man, and especially modern Occidental man, has ignored or denied the source of his achievements. Instead, in self-confidence he has acted as though he were master of all things. He has maintained that the primary function of education is to discipline the mind. This training of the intellect, so he has tacitly or openly assumed, is all that is needed to fur-

ther human well-being. The discoveries made by this type of education, so it is held, will in themselves be sufficient to ensure human progress.

To be sure, as a remnant of the Christian heritage, the formation of character is sometimes held to be a function of education. We even talk of "character education." Yet, with the humanistic approach, the moral standards to which character should conform are often said to have no absolute validity but to be determined by the needs or the conventions of particular societies and to be purely relative to changing social patterns. God is denied or ignored. The Christian claim that God has created man in His own image and desires men to be "conformed to the image of his Son" is scoffed at or politely waved aside as obsolete. Since God has been ushered out, morality is no longer a duty owed to God. Love of God as a primary human privilege and obligation is abandoned and, deprived of this basic presupposition, the Christian corollary, love one's neighbor, lapses. The attempt to substitute a concern for humanity, for mankind as a whole, therefore becomes vague and tends to disappear. Instead, loyalty to a nation, in the guise of patriotism or of allegiance to democracy, to a particular national way of life, or to a class—the proletariat—is substituted. The fact of the "new birth" and the moral dynamic which comes from the Christian faith is forgotten.

#### STEWARDSHIP

**Awake, my soul, the night is spent  
And the day is calving o'er the hill  
Almighty Christ, take thou my hand,  
And strengthen me to do thy will.  
Ambassador of God to men,  
Help me to live thy love again.**

**Thy will, O Christ, in me be done  
As thou didst keep thy Father's word;  
Great Steward of the Living God,  
Gird to wield thy Spirit's sword.  
Ambassador of God to men,  
Help us to live thy love again.**

**We hear thy bugles call, dear Lord,  
We hear them call across the sea,  
They call by morning for the world.  
They call for stewardship from these.  
Ambassador of God to men,  
Help us to live thy love again.**

**To evangelize the world, dear Lord,  
This is the call thy bugles sound;  
We pledge our lives, our fortunes, all  
To make this earth thy holy ground.  
Ambassador of God to men,  
Help us to live thy love again.**

**To own these in the marketplace,  
As by this altar of our prayer,  
Help us, thy stewards Lord, to prove  
In every time and everywhere.  
Ambassador of God to men,  
Help us to live thy love again.**

**O Christ, we gaze up at thy cross,  
There learn our stewardship from thee,  
There learn our faithfulness to prove,  
Until we cross the shining sea.  
Ambassador of God to men,  
Help us to live thy love again.**

—Bishop Ralph S. Cushman.

In what shall Christian education consist? Especially, what shall be the programs of Christian colleges and universities? Obviously a fearless rethinking of these programs is called for. Always it is periodically demanded. Today, faced with the threat of secularism, with the spectacle of the penetration of secularism into the life of many institutions professedly on Christian foundation, and with the pressure to conform to the standards of secularized graduate and professional schools, every Christian college and university must be constantly on the alert to see that its Christian witness is strengthened and not weakened. Every few years, therefore, probably at least as often as once a decade, each college and university which professes to be Christian must thoroughly review its life. Indeed, continuous and not simply intermittent vigilance is called for.

In seeking to outline the programs of Christian colleges and universities we must here content ourselves with general principles. The specific application of these principles will vary from institution to institution.

Negatively it must be said that no legalistic measures will suffice. Indeed, such measures may prove a hindrance rather than a help. The formation of a creed or a confession of faith to which all members of the faculty or all members of the faculty and student body are required to subscribe has generally proved useless. Such a requirement tends toward dishonesty and may even hasten secularization by seeming to guard against it. Subscribers to a creed or confession of faith inevitably interpret it, and in interpreting it often give it a meaning quite different from that intended by those who framed it. Or the signers may regard subscription as an archaic matter of form and have no thought of taking it seriously. Attempts to enforce conformity lead to inquisition, spying, and controversies which are always unhappy and which sometimes are bitter and anything but Christian in spirit. . . . Far better results are attained by a careful selection of teachers and students and the emphasis upon Christian purpose and faith, upon a spirit, hard to define but real, which shall permeate the entire life of the institution.

Negatively it must also be said that on paper the curriculum of a Christian college or university need be very little different from that of a college or university which makes no Christian profession. It will, of course, include the Christian religion and with it the Bible in its subjects of study. There will be opportunity for regular services of worship for the entire community. Yet numbers of institutions which are essentially and sometimes avowedly secular make similar provision. This does not mean that in its curriculum the Christian college or university will take that of a secular contemporary as standard. It means, rather, that the chief characteristics of the curriculum of the Christian college or university should be the purpose with which it is conceived and the spirit in which it is carried out.

Positively we may lay down the principle that a Christian college or university is a community which seeks to embody in all aspects of its life the spirit of Christ. This



means that it exists to represent Christ and to spread His Gospel. In this respect it is like the church. Indeed, it is a part of the church and is a specialized phase of its life. Its specific purpose is the education of youth for service, in the Christian sense of that word, in the church and in human society as a whole. As an aspect of this purpose it seeks to expand the boundaries of human knowledge for the enrichment of the human spirit.

This controlling purpose means, in the first place, the careful selection of the members of the community. As in the church, so in the Christian college and university, all the members, both faculty and students, should have entered the new life made possible through Christ. The tests for admission should be as rigorous religiously as are those for admission to the church. Indeed, they should be even more rigorous, for the church is sacrificing to make the college or university community possible and looks to it for its leadership. In practice, the strict application of this test would revolutionize the admission procedures of most of those colleges and universities which profess to be Christian and would even work marked changes in the selection of members of the faculties. Yet, why should the requirement seem strange? We make it in schools preparing for the full-time service of the church—in theological seminaries and divinity schools. Why, especially in colleges and universities maintained by those who profess to believe, as do Protestants, in the priesthood of all believers, should not the same standards apply for the training of Christian laymen as of Christian ministers?

It may be contended that the Christian college or university is the contribution which the churches make to the education of the entire community and, therefore, that at least in the selection of the student body no discrimination should be made between Christians and non-Christians. Such an argument might conceivably have force in lands where Christian schools offer the only education obtainable. It might also have had weight in earlier years in the United States when almost the only colleges and universities were those on Christian foundation. Today, however, when in this country states and municipalities maintain hundreds of institutions of higher learning and pour into them much larger funds than can be hoped for from the churches, the Christian college or university must hold firmly to its distinctive purpose and select its student body and faculty accordingly. If it does otherwise it eventually becomes a second-rate copy of the tax-supported institution, having nothing to commend it except the somewhat dubious quality of being small and theoretically "independent."

It might be said that the application of so rigorous a principle of selection would entail a financial sacrifice which would ruin the institutions that applied it, that not enough students could be found to pay the tuition fees essential to the maintenance of the college. In reply, we can confidently say that in this country there are a sufficient number of parents and young people who would eagerly welcome a college or university which courageously dared to be Christian and to venture out wholeheartedly, in new ways if

necessary, to realize that ideal, to ensure that the number of applicants for admission would exceed the institution's capacity.

A controlling Christian purpose means, in the second place, that every aspect of the life of a college or university which professes it shall be dominated by it. Of course, if the Christian purpose controls, the curriculum, the class room, and the laboratory must keep the Christian purpose central. This means not the lowering but the heightening of academic standards of hard work and intellectual honesty and fearlessness. Intellectually, the Christian college or university should be in advance of institutions of a secular character. Any substitution of pious phrases or emotions for exacting intellectual discipline is a prostitution of the Christian faith. Any reluctance to venture out in the quest for further truth in any field of knowledge or to face any honest questions because of the fear that the foundations of Christian belief will be shaken arises from a tacit and perhaps unrecognized skepticism. To be sure, the intellect which has not been illumined by Christian faith and experience cannot fully apprehend truth. Minds clouded by man's inherited sin will miss its most essential features. Yet, if, as should be the case in a college whose faculty and students are Christian, the search for truth is carried on reverently and from the love of God, the Christian need have no apprehension that what is learned will discredit the Gospel. It will rather enlarge our understanding of it and enables us to live more intelligently in the love of God and of our neighbor.

Of course, this eagerness and this full freedom to push the boundaries of human knowledge further into the unknown are perilous. Man may misuse the truth so discovered. Indeed, he has often done so and continues to do so. But that is the risk which God takes.

From time to time the curriculum of a Christian college and university will be restudied to ensure that it keeps pace with the enlarging range of knowledge and the shifting needs of the human scene. As we have suggested, the curriculum need not differ radically in its outline from the courses of study of secular institutions. It is in the spirit in which the curriculum is followed that the chief difference will be seen. Yet the Christian college and university have an opportunity—and an obligation—to pioneer. In meeting human needs it should lead its secular contemporaries.

All extracurricular activities, especially the social and athletic life of the Christian college and university, should be governed and permeated by the Christian spirit. Recreation should be wholesome as judged by Christian standards. Christian courtesy should mark all contacts of students with one another and of students and faculty. Exclusive social groups for the supposedly elite have no place. Opportunity must be given to enable the socially awkward, timid, and lonely to feel at home and to learn to mix happily and naturally with their fellows. Relations between the sexes should be on a Christian basis. Such sex education as is necessary should be given. Experience proves that co-education in a Christian atmosphere leads to thoroughly

wholesome social life and to a very high proportion of happy marriages and Christian homes. It is questionable whether highly competitive intercollegiate athletics have a place on a Christian campus. Certainly there should be no special financial inducements for athletics. Athletics, both intramural and extramural, should be for healthful play in which all can participate. Provision should be made for the physically awkward and undeveloped, as well as for those naturally athletic. Whatever skilled guidance is required for physical and mental health should be open to all.

In view of Christian ideals and the needs of our world, all aspects of the college's or university's life should be free from extravagance. Discipline and sacrifice for the underprivileged in this and in other lands should be a feature of campus life.

Christian vocation should have a prominent place on the program. Christians believe that every useful occupation is a call of God. In discovering their vocations Christian youth should have the advantage of the best expert counseling available, with whatever light aptitude tests can shed on their gifts. Much should be made of the fashion in which Christians can serve in the many professions and occupations through which our complex modern society functions. Those professions and occupations which are especially needy and understaffed, notably the missionary outreach of the church in all its varied aspects at home and abroad, should be brought to students' attention.

More than anywhere in our American scene, Christian colleges and universities can and should be examples of Christian community living. Sufficiently in the world to pour continuously streams of young life into it, yet enough apart from the world to show what Christian group living can be, the Christian colleges and universities can be centers of transforming power. Members of churches must spend most of each twenty-four hours in the world, participating in its activities. The churches have their members only a few hours each week. The Christian college and university has its members twenty-four hours out of the twenty-four and for nearly nine months in the year. It can give to them vision and can demonstrate what the Gospel can do in molding the entire life of a group. In the Christian college and university, the church has a unique opportunity and responsibility. —"Church and College." Used by permission.

## THE GREATNESS OF BEING A LADY

(Continued from page 109)

than a beautiful face. Behind many a beautiful face is a dark and besmudged life and character. Beneath many a charming personality is adultery, or infanticide, or murder, or deceit, or pride, or some other sin that is sending the soul to hell. Don't forget the greatness of being a lady, a Christian lady. **It outshines and overtops all other attainments in life.** It is reached only through and by the wonderful, glorious grace of God.

—Gospel Banner.



# Book Reviews

*Take Time*, R. L. Middleton; Abingdon-Cokesbury Press; 1949; 128 pp.; \$1.50.

The twenty-one brief devotional meditations of this book, dealing with the practical side of life, are simple and easy to read. Each meditation has a brief Scripture portion and a gem of prose or poetry, but consists largely of illustrations drawn from the Bible, nature, observations, experiences of others, and from the author's personal experiences.

The author is a business man, an active Christian layman, and has served as accountant of the Southern Baptist Sunday School Board of Nashville, Tennessee, for twenty-four years. He has specialized in worship programs and has done extensive devotional reading.

I would recommend this book primarily to preachers and teachers and for mature Christians, not because of its depth, for the style and diction are clear and simple, but because of a few objectionable features, chief of which is the frequent use of war illustrations. One statement showing somewhat his feeling on war appears on page 111: "The church bells must be kept ringing for men like this who have suffered the torture of war that you and I may have the privilege and the freedom of worship."

The selected poem for service men during the war, quoted in the last chapter of the book, expresses a note of hope but fails to express the one vital need of a dying man. This is somewhat characteristic of parts of the book—good as far as it goes, but not going far enough. However, in this he is fairly consistent with his stated purpose in his preface—"to translate into life the teachings of the Master." One rather wishes that he would have pointed out more clearly the secret for such noble living.

In the meditation, "Knowing the Way," due place is given to faith and repentance as prerequisites to salvation, the transforming power of God in salvation, and cross bearing in the Christian life.

Even though the author frequently mentions war in his writing, he strongly emphasizes positive nonresistance in daily life as a necessary fruit in the Christian life (pages 69, 70).

Chapter thirteen speaks strongly against strong drink.

Page 86 contains a pointed statement on forgiveness: "God's forgiveness motivates man's forgiveness, while man's forgiveness manifests the Spirit of God."

The following statement on page 55 would reveal that the author leans toward Arminianism in his theology: "Even though we may know the way, there are certain conditions which must be met if we are to reach our appointed destination."

I would restate that there is much good in the book, especially for illustrative material, but that it should be read with some discretion.

The book has clear type, good paper, and is cloth bound.—J Harold Breneman.

*The Gospel of the King*, F. B. Meyer; Baker Book House; 1949; 124 pp.; \$1.50.

This is a book of sermons from the pen of one who has endeared himself to lovers of sane, thorough, devotional literature.

F. B. Meyer has written many books of Biblical characters and expositions of several books of the Bible. He has also written devotional homilies.

His writing is fascinating to the devotional student of the Word. He is strictly evangelical and has the special gift of finding lessons for life in the smallest details of God's Word.

We do not find many books of sermons from his pen, but the one we are considering is as rich as any of his character studies or expositions. I recommend it to every one as a book that will enrich one's spiritual life. If you have not read any of F. B. Meyer's writings, you have rich reading ahead of you. If you have become acquainted with him, you will not want to miss this series of sermons.

As a sample of the content of the book, we shall look into two of the messages: "With a Great Programme" (pages 31-38.) This is a Christmas homily based on Matthew 1:23. In this message he gives a picture of the terror that was brought into the world when Christ came in contrast to the joy of the person who finds Him as his Saviour. Kings were terrified for fear of losing their power. Joseph and Mary met with trouble. Many mothers lost their sons, but when humanity accepts Him they find in Him their every need. The second passage, "The Steps of His Most Blessed Life" (pages 41-48), is based on Luke 2:52. In it he sets forth the value of proper discipline of our lives that we may be ready when the Lord calls to service, no matter how great or small the task. He very beautifully shows to us our example in Christ.—Kenneth I. Smoker.

*Europe Behind the Iron Curtain*, Martha L. Moenich; Zondervan; 1948; 153 pp.; \$2.00.

The veteran missionary traveler, Martha L. Moenich, who was forced out of her missionary activity in Europe by World War II, returned there in 1947, going through most of these countries. This book is a step by step account of her trip. She also compares pre- and post-war Europe, musing on it according to her Christian belief about world events and God's program for this time and our fitting into it. The use of Scripture and her own fearless testimonies for Christ in all places, even in Soviet Russia, in the shadow of the Kremlin itself, will be appreciated by all Christians.

I would not rank the book in style or general interest (the interest to the reader will be mainly in proportion to his interest in European affairs, especially the import of Communism to the world) with that of her book, "Pioneering for Christ in the Xingu Jungles." She writes rather too feelingly to present an objective viewpoint, and her deep feeling has, I feel, been the cause for a somewhat disconnected account that is at times a bit difficult to follow.

A few questions may arise in the minds of those of us who feel that "the weapons of our warfare are not carnal"; nevertheless, we will find ourselves in hearty agreement with most of the book. Some examples to weigh are: "Black is the cloud, coal black, rising from the citadel of Communism and atheism—the Kremlin—as from an abyss and dilating its dreadful darkness over Europe and the globe."

"Unless we retain our identity as a God-loving, God-fearing people, and pledge our allegiance to our flag and the republic for which it stands, the glory of the stars and stripes is liable to change into the glory [of the] hammer and sickle." Both of these statements are found in the introduction.

"Religious liberty in the evangelical and democratic sense of the word does not exist in Soviet Russia."

"There is, thank God, a freedom of spirit within the heart of every believer to worship God, a freedom that no man can ever take away. . . . Likewise the Christians of Russia . . . though they live in Europe's darkest blackout, yet they walk in the light." Pages 59-60.

Other gleams of hope against an otherwise somber picture of facts are found in the chapters, "Songs in the Night," and "Europe's Fiery Revivals."

Another quotation that will illustrate the tone of her writing is found on page 152. "Europe needs the hand of a divine God, the sympathetic prayers of a consecrated church, the material assistance of an unselfish people, and the protection from godless Communism by governments that are God-fearing."

To the first, I am sure that we as a church would give a most hearty amen; to the second, we might wonder if there are any governments that could be classed as God-fearing, or what is meant by their protection, or how adequate and

how much in the will of the Lord that protection would be.

The author is a fundamentalist, and a pre-millennialist, evangelical, evangelistic, and Christian.—Naomi Strubhar.

*Letters to Young Churches*, J. B. Phillips; Macmillan; 1948; pp. 224; \$2.50.

This book is a new translation of the New Testament epistles which I would consider as somewhat of a commentary within the text. The author takes great liberty in paraphrasing some passages into modern thought as well as modern language. Following are some examples: "shake hands" instead of the original, "greet," and, "greet ye one another with an holy kiss," as in Rom. 16:3, I Cor. 16:20, II Cor. 13:12, and others. The author states in the preface that among other things "the translator should feel free to expand or explain, while preserving the original meaning as nearly as can be ascertained." Also "the translation (or in some cases the paraphrase) should 'flow' and be easy to read."

The book is not divided into verses, but marginal indications make it easy to locate the passages in the Bible. This is done by indicating each chapter and some of the verses. It is written as actual letters and not as treatises, and modern language is used except when quotations are cited, as in Romans 15:10-12, at which times the English of the type used in the King James Version is used.

The paraphrasing of Ephesians 4:26 is rather interesting. The author says "If you are angry, be sure that it is not out of wounded pride or bad temper. Never go to bed angry—don't give the devil that sort of a foothold."

Paul's admonition to Timothy in the first letter and chapter 2, concerning the order of worship in which women are directly concerned is quite nicely explained thus: "Personally, I don't allow women to teach, nor do I ever put them in positions of authority over men—I believe their role is to be receptive."

It is the opinion of the reviewer that the book is good for reading, studying conditions in the early church and messages to them, but for the study of the deeper Bible truths, one should use a translation that follows more nearly the original text. According to the translator's preface, "Letters should read like letters, not like theological treatises."

The book is printed on a good quality of non-glare paper with clear type, and is well bound. Inside the front cover is a sketch map of the country of the early churches. The introduction is by C. S. Lewis.—A. Lloyd Swartzendruber.

*After the Harvest*, Edith Snyder Pedersen; Zondervan; 1949; 183 pp.; \$2.00.

Although this is a book that truly illustrates the verse "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7), it did not appeal to me as being the best type of Christian fiction. It is possibly true to life and action. However, it did not satisfy nor inspire me as I read it.

It sanctioned three things which Mennonites do not believe are Biblical. It sanctions the engagement and wedding rings for Christians; it sanctions the participation in war by Christians; and it left me with the impression that once a person is saved he will always be saved, even though he may drift away from God for a time.

It is a well-written story, and aside from the above considerations I believe it is a helpful book. Certainly we need stories to show young people the importance of choosing the will of God in every decision of life.

This book teaches the following important truths: sin always brings a harvest; decisions in youth have far-reaching effects; bad companions are the downfall of weak Christians; sin always brings unhappiness and sorrow.—Glen Yoder.

"If the Son . . . shall make you free, ye shall be free indeed" (John 8:36).



# SUNDAY SCHOOL

## Lesson Nuggets of Truth

By Merle Shantz

### THE POWER OF THE RESURRECTION

I Cor. 15:1-8, 20, 21, 57, 58; Luke 24:1-9

Lesson for April 9, 1950

**Golden Text:**—Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57.

**I Cor. 15:1-8.** Paul begins with a reminder. It is so easy to forget. Also it is easy to obscure the Gospel. Perhaps the busy, commercially minded Corinthians were morally akin to modern Americans who find it difficult to keep the risen Christ central in their thinking and major in their emphasis.

Notice Paul's epitome of Gospel. We see it here in two verses. Also, see how he disclaims any credit for originality. He set forth what he had received. The best things are God-sent not man-made.

The apostle is revealed here as a master of concise statement. Christ died for our sins. That includes every evidence of human depravity. How striking is its simplicity! Yet how profound! By it the simplest soul can be saved, yet because of it the most profound scholar can be baffled.

"According to the Scriptures." Was not this the secret of the apostle's success and power? He did not peddle his own ideas.

"And that he was buried,"—a commonly understood witness to the stark reality of Christ's death. Any one who has laid away the body of a loved one is impressed by its force.

The final statement—"and that he rose again the third day according to the scriptures," testifies to the divine power operative in His resurrection as well as to the authority of the Scriptures.

Thus adequately and in small compass Paul set forth the Gospel as the basis of man's forgiveness, the demonstration of Christ's resurrection power, and the confirmation of the Scriptures.

Did you notice how Paul marshaled his testimonial evidence for the resurrection? Cephas, the twelve, one alone, five hundred brethren at once, James, all the apostles, and last of all he appeared to me. To reject the word of these reputable witnesses reveals a prejudiced mind, yet some do.

**I Cor. 15:20, 21.** But Christ's resurrection is more than detached historical fact. It has implications for all; particularly for those who have passed on, it is not only a pledge of their pardon, but also of their resurrection.

All those who are His become partakers of the mighty power manifested on the first Easter morning.

"Christ . . . the firstfruits of them that are asleep." What a great harvest some day!

**I Cor. 15:57, 58.** Victory, what a welcome gift! Over what foe? Death and the grave—the enemy who has dogged man since Adam's fall.

What means this victory? The redemption of our bodies from the grave. The impartation of God's eternal life through Jesus Christ. How pathetically hopeless is his plight who rejects Christ and excludes Him from his life!

Resurrection faith insures stability, steadfastness, and fruitfulness in the Christian life.

**Luke 24:1-9.** In this passage we learn of devout women who came to the tomb of Jesus to anoint His body. This gesture of devotion reveals how much Jesus was underestimated and but partially understood, even by His Galilean followers.

"They found the stone rolled away"—another bridge they may have worried about which they didn't have to cross. Yet it may but have increased their anxieties. Alas, the cares of unbelief! John 20:2. Obviously they were still unaware of Christ's resurrection power.

While standing amid the place of burial, they were startled by a question from two men in shining garments. "Why seek ye the living among the dead?"

Nineteen hundred years helps us to see the incongruity of their quest—to seek the Creator in a cemetery. Would we have been different?

What did they answer? God does not always wait for our stumbling answers. Where He sees the true seeking soul He gives more light. Verses six and seven give the angelic assurance. How it must have quickened their saddened hearts!

"And they remembered his words." Sorrow often depresses the mind; quickened faith, and hope rekindled renew man's mental powers. They "returned from the sepulchre." How wise they were in this! Some people act as if death were king.

They "told all these things unto the eleven, and to all the rest." As their hopes revived they recovered the urge to witness. When the reality of Christ's resurrection power will once really penetrate our naturalistic minds, we too will be transformed into vital witnesses.

### THE PROPHET AND HIS PROGRAM

Amos 7:7-15; 4:13; 5:4; 8:1-3

Lesson for April 16, 1950

**Golden Text.**—Seek the Lord and ye shall live.—Amos 5:6.

Again we consider the prophets. Sometimes we designate the servants of God to be studied in this quarter as minor prophets. But let us not mistake ourselves into believing that the word minor refers to their spiritual caliber. In that respect they are comparable with the greatest leaders of the Mosaic and Christian eras. They were men of virile character and their prophecies revealed the highest moral vigor in comparison with which much of our present-day religious culture seems to be mockish sentimentality.

**Amos 7:7-15.** Today's text begins with the Lord holding a plumb line. This is a meaningful emphasis. The only standard desired in many circles today is the standard of weights and measures, and that to protect the economic basis of luxury living, not that there is any dispassionate zest for honesty.

The plumb line in vv. 7, 8 represents God's testing of Israel. But let us remember God is just as concerned about our rectitude in 1950.

Failure to meet the exacting standards of God results in judgment, whether in respect to idolatrous or apostate worship, or in respect to government built upon political expediency.

The prophet's message was unpalatable. The priest at Bethel was touched to the quick. Being unwilling to meet the spiritual demand for repentance, he sang the national anthem and waved Israel's flag, accusing Amos of being a meddling alien.

Amos' reply showed that he considered his national status was irrelevant to the spiritual issue at stake. He had not chosen to preach in the northern kingdom.

Verses 14, 15 are an example of unaffected spiritual autobiography. He had not come to a neighboring nation to rectify officially the morals. Indeed he had begun life in the work-a-day world as a Judean herdsman and dresser of sycamore trees, doubtless content with his lowly station and happy in his rural environment. But God took him as he "followed the flock" and said, "Go, prophesy unto my people Israel."

It is being commissioned by God that makes a distasteful job endurable. Amos did not preach in Israel to meddle with the internal affairs of Judah's rival; he had come to Bethel to preach the Word of the eternal God.

**Amos 4:13.** What is it that gives stature to a man? Is it not his message? Especially as it possesses him. This verse breathes eternity and testifies to an infinite God. The herdsman of Tekoa achieved greatness not through a selfish resolve to be important but



through his spiritual awareness to God's greatness.

**Amos 5:4.** God may be mighty in power, superlative in attributes, but still He bids us to come to Him. "Seek ye me, and ye shall live." Oh, the blindness of men that they should have as their quest that which is less than reality! As men truly seek God He kindles life within their hearts.

**Amos 8:1-3.** Haven't you seen a basket of dead ripe fruit? A little while before it was succulent with vitamins and delicious flavors; now it is ready for garbage disposal. What a picture of Israel who had wasted her spiritual resources! And what a consequent end! Desolation and disaster.

**Amos 5:6.** The golden text has a similar emphasis to 5:4. It also reminds us of Ezek. 33:11, "For why will ye die, O house of Israel?" But men today as in the days of the Old Testament prophets seek the things of the flesh and therefore do not truly live. Such are already in process of succumbing to a spiritual career which is temporal prelude to an infinitely more ghastly eternal misery. This is the penalty of disobeying and ignoring God.

### AMOS' ATTITUDE TOWARD SOCIAL INJUSTICE

**Acts 4:1, 2; 6:1-6; 8:4-7**

**Lesson for April 23, 1950**

**Golden Text.**—Hate the evil, and love the good, and establish judgment in the gate.—Amos 5:15.

**Amos 4:1, 2.** Social injustice is often abetted by luxury-loving women who want what they want regardless of others. Much feminine finery has been secured directly or indirectly at the expense of the poor. Vanity, selfishness, and social injustice walk hand in hand. Many a woman has been purposely blind to social injustice when her own interests have been involved.

**Amos 6:1-6.** This section implies a high state of luxury in Israel, with all its consequent evils. The people may even have had some contemporary equivalent to modern slogans and boasted about the Israelite standard of living. But whatever the economic condition was at the time, the moral level was low, so low that Israel was living near her midnight hour. The great cities of neighboring lands had fallen. How much better was Samaria, yes, even Jerusalem to the south? But they took thought that "it could not happen here."

Amos gives a graphic picture of life on the luxury level without vital thought of God. Immoderate addiction to alcohol was attested by their drinking wine from bowls; goblets were too small for their ravenous appetites.

**Amos 8:4-7.** This passage follows the vision of the basket of ripe fruit. It discloses further proof of their moral depravity. The unscrupulous rich deliberately manipulated things so that the poor lost their property and they secured it. Periods of inordinate luxury and of moral decline have frequently been characterized by the disappearance of the ordinary man as a property owner.

The new moons and the sabbaths were to be observed without working, but they could scarcely wait for them to pass till their un-

ethical business could be plied. There was double action to their dishonesty. They made small the measure by which they sold their produce, but they extracted from the purchasers a greater weight of money than they ought to have taken. They also maneuvered the economic structure so that the poor were obliged to sell themselves as bondmen to the rich. In addition they sold grain with little nutritional worth to the poor for food. Yet God is not blind to injustice. His character guarantees a day of reckoning.

**Amos 5:15.** There is still the call to righteousness. God's people are ever invited to align themselves with the good. Unto those who choose His way God will be gracious, even though they be but a remnant.

### AMOS TEACHES ABOUT WORSHIP

**Amos 4:4; 5:4-9, 14, 15, 21-24**

**Lesson for April 30, 1950**

**Golden Text.**—But let judgment run down as waters, and righteousness as a mighty stream.—Amos 5:24.

**Amos 4:4.** Here we have prophetic irony. It is a verse that might apply to the modern churchman who has a public reputation for piety without an inner obedience to Christ. It refers to the religious zeal of the Israelites who were out of line with God's basic worship requirement. They had substituted calf worship at Bethel for the worship of Jehovah at Jerusalem. Of course, they still professed faith in Jehovah, but God had forbidden such idolatrous aids. Their assiduous fidelity to formal rites and observances was not acceptable in place of God's revealed will.

**Amos 5:4-9.** How spiritually logical the Word of the Lord! "Seek ye me and ye shall live." It is reminiscent of Psalm 36:9: "For with thee is the fountain of life." Yet foolishly the people made the rounds of the idolatrous resorts: Bethel, Gilgal, and Beer-sheba. Unless they seek His mercy surely He will break out upon them in judgment. Verse 7 gives a possible reason why they didn't seek God—because their lives were alien to His righteousness. The next verse reveals the breadth and depth of Amos' thoughts. He may have been accustomed to plain living, but his utterances reveal a capacity for high thinking. His conception of worship necessitated faith in the God of the universe; the idolatrous aids to worship at Bethel are pathetically futile. It is this God, the Creator, who brings judgment upon those who think themselves strong.

**Amos 5:14, 15.** True worship is impossible without ethical conduct. A genuine mark of repentance is abhorrence of evil and the voluntary choice of the good. Unto those who choose thus God will be gracious. Professing God's presence is no necessary indication we possess His presence; His presence is with those who receive Him upon His own conditions.

**Amos 5:21-24.** These verses express the divine contempt for ritual without righteousness. Unless worship is the expression of righteousness it is just noise, no matter how skilled and harmonious the worshiper's art.

Decadence of spiritual life is frequently cultivated by renewed emphasis upon the external accompaniments of formal devotion.

Justice and righteousness are essential attributes of God, and any true manifestation of faith in God must be accompanied by the revelation of those qualities in the life of the worshiper—and not simply in dribbles, but in torrents.

### HOSEA THE MAN AND HIS MESSAGE

**Hosea 4:1-9; 6:1-3; 10:12, 13**

**Lesson for May 7, 1950**

**Golden Text.**—My people are destroyed for lack of knowledge.—Hosea 4:6.

The prophet Hosea was a contemporary of Amos, but unlike him he was a native of the Northern Kingdom. Other prophets at this period in Israel and Judah's history included Isaiah, Joel, and Micah. Israel was religiously and morally in a dark age.

**Hosea 4:1-9.** "Hear the word of the Lord." If only they had been more attentive to God's Word. There is always hope when men listen to God. "Hear, and your soul shall live" had been the message of Isaiah. But that they didn't hear, at least not to the point of repentance, is shown by the debased moral condition of the people. What added to their spiritual plight was that the priests were as debased as the mass of the people and were destined to share in God's judgment upon the nation. They had forgotten God and made merchandise of men's sins, apparently acting upon the principle that more sin offerings for sin meant greater revenues for them.

**Hosea 6:1-3.** "Come, and let us return unto the Lord." It is not God who needs to change His attitude toward man, but rather man must change his attitude toward God. These words are a mutual exhortation to seek God. Isn't it too bad that so often men wander very far away from God before they will consider returning to Him? Verse 2 may refer figuratively to Israel's national revival. There is also a suggestion here of the Messiah's resurrection. Surely such power available from God can do much for the individual who trusts in Him.

Do we want to know more about God and His ways? Knowledge comes from following on. Many people know nothing of God because they do not follow Him. Others know little because, like Peter, they follow afar off.

**Hosea 10:12, 13.** Here we have a word picture from rural life. Before Israel had sown sin and was now about to reap judgment. Why not change your seed? Sow righteousness, and reap mercy. Mankind cannot escape the law of sowing and reaping; like begets like. Why are men so wise in agricultural science and so dull in the ways of the soul?

**Hosea 4:6.** If people are destroyed for lack of knowledge it is not because God has not offered it to them. It is because they have refused to accept it through the obedience of faith.

Spiritual pride is the worst of all pride, if it is not the worst snare of the devil. The heart is peculiarly deceitful on just this one thing.—Ichabod Spencer.



# The Sunday School That Wins People

By Gordon Beck

I have been asked to speak on the Sunday school that reaches the unsaved and an incentive for regular church attendance. I feel that a Sunday school that has built its program on winning souls will have no difficulty in the matter of regular attendance in Sunday school. It has been my observation that people who are truly born again will not absent themselves from the house of God. They will always be found in their place on the Lord's Day and also in the prayer meeting. To really love the Lord we are going to do everything in our power to please Him, and to please Him means that we will not put other things before our church attendance. With this matter of our regular attendance at Sunday school as far as the Christian is concerned we want to consider the Sunday school as a soul-winning agent of the Lord and also an effective Sunday school that will hold the sinner's interest.

In the Gospel according to Mark the second chapter, verses 1, 2, we read these words, "And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them." I can think of no better way to build your Sunday school or church than the method used here to fill this house. First, you will notice that Jesus was there. When our blessed Saviour is with us today the crowds will come. When souls are blessed and sinners come to the Lord the word is soon noised about and the crowd will come. When our churches are on fire for God it is not long until everyone knows about it. Our Sunday school should be just as much evangelistic as any other part of our church services. In fact, I feel that the Sunday-school teacher who has close contact with the scholar has even a better opportunity to win souls than perhaps any other person in the church. I would rather see a Sunday school built on winning souls than all the contests in the world for I know to keep people coming to the house of God we must get them first interested in our Lord as their Saviour. Then we must keep them coming by the same method that Jesus uses here in the filled house—He preached to them the Word. When we stick to the Bible we will not go wrong. People come to church to hear God's Word and not man's ideas.

Now this is a Sunday school convention, and no doubt many of us are Sunday-school workers; so I think it proper for us not to speak in general terms but rather bring this problem close by asking the question, How may the Lord use me to build our Sunday school? We know the Sunday schools are not built by Sunday-school superintendents or even pastors, for that matter; they are built by people. So you and I have a great responsibility in the building of our Sunday school. How did Jesus use others in the case

found in the first part of Mark? You will remember the occasion. Jesus is preaching in this home. A great crowd has gathered, and the owner of the house is so anxious to help others that he raises no objection to the removing of a part of his roof for one to be lowered into the very presence of the Lord. We can call this man a real soul winner for he shares what he has with others that he might lead them to the Lord. Saints and sinners alike are welcome to his house. We must welcome the sinner to our services. I have wondered already if we did not make the sinner feel as though he was not wanted. We should do everything possible to make the outsider feel at home in our Sunday school, for we can only win them to the Lord as we show a real love for their souls.

Next, we notice that the presence of the Lord was the drawing power to this house, and the presence of the Lord will continue to be the drawing power of every church, and of every Sunday school. I believe our Sunday school will grow as we win souls. Now let us look for a moment at these four men that the Lord is using to bring this paralyzed man to Him.

First, we notice that they evidently believed in and loved Christ. He was the central and compelling motive in their hearts; they believed in His power to save and to heal. They put their hands and feet to their faith.

Second, they planned carefully and faithfully to bring this man to Jesus. One no doubt suggested his plan to another and soon they decided the four would work together to help this man. Our Sunday school will never grow unless we work together.

Third, they not only planned but they went to work. A lot of folks make plans but

## SPLINTERS FROM THE CROSS

**Little headaches, little heartaches,**

**Little griefs of every day,**

**Little trials and vexations,**

**How they throng around our way!**

**One great cross, immense and heavy,**

**So it seems to our weak will,**

**Might be borne with resignation,**

**But these many small ones kill.**

**Yet all life is formed of small things,**

**Little leaves make up the trees,**

**Many tiny drops of water**

**Blending, make the mighty seas.**

**Let us not then by impatience**

**Mar the beauty of the whole,**

**But for love of Jesus, bear all**

**In the silence of our soul.**

**Asking Him for grace sufficient**

**To sustain us through each loss,**

**And to treasure each small offering**

**As a splinter from His cross.**

**—Triumphs of Faith.**

they are never carried out. But these men made their plans and then went out after this man.

Fourth, they were willing to get under the burden of this man and feel his weight. We must feel the weight of sinful souls of men and as a result have a burning compassion for the lost soul and for his salvation.

Next, they had faith in Jesus. They did not carry this man to an experiment or an exploratory operation but to Jesus who would make him whole again. These men won over all obstacles and difficulties; yes, and even over all embarrassments. Nothing could hinder or halt their progress. They were on their way to Jesus. They no doubt were laughed at and ridiculed by the crowd. Say, I know some folks who are ashamed to carry their Bibles on the street. They are afraid of what folks will say. How would you like to carry a sick man down the street and hear the people call out and ask you where you were going with the bed? Surely they laughed when these men said, "We are taking this man to Jesus that he might be healed."

Look with me just a bit farther to see the joy of the reaper. I can almost see the faces of these four men as they looked down through the hole in the roof. Jesus has seen their faith in Him and produced this wonderful miracle. Their friend has already stood up and with all the joy of a new-born soul, he is ready to shoulder his bed and start home to tell the good news to his family. But here are his friends. Their faces are beaming. Their prayers have been answered. I see them as they hurry down from the roof. They meet their friend just outside the door. The hands clasp. They rejoice with him. I see them as they go with this man to his home to tell his friends of his good fortune. These friends will not soon forget this experience.

In closing, let me say there is no joy like the joy of winning a soul for Jesus. Churches are built and Sunday schools grow when people have the soul interest that these four men had. They went to work for Jesus. I am sure that if our people are really spiritual they will become soul winners and our Sunday schools will grow, and then because souls are being saved the world will come to see what is taking place, for some one has well said, "When we get on fire for God the world will come and watch us burn." —Gospel Banner.

## WORK ON YOUR KNEES

A clergyman, walking on the public highway, observed a poor man breaking stones, and kneeling the while so that he might be able to do it more effectually. Passing him and saluting him, he remarked:

"Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones."

"Perhaps, Pastor," he said, "you do not work on your knees."

Prayer brings down the power that can break the flintiest heart.—Sel.



# YOUNG PEOPLE'S MEETING

## Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

We continue the unit begun in the March issue, **LEARNING ABOUT MAN**. The topic for April 9 is, "The Image of God in Man." Solomon asked in Eccl. 3:21: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" People who do not seek to learn the difference between themselves and the beast have gotten to a very low plane of understanding. Much as we need to know that our bodies all go back to dust, it behooves us to learn also that when death comes that spirit which God has made in man after His own likeness will return to God for judgment. Eccl. 12:7, 13, 14; Matt. 12:36.

The Topic for April 16 is, "What Happened in the Fall of Man?" So many do not stop to think of where we came from and what we are, and whither we are bound. It should not take much thought to believe that all is not well with mankind and that some time or other something happened to make conditions full of sin and sorrow and trouble, as we find in the world of people with whom we are living. It should not be hard for us to believe that God is more able to make this known than any living man could. Thus we may read what He has revealed through the Scriptures, that man who was created pure and who was happy in the presence of God, fell from His blessed state and has become depraved and sinful in heart and life and has brought upon the world the sorrow and woe and wickedness found in the human family. God is dealing with men in judgment by paying them the wages of sin, which is death to the body and to the soul unless man takes heed to the warnings and receives God's plan of salvation.

The Topic for April 23 is, "What I Know About Myself." What we have just considered about all mankind through the fall is true when I think about my own self. My body is subject to sickness and pain and death. My heart is naturally evil and needs the regenerating power of God before I can be accepted before Him and can hope for an inheritance with Him in glory. I need the help of God to meet the issues of life in this world and to be kept from condemnation. Of myself I have no power without the help of His Spirit to reject the way of sin and walk in the way of righteousness or to redeem my soul from its sinful record.

The Topic for April 30 is the first one under Unit V, **HOW TO GET ALONG WITH OTHERS**. This first topic is "My Share in Making the Home Happy." We need to know God's plan for the home and to do all in our power in our own home and in other homes to help to fulfill God's plan. It is then that happiness and blessedness will reign and God's name will be magnified. This we cannot possibly do without the Spirit of God in our own hearts and in the hearts of those who are having a share in the making of the home. As individuals we need to fill our own particular place and, by bearing the fruit of the Spirit, we can do our part to bring happiness and enable others to see their duty and fill their place also by the grace of God.

The Topic for May 7 continues the same unit as the one above for April 30. It is "Learning To Be Congenial." The Christian has a new life. The spirit of this new life is to love God and fellow men. To be congenial is to be getting along with others in a way that expresses our love for them. We will follow the things that make for peace and for the welfare of others. And while it does not make us do everything that others want us to do when it is evil, it does make us seek to make friends and to do what we can for every soul to lead that soul to a right relationship with God. A friendly soul does not need to quarrel nor purposely do things that cause others to be displeased. There might be things that others will persecute us for that is our duty to do in spite of their displeasure, but there is nothing that we do but what is right and good and will be the most helpful toward even the most disagreeable people.

Watch next month for the remaining topics under Unit V. May God give an understanding heart to each one who studies these topics.

### THE IMAGE OF GOD IN MAN

Genesis 1:26, 27; I Corinthians 11:7;  
Colossians 3:10.

Topic for April 9

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#### MOTTO

"God created man in his own image."

#### MEDITATIONS ON THE TOPIC

I. In God's Image.—Beyond the fact that Jesus was made in the likeness of men, He is said to be the "image of the invisible God" (Col. 1:15). His partaking of man's image or likeness refers to His incarnation as He took upon Him a body of flesh and bones. Phil. 2:6-8. But His image of the invisible God refers to that being which He had before He took flesh and bones and human form and which dwelt in His body while among us. John 1:14. "And without controversy great is

the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16).

The likeness of man's body is evidently not the "image of the invisible God." We can see the body of man. Men saw Jesus and handled Him. They did not see the invisible image of God in Him by natural eyes. That was manifest by spiritual perception—a perception which many sinful men had greatly blurred so that they did not recognize His deity. I Cor. 2:8-14.

That inner spirit of man in which he is made above the beasts is the part of man which is made in the image and likeness of God. "There is a spirit in man: and the inspiration of the Almighty giveth him understanding" (Job 32:8). This image of God makes us beings of intelligent thought and with a moral responsibility toward the evil

and the good. We have the power to choose. Man was made upright and had a pure moral record like God before he chose to disobey. In conversion man's moral nature is renewed in knowledge after the image of the Creator. Col. 3:10. We are not divine as Jesus, but we are made partakers of the divine nature in our regenerated life so that our moral image is like the nature of Him who makes us children of God through faith in Christ. John 1:12, 13.

Through the image of God in man there is a power to have fellowship with God so that, though God is a spirit, man can "worship him in spirit and in truth" (Jno. 4:24). Man's likeness to God makes him one who has dominion over God's creation. This power to rule enlists the thought and will of man which, through the power of choice, may make Him either a glory to God or one, who, in rebellion and self choice, has become a shame and dishonor.

II. The Text.—Gen. 1:26, 27.—Here is a statement of God's purpose to make man in His image and a fulfillment of that purpose when He made man.

I Cor. 11:7.—Here it is evident that the man is God's representative as the head of the home and should conduct himself so as to express that headship and glory both in form outwardly as well as in spirit inwardly.

Col. 3:10.—This passage shows that the image that was lost in man's moral being through sin is renewed in regeneration.

#### OUTLINE STUDY

##### I. What It Is Not.

1. Not in bodily form (John 4:24; Luke 24:39).
2. Not a likeness in degree (Isa. 55:8, 9).

##### II. What It Is.

1. Man, like God, is a spiritual being (John 4:24; Job 32:8; Eccl. 12:7).
2. Man is a free moral agent (Gen. 2:16, 17).
3. Adam was like God in holiness (Eccl. 7:29; Eph. 4:24).
4. Man is an intellectual creature (Gen. 2:19, 20; Eccl. 1:16; Col. 3:10).
5. Man has an emotional nature (I John 4:12-21).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Words, "God" and "Man."
2. God's Love for Us.
3. Our Love for God and for Others.
4. God Has Given Each of Us a Spirit.
5. We Have Power to Know and Choose the Right.

##### For Seniors

1. The Spiritual Nature of Man.
2. Our Likeness to God in Our Moral Nature.
3. The Similarity of God and Man in Emotional Nature.

#### PERSONAL THOUGHT

Great is the glory bestowed upon mankind above all the created creatures. Do we comprehend the responsibility and use it to fulfill the purpose of God?

#### SEED THOUGHTS

Man, while bearing the image of God, can never hope to equal Him; for in all things God is perfect and infinite, while man is imperfect and finite.—Daniel Kauffman.

"Put off concerning the former conversation the old man, which is corrupt according



to deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."—Paul to the Ephesians (4:22-24).

## WHAT HAPPENED IN THE FALL OF MAN

Genesis 3; Romans 5:12-21

Topic for April 16

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### MOTTO

"Sin . . . reigned unto death."

### MEDITATIONS ON THE TOPIC

**I. The Results of Man's Fall.**—There are such sad conditions in the world that militate against the happiness and well-being of man that even to those ignorant of the Bible account there seems to be a reason for the condition. Turning to the Bible we find the account of the Fall and the consequent results of the Fall explained.

There was a tempter in the form of the serpent, known as Satan, the fallen angel, who led the woman to believe in his deception by which she turned her loyalties from God to himself; and she quickly influenced her husband to do the same thing. The immediate act was an act of rejection of God to an act of acceptance of Satan as the ruler of their conduct. God in mercy did not leave the matter so. He acted by depriving man of the privileges of Eden and pronouncing the curse upon the serpent as the instrument of Satan, and upon the woman for her part in the matter, and upon Adam for entering the way of transgression. Satan is doomed to take a role of defeat even though he has seemingly had his way with man. Woman has to take a way of multiplied sorrow in bringing forth children and in being placed in an under position to the man. The man has been subjected to the travail of thorns and thistles and travail in labor for a living. But at the same time that sin entered with its wages of death and with the depraved and sinful nature in man, a promise that the woman's seed would bruise the serpent's head was a revelation of redemption from sin to the hope of man and the destruction of Satan's power. Death, while not immediate, entered at once so that man was subject to it sooner or later and was doomed to the spiritual doom of the sinner unless the way of redemption would be received.

As the Scripture sets it forth, all men have inherited the position of sinners before God and actually have such a nature that God cannot find anyone righteous among them all. All men are guilty, and as a result are subjects for the just wrath and punishment of God. All are captives of sin and Satan and can by no means deliver themselves. In this captivity to sin their whole nature, mentally, morally, spiritually, and physically, is affected and distorted. Outside of God's plan of redemption in Christ there is no hope for the reform of man or for his deliverance from the consequences of sin in time or in eternity.

**II. The Text.—Gen. 3.**—This tells the story of the Fall as the temptation came to Adam and Eve in Eden. It also gives the immediate consequence and the elements of sorrow and trouble and death that began at once to take effect.

**Rom. 5:12-21.**—This shows the responsibility of the first sinners in bringing the curse upon their offspring, while God gave His plan of redemption by which man can be delivered from the condemnation of sin and granted life eternal.

### OUTLINE STUDY

#### I. The Fall.

1. The temptation (Gen. 3:1-5).
2. The disobedience of Adam and Eve (Gen. 3:6).

#### II. The Curse

1. On the serpent (Gen. 3:14, 15).
2. On the woman (Gen. 3:16).
3. On Adam (Gen. 3:17-19).

#### III. The Effect of the Fall on Mankind.

1. Sin entered the world (Rom. 5:12).
2. Death passed upon all men (Rom. 5:12).
3. Man separated from God (Gen. 3:24).
4. Man's nature depraved (Rom. 5:19; Gen. 8:21).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Word, "Sin."
2. The Fall.
  - a. The temptation.
  - b. The disobedience of Adam and Eve.
3. The Results of the Fall.
  - a. The curse.
  - b. Sin entered the world.

#### For Seniors

1. The Fall.
2. The Curse.
3. The Continuing Results of the Fall.

### PERSONAL THOUGHT

As an inheritor of sin and its consequences, I need to grasp the way of deliverance with all my heart and seek to rescue all those who are yet undelivered.

### SEED THOUGHTS

"Original sin" may sometimes find expression in "I cannot," but "I will not" is at the back of all actual sin; its root principle is the assertion of a will that is not subject to the will of God.—Sel.

This we can learn only at the cross of Christ. Our estimate of sin will be proportionate to our appreciation of the cost of our redemption which was not with "silver and gold"—human standards of value are useless here—but with "the precious blood of Christ." Seemingly more unbelievable than the wildest superstitions of human cults is the Gospel of our salvation. He who was the "Son of God" and all which that title signifies—God manifest in the flesh, for "all things were made by him, and without him was not any thing made that was made"—came down to earth; and having lived in rejection and contempt, died in a death of shame, and in virtue of His death He is the propitiation for the world. I John 2:2.

Here, and only here, can we know the true character and depths of human sin; and here alone can we know, so far as the finite mind can ever know it, the wonder of a divine love that passes knowledge.—Anderson.

### WHAT I KNOW ABOUT MYSELF

I Peter 1:24, 25; James 4:13-17;

Romans 7:14-25

Topic for April 23

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### MOTTO

"I am carnal, sold under sin."

### MEDITATIONS ON THE TOPIC

**I. Knowing Myself as God Knows and Reveals.**—The prophet was inspired to write, "The heart is deceitful above all things and desperately wicked, who can know it" (Jer. 17:9)? While the carnal man knows that something about his state is wrong, he does not begin to know the depth of his own depravity and wickedness. I cannot know myself without some illumination from a heavenly source. When Isaiah had received a vision of God, he cried out concerning the woe of his own condition as a man of unclean lips in the midst of a people of unclean lips. Isa. 6:1-5. It is through the revelation of the Holy Spirit in the Word and in our own perceptions that enable us to see ourselves in the light which God has expressed. The Spirit revealed to Paul that in his flesh dwelt no good thing. And the Spirit still reveals to awakened hearts the same thing. It is then that the pitiable cry

comes forth in the face of our failure to fulfill the law of God: "O wretched man that I am! who shall deliver me from the body of this death" (Rom. 7:24)? But we are then also ready to receive the remedy "through Jesus Christ our Lord" (Rom. 7:25).

Man is inclined to represent himself in the very best light. When the Spirit of God works through the illumination of the Word and through the godly example of God's redeemed children and by the revelation concerning the judgments of God upon sin and the demonstration of reaping what is sown to the flesh, then the sinner becomes aware that all is not well and begins to cry out, "What must I do to be saved?" It is a healthy sign when this cry is born out of our anguish. It is then that God can begin to do something for our relief. Self-righteousness in the sinner and in the one who professes to be right will shut out the opportunity for God to apply the healing remedy of salvation from sin and judgment. When we have truly been saved by grace through faith and have been quickened into life, we still recognize the necessity of divine grace to continue to stand and rejoice in the hope of the glory of God. Rom. 5:2. If we cease to heed the voice of the Spirit and begin to indulge in the motions of sin that have their working in the flesh, we shall find the fruits of evil instead of righteousness coming forth. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

**II. The Text.—I Pet. 1:24, 25.**—The glory of human attainments cannot endure, but the Word of God is everlasting. Through this Word we can receive the blessings of a new life.

**Jas. 4:13-17.**—Life in this world is like a vapor that soon vanishes. What we provide for earthly and temporal affairs soon is worthless. Only as we consider the will of God can our lives count for eternal values.

**Rom. 7:14-25.**—The carnal nature is the natural man and is that which was born with us through our human heritage. This nature works in us contrary to the law of God and brings us into bondage to sin. Only as we trust in Christ can we receive deliverance and be enabled to fulfill the law of righteousness in acceptance with God.

### OUTLINE STUDY

#### I. I Have a Depraved Nature.

1. My natural tendency is away from God (I Cor. 2:14).
2. My interests are selfish (Eph. 2:3; Phil. 2:4).
3. My heart is deceitful (Jer. 17:9).

#### II. I Am a Guilty Sinner.

1. A sinner in thought (Ps. 94:11; Gen. 8:21).
2. A sinner in deeds (Rom. 3:23; 2:1).
3. Subject to God's wrath (John 3:36).

#### III. I Can Do Nothing to Save Myself.

1. Sacrifices are insufficient (Hos. 6:6; Heb. 10:4).
2. Good works cannot earn salvation (Eph. 2:8, 9).
3. Human righteousness rejected (Isa. 64:6).

#### IV. My Need Is Supplied in Christ.

1. Forgiveness of sins (Eph. 1:7).
2. Salvation (Acts 4:12).
3. Eternal life (I John 5:11).

### PERSONAL THOUGHT

"If a man think himself to be something, when he is nothing, he deceiveth himself." Lord, enlighten my eyes to see myself as I ought to think of myself, not "more highly than [I] ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

### SEED THOUGHTS

Jno. 3:6—"That which is born of the flesh is flesh"—and it can never, by any human process, become anything else. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). "They



that are in the flesh cannot please God" (Rom. 8:8); in our flesh "dwelleth no good thing" (Rom. 7:18). The mind is darkened so that we cannot apprehend spiritual truth; we need a renewing of the mind. Rom. 12:2. The heart is deceitful and does not welcome God; we need to be pure in heart to see God. There is no thought of God before the eyes of the natural man; we need a change in nature that we may be counted among those "who thought upon His name." No education or culture can bring about such a needed change. God alone can do it.—Selected.

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Man redeemed, as man in his original state, enjoys fellowship with God and shines in His image; but unlike Adam before the Fall, he is still beset with infirmities of the flesh and will continue to be so until God touches him with the finger of death and bids his ransomed soul return to Him.—Sel.

## MY SHARE IN MAKING HOME HAPPY

Ephesians 4:29-32; I Peter 3:8-12

Topic for April 30

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### MOTTO

"Follow righteousness, faith, charity, peace."

### MEDITATIONS ON THE TOPIC

**I. Happy Home—My Part.**—Home is happy when it comes nearest fulfilling God's purpose. It comes nearest God's purpose when each member of the home fulfills his or her place according to God's plan. I can do my part in making home happy when I know my place and the duties and responsibilities that belong to me and then, by the grace of God, fulfill what I know.

A study of the things that mar the happiness of the home needs to be made that we may do our part to avoid them in the strength of Christian character as we prayerfully seek to know and to do God's will. Unkindness, disobedience to parents, selfishness, angry speech and actions, jealousy, suspicion, etc., all need to be overcome in the individual life so that they will not find place in our heart or conduct. This is possible only by the power of the overcoming life through regeneration and a full surrender to the Word and the Spirit of God.

A study of the things that contribute to the happiness of the home will enable us to see how that obedience to the Word and Spirit of God dwelling within will bear the fruits of loving-kindness and all in the Spirit life that fits us for a happy relation with others. These Spirit-fruits provide for the shortcoming and weakness and misconduct in others. We not only manifest love in its active bestowal, but love in its longsuffering and patience, returning good for evil, and bearing with the weakness and shortcomings of others. The true Spirit of God in us will inspire us to magnify our place as husband, or wife, or son, or daughter, or father, or mother, or servant, or master, or whatever other relation we bear, not to place self as the center, but to set self to the task of doing our part nobly and humbly and unselfishly and with all our power to help others and to move all the members of the family to love and good works toward the rest, and particularly to help the home to fulfill God's purpose and make it a blessing to mankind in the world and a glory to the cause of Christ.

**II. The Text.—Eph. 4:29-32.**—This passage sets forth the control of tongue and thought by subduing the evil things that mar the peace and happiness of people toward each other, while it sets forth the qualities of spiritual grace that work such kindness and tenderness and forgiveness that will produce similar feelings in others.

**I Pet. 3:8-12.**—Like the passage above, this passage teaches that the mind and heart are to be exercised with the Christian graces of love and nonresistance and of doing good for evil and of following the way of right-

eousness and peace and of prayerful devotion to God.

### OUTLINE STUDY

#### I. Personal Barriers.

1. Controlling temper (Eph. 4:26).
2. Not holding spite (Eph. 4:26).
3. Conquering jealousy (Prov. 27:4; I Pet. 2:1).
4. Putting away evil suspicions (I Cor. 13:5).

#### II. Personal Factors in Home Happiness.

1. The fruit of the Spirit (Gal. 5:22, 23).
2. Courtesy (I Pet. 3:8).
3. Good conversation (Col. 4:6).
4. Participating in the faith of parents (II Tim. 1:5).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Word, "Love."
2. How I Can Help to Make My Home Happy.
  - a. By showing love and consideration.
  - b. By unselfishness.
  - c. By self-control.
  - d. By doing my share of the work.
  - e. By being a Christian at home.

#### For Seniors

1. Growing Up Emotionally.
2. Applying the Fruit of the Spirit to the Home Situation.
3. Measuring Up to My Place in the Home.

### PERSONAL THOUGHT

How much of the failure of my home in happiness is due to my own failure to fill my place as a true Christian?

### SEED THOUGHTS

Home's not merely four square walls,  
Though with pictures hung and gilded:  
Home is where affection calls,  
Filled with shrines the heart hath builded!  
Home! go watch the faithful dove,  
Sailing 'neath the heaven above us;  
Home is where there's one to love!  
Home is where there's one to love us!

Home's not mere roof and room,  
It needs something to endear it;  
Home is where the heart can bloom,  
Where there's some kind lip to cheer it!  
What is home with none to meet,  
None to welcome, none to greet us?  
Home is sweet, and only sweet—  
When there's one we love to meet us!  
—Chas. Swain.

Six things are requisite to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lightened up with cheerfulness. Industry must be the ventilator, renewing the atmosphere in fresh salubrity day by day, while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.—Dr. Hamilton in *Mother Home and Heaven*.

### LEARNING TO BE CONGENIAL

I Corinthians 3:1-4; I Thessalonians 5:12-23

Topic for May 7

\* \* \*

### MOTTO

"Be courteous."

### MEDITATIONS ON THE TOPIC

**I. Congeniality (Friendliness, Courtesy)—To Be Learned.**—True congeniality is to be agreeably natured. There are some things in which the Christian cannot be harmonious and like-minded with those who are set in wicked and sinful activities. But there is a way in which every true Christian feels a sympathetic chord toward every human being and needs to learn to express that feeling toward those with whom he meets. No matter what the race or financial standing or social standing or nationality

may be, we have a common ground of humanity with its needs physically, mentally, spiritually, and socially. There is a kindly and right approach which respects the needs and conditions in which other souls are. They have a soul to save. They have bodily and spiritual needs. They have experiences of hunger and thirst, pleasure and pain, joy and sorrow, hopes and disappointments, victories and defeats, gains and losses, the same as we have. If we are true Christians, we can see, even beyond their wrong views of life and their failures, a better ideal for their future, if they can be made to understand the message of life which Christ has secured for fallen humanity. Such an outlook upon souls with our hearts filled with the Holy Spirit of love will make us seek a common ground of friendliness toward every one, by which we may do them good and help them to find the highest and best for their own life.

Such an understanding of humanity makes us friendly toward strangers, and even toward those who are not strangers but who live on planes of life that are repulsive to our Christian nurture. It was this that made Jesus friendly to publicans and sinners. It is this that makes the Christian seek to learn how to be inoffensive toward others. It is never that there is to be a compromise in taking part with their evil doings and errors, but it is always to be ready to sacrifice convenience and natural pleasures and time and means if we can show the love of God in Christ toward any human soul and lead them to understand that we love their souls and at the same time love righteousness and hate iniquity. When this spirit possesses us, we learn to express our friendship toward saints as well as sinners, toward high as well as low, toward friendly as well as unfriendly, in kindness, tenderness, forgiveness, edifying speech, helpful conduct, patient forbearance, good for evil.

**II. The Text.—I Cor. 3:1-4.**—In this passage the apostle writes as a real friend and physician to the Corinthians. He shows how he dealt tenderly with them as babes by giving them milk instead of strong meat while they were still in their infancy. Now he seeks to show them how they may get out of that state in which they have developed into dwarfs and have become diseased by the spirit of strife and envy and division.

**I Thess. 5:12-23.**—This passage emphasizes the need of cultivating the spirit of respect toward our leaders and ministers and to cultivate the way of peace among ourselves. There needs to be a kindly warning to the unruly and support for the weak with patience toward all. We need to guard our behavior that there is no rendering of evil for evil, but always a following that which is good toward Christians as well as everybody.

### OUTLINE STUDY

#### I. Taking My Own Measure.

1. Not deceiving ourselves (Gal. 6:3).
2. Applying the true standard of approval (II Cor. 10:18).

#### II. Avoiding Weak Foundations.

1. Personal advantage (Prov. 14:20; 19:4, 6).
2. Flattery (Prov. 17:5; 28:23).
3. Gossip (Prov. 16:28; 17:9).
4. Being a yes-man (Eph. 4:14).

#### III. Developing a Christian Personality.

1. Showing a friendly disposition (Prov. 18:24).
2. Courtesy (I Pet. 3:8).
3. Not easily offended (Ps. 119:165).
4. Having the fruit of the Spirit (Gal. 5:22, 23).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Word, "Friend."
2. Learning to Get Along with Others.
  - a. Courtesy.
  - b. Patience.
  - c. Controlling temper.
  - d. Respecting others.

(Continued on page 128)



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## The Menace of Roman Catholicism

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith.—I Peter 5:8-9.

The Christian Monitor is a Mennonite medium of expression. The Mennonite Church stands for love and good will to friend and foe alike. However, this does not mean that the denomination does not believe in resisting error and her adversary the devil. When the Roman Catholic Church propagates error, she must be resisted. Our forefathers did that at a high price—the loss of property and life itself. **They were valiant resisters!** May we follow in their train.

Today, the Catholic Church remains unchanged. She boasts of the fact that she does not change. Consequently, the same errors must be valiantly resisted by those "in the faith." The same is true when it comes to the Catholic Church's interference in the internal affairs of the nations. This leads to dire persecution in one way or other. This error we want to point out in this editorial. There is nothing that the thinking part of the Catholic Church hates more than the publicity given to her abuses. Even the Vatican is known to be disturbed by the religious persecution in Spain. Vatican representatives in Madrid are reliably reported to have made various representations about the matter. They fear that such persecutions will undermine the church elsewhere. To date the Spanish independent branch of the church has paid little heed. However, publicity has helped in other parts of the world.

### Roman Duplicity

At present, the Catholic Church, hard pressed by Communism in Europe is pleading for Protestant assistance. This duplicity must be unmasked. This is well done by L. H. Saunders, in "Protestant Action:"

Roman Catholic editors meeting in Denver, Colorado, called on the United States to welcome Spain into the family of peace-loving nations. Said the editors:

"Whereas our government has recognized the principle of international law that no nation shall interfere in the internal affairs of any other nation, nor dictate to any nation its form of government; and whereas the Soviet government has tried to impose its will upon the people of Spain, and whereas our foreign policy has abetted and is abetting the foreign policy of Russia vis-a-vis Spain, we recommend that our government express our disapproval of Soviet policy by welcoming the Spanish state into the comity and friendship of peace-loving nations."

A fitting retort came from a group of Presbyterian ministers who were meeting at the same time in Buffalo:

"We see no more evidence of the things that pertain to the kingdom of God in Spain than in Russia." In resisting Communism, the Protestant Church "must have a care in the alliance it makes."

To this the Scottish News adds:

"It needs to be kept in mind that the Roman Catholic Church is itself a national sovereignty

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

and is constantly guilty of interfering in the internal affairs of other nations. Though the Roman Catholic editors are not that sovereignty per se, it may be presumed that their resolution has the sanction of the American hierarchy of the Roman Catholic Church State, and such action is an attempted interference in the internal affairs of the United States."

### "Holy Year" Propaganda

When Pope Pius XII, amid pagan splendor, opened the so-called "Holy Door" of St. Peter's Cathedral in Vatican City at Christmas time, he set in motion a world-wide observance of "Holy Year." To devout Roman Catholics this is a time of great blessing.

At the same time the "Holy Father" gave the go-sign for a tremendous campaign of propaganda designed to put the "fear of the Lord" into the hearts of non-Romanists everywhere. They are flooding the nations through the channels of radio, newspapers, magazines, and every other medium of communication. If there ever was a time that evangelical Christians everywhere need to be on guard, it is today. Since the Roman Catholics have rules, the editor of "United Evangelical Action" presents some Protestant rules. Personally, we like the name "Evangelical Rules" a little better. Here they are:

I. Be alert! Meet every bit of Roman Catholic propaganda with Protestant truth.

II. Be alert! When the radio, the press, and other means of public communication give inordinate attention to Romanism, demand an equal amount of time or space for the claims of Protestantism.

III. Be alert! Give whole-hearted support to every secular, inter-church or intra-church agency that is set to keep America free from foreign papal domination and to preserve the constitutional principle of separation of church and state.

IV. Be alert! Keep informed concerning the political moves of Rome at world, national, state, and community levels.

V. Be alert! When the ulterior motives of Rome are evident in legislation before the Congress and the State legislatures, bring the full force of your influence and that of your Protestant friends to bear upon our legislators for the preservation of our American way of life.

VI. Be alert! Study the Bible; particularly those portions which have to do with the Church that Jesus built.

VII. Be alert! Renew your mind regarding Roman Catholic and Protestant principles so that you can express your Protestant convictions intelligently and effectively.

VIII. Be alert! Keep your church free from every trend toward Romish practices.

IX. Be alert! Educate all those with whom you come in contact regarding the menace of Romish infiltration into every phase of our American social, political and religious structure.

X. Be alert! Reach as many Roman Catholics as possible with the evangelical Christian message. Hundreds of thousands of them are deserting the "Mother Church" every year. If we "teach them the way of the Lord more perfectly" many can be saved.

Vigilance is the price of liberty!

### The United States and the Vatican

It is cause for some rejoicing that Mr. Myron Taylor resigned his post as the

personal envoy of the president of the United States to the Pope. This news is welcomed by all Evangelicals. It is hoped that the president will not reappoint a successor. For his own sake and that of the nation it is hoped that he does not. **There is no need for such representation.** It is advocated by Romanists to further their waning cause in Europe and add to their prestige in the United States. The less dealing a nation has with the Vatican the better for that country.

The Commission of Christian Liberty of the U.E.A. presented ten reasons why Mr. Taylor should be recalled and no successor appointed. They are worth consideration—all the more when the last picture taken showed the ambassador on his knees before the pope.

1. Because this relationship perpetuates an act of political perfidy.

2. Because the United States maintained such an envoy from 1847-1867 and found the relationship to be such a liability that it was terminated by popular demand.

3. Because all the temporal benefits supposed to be derived in the present instance are now being offered by the United Nations.

4. Because this relationship constitutes the recognition of a church as a state, thus compromising the American principle of separation of church and state and conferring special honors and privileges upon one among many religious bodies in America.

5. Because it sanctions the existence of a state within a state and recognizes the temporal power of the pope in America.

6. Because it is an insult to Protestantism.

7. Because it is a threat to the perpetuity of American constitutional principles and the liberties of the American people.

8. Because it is already beginning to fan the flames of intolerance and bigotry and may result in the revival of such movements as the Ku Klux Klan.

9. Because it recognizes a power which has notoriously aided and approved fascist regimes in many nations.

10. Because its maintenance will inevitably result in the introduction of the religious issue into American politics.

### Bonfires of Bibles of Old and Today

"The Catholic Church . . . has commanded her children to burn translations of Holy Scripture made by heretical hands." Tablet, 25-1-30. 1415 Council of Constance.

Wickliffe's Bible, Books and bones burnt in 1428, over 40 years after his death, by order of Bishop of Lincoln in accord with Constance decree.

1526 and 1530 Tyndale's New Testament Burnt.

Cardinal Wolsey and Bishop Tunstall burnt Tyndale's New Testament at St. Paul's Cross. 1534 Bonfires in Paris.

Printers and Bibles burnt in Paris by order of the Sorbonne.

1557 Mission to Burn Bibles.

Cardinal Pole sent the Italian Ormaneto and others to Oxford to burn all English Bibles.

1683 Huguenots' Bible burnt at Pointon.

1883 Barcelona auto da fe of Bibles.

1923 Bibles Burnt in Rome.

In the Square in front of the Church of St. Mary, Mavicella.—Osservatore Romano.

1926 Syra, Island of Greece.

70 per cent Roman Catholic. "The Bibles you sold in our village have all been burnt. Our bishops warned us in the Church." Bible Society Report, 1927.

1932 Gospels Burnt in Dublin.

Gospels being distributed at the Catholic Congress in Dublin, were seized and publicly burnt.

Rome's Voice Today.

"If a Catholic were offered the Bible by a Protestant . . . he should reject it with horror because it is forbidden by the Church; and if



he has obtained it inadvertently he should at once throw it into the fire . . ."  
Pius X "Cath. Compendium," 1927, page 110.

### Catholics and Canadian Liberty

The Province of Quebec is under the control of the Catholic hierarchy. From this Province a case which reached the Supreme Court of Canada was that of the Jehovah's Witness, Mr. Boucher, a French Canadian farmer, who was arrested along with his two daughters. This was one among some 1,100 cases of the same nature. The question of religious liberty was at stake. The case against the younger girl was dismissed. The test became that of the older girl, Amie, eighteen years of age. With the beliefs of this sect we have nothing in common, but this judgment is of historic importance as a victory for free speech. In a later issue we may publish the remarkable document written by these judges which have to do with freedom in general.

### Catholicism a Persecuting Power

The Editor of "Evangelical Christian" writes: Spain

On many occasions we have had to call attention to the persecution of Protestants in Spain. This has consistently been denied by the Roman Catholic Church, even though the facts were definitely established and authenticated. Now we have before us the first of a series of articles written from Madrid and appearing in the Toronto Globe and Mail, a paper by no means unfriendly to the Papacy. Here is an extract from the first article that speaks for itself and more than confirms all that we have stated in these columns.

Most Protestant groups in Spain meet in the homes of their ministers. There is some concern because one result of the ban on any outward display of Protestantism is that no burial service may be held at a graveside. Also, since Protestants are not permitted to bury their dead in a Catholic cemetery, most Protestants must be buried in open fields. Spanish Protestants are treated as second-class citizens. They are barred from government employment and from service in the armed forces.

The anti-Protestantism is not spontaneous but is organized. Leader in this activity is Pedro Cardinal Segura y Saenz, Archbishop of Seville. He has been quoted as saying that Protestants are more to be feared than atheists and Communists "because they inspire less horror."

### In Brazil

Lawrence N. Otson writes:

You may recall that some time ago we were having difficulty establishing a work in Cana Verde. One Sunday a procession was organized against one of our groups holding a street meeting in a small park in the town. No one was seriously injured though one of the girls received a burn on one leg from a firecracker thrown in the midst of the workers. We are glad to report that, thanks to the co-operation of government officials, some of the persecution has died down.

In August, with the co-operation of regional authorities, we managed to perform a baptismal service at the edge of town. Nine believers were baptized. The situation was extremely tense, so much so that local authorities even suggested that we use pails of water for the service instead of immersing the candidates.

The evening following the baptismal service the Catholic church bell began to toll to call the people together. As a result (contrary to Brazilian law, which guarantees religious freedom) we were ordered by local authorities not to have a service. There was nothing to do but to comply. Since we were not getting the co-operation we expected from the local authorities, we left town. It was under boos, curses, and firecrackers. We took the matter up with government officials and were promised the fullest protection; but the local people were still intent upon destroying our work.

One Tuesday as we were leaving town again we were subjected to further ill treatment. Our car was stoned, and firecrackers were thrown at us. Again we went to higher officials. This time we entered a complaint against the known persecutors. They were called before the authorities. Even their own lawyer set them straight as to our rights. Since then much of the persecution has ceased.

### South America

Robert L. Crosby, in the "Evangelical Christian" writes:

If there is one thing the Church of Rome dreads more than anything else it is the distribution of the Word of God. It may not seem so in Protestant countries, but in lands under the blight of Romanism it is a different story as you will see from this article. There martyr's blood is again becoming the seed of the church, and there the satanic system of Rome is seen in its historical role of persecuting villainess.

The morning dawned bright and clear. It was D-Day for the combined forces of three Evangelical groups from Medellin in a co-operative Gospel distribution effort. Represented were students from the Interamerican Bible Seminary, missionaries from the Language School, and the Wesleyans. The hour had arrived when we were to cover the town of Envigado with Gospel portions. Envigado, where we reside, is an industrial town of 25,000 inhabitants, located six miles south of Medellin.

For months we had prayed about a means of getting the Gospel message out to the townspeople in this stronghold of fanaticism. We had made friends here and there, including Don Luis, the druggist; Don Manuel, the radio repair store; also the butcher. But the prayer of our hearts was how to get the message out to all. Meanwhile, however, God was working it out.

Eight short weeks ago the Lord sent across our pathway Dr. Paul Roberts, M.D., and his wife, an intrepid young couple from People's Church, Toronto. They have since continued their journey to Quito, Ecuador, where he will head the new clinic for Indians in connection with Radio Station "HCJB." In the short time they were with us they won the highest esteem of the entire missionary colony, not only through their ministry of love to ailing bodies, but by the shining testimony which radiated from their consecrated lives.

Dr. Roberts asked me one day, "Can we help you in any way by Gospel distribution or otherwise?" I replied, "Yes, in Envigado," though I must confess that it was followed with rather serious thoughts about what the resulting cost might be in suffering and persecution—a perfectly human reaction. But another voice spoke and said, "Did you not say from the pulpit just yesterday that true discipleship implies cross-bearing, which is renunciation of self, and eternally settling it to obey all the known will of God?" The uncomfortableness in my mind now was due to a persistent question, "Are you willing to obey Me in this and trust ME for the outcome?" Thank God, we found grace to say "Yes."

Days ahead of time a map of the town was sketched and a supply of 3500 Gospels of Luke was secured with our mailing address stamped on every copy.

The hour of this important mission was at hand. It was a thrilling moment to behold forty earnest Christian young people gather for a period of earnest prayer and supplication for divine guidance in the important task about to be carried out. Much comfort was found in the following words, "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." To the strains of "Stand Up for Jesus" and "Onward, Christian Soldiers" each worker received his allotment of 80 or 100 portions and took his place on the bus.

In the meantime, Josias and I in Envigado made a last minute reconnoitering trip, and after committing ourselves and my family into God's care, we went to the rendezvous to await the bus from Medellin. Soon they arrived, and after last minute briefing about where to meet and when, the Wesleyan Jeep guided the big bus around the outskirts of town. At every strategic corner a pair of workers was dispatched. Twenty couples were soon busy slipping Gospels under doors and dropping them through opened windows. The speed with which a town in Latin America can be covered is explainable when you understand that the houses are closely built together without lawns in front or to the side. The door opens on the sidewalk.

The work had apparently gone well and we were rejoicing. In the Jeep we picked up a load of those workers who covered the sectors farthest removed from the meeting place. As we neared the waiting bus, however, there was evidence that we might encounter difficulties. Here and there knots of grim-faced people, young and old, were gathered in the streets. Torn Gospels were lying all around, and sur-

rounding the bus was a group of boys with stones in hand, waiting for us to pull out. Should we wait longer? All but three had now returned to the bus.

It was plain that we should remove from this danger spot at once to avoid the gathering attention. Other means must be found to contact the missing three. We pulled out at once, amidst a hail of stones. A few rattled against the Jeep but most of them fell harmlessly around us. A mile out of town we stopped to decide on how best to contact those we had left behind. A valiant young Colombian volunteer was selected and sent back on a passing bus. He would not likely be noticed.

We breathed a prayer for his safety, and then—bearing down upon us from the rear was a busload of yelling and cursing men from the town. Screeching brakes brought their bus to a stop in front of ours, thus blocking any possible escape for us. Like maddened hornets, out swarmed a mob of infuriated men and boys, screaming, "Down with the Protestants!" "Long live the Holy Catholic Church!" "Let's kill them like dogs!" Knife blades gleamed in the morning sunlight. Those who were not fortunate enough to possess a knife quickly armed themselves with stones at the edge of the road, or found iron tools, etc. These were tense moments indeed.

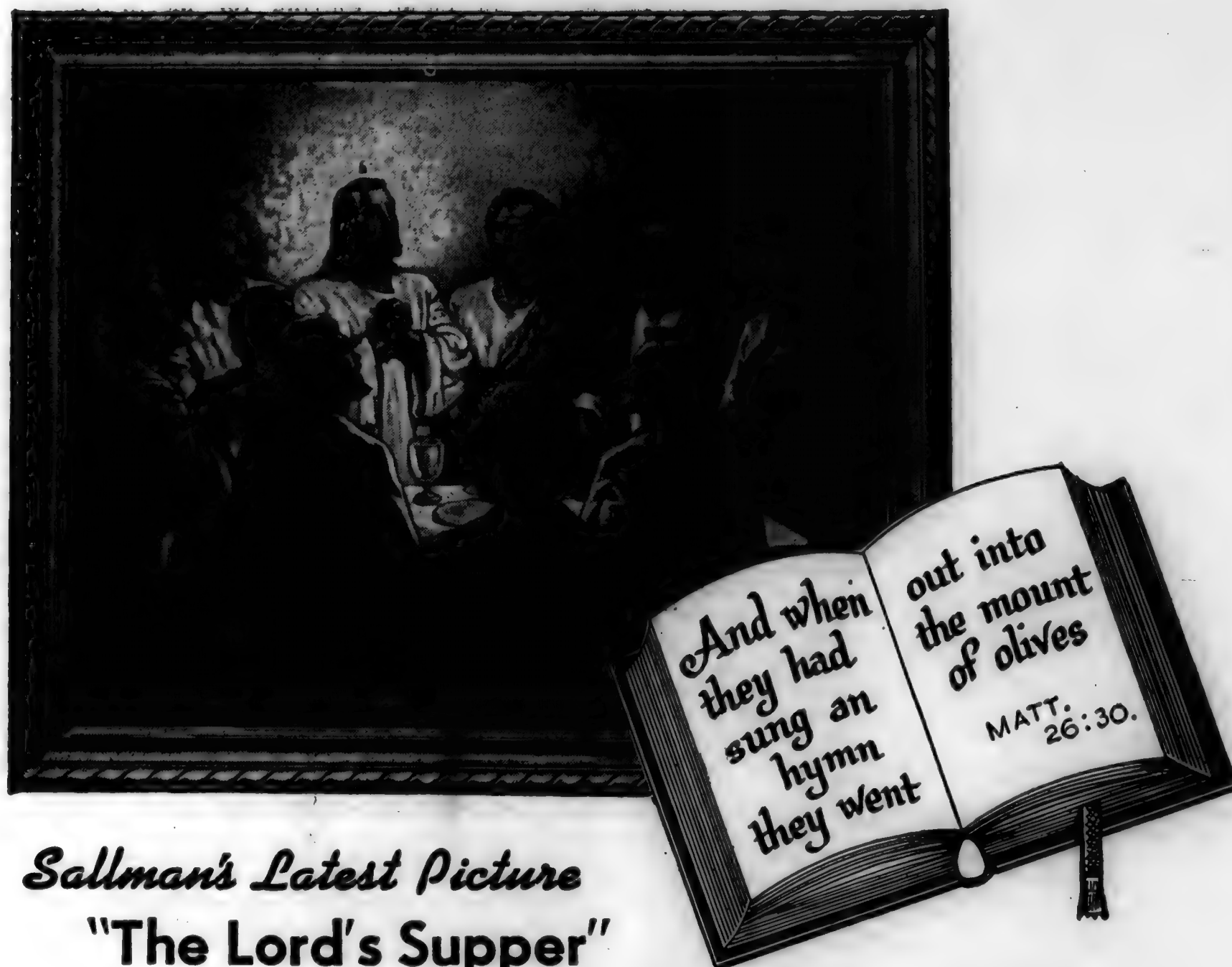
The five missionaries in the Jeep and the workers from our bus quickly got out and tried to calm the agitators, assuring them that the booklets we had distributed were nonpolitical and nonsectarian; they were only portions of our Lord's Gospel. This surely should not stir up strife. Somewhat cooled off, I believe, they would have let us proceed on our way, but now came a second bus load of mobsters screaming as if demon-possessed, "Down with these heretics!" In the milling around we did not notice the two youths who quickly thrust a knife blade into the jeep tires. We soon heard the hissing sound of escaping air, however, and knew that if we were to get away at all it must be at once.

Suddenly appeared a black-robed priest from Envigado. Red-faced and trembling with rage he shouted at us, "Envigado is a completely Catholic town . . . you'd better clear out of here or these men will do you violence!" We assured him that it was our desire to be moving and that we'd be only too glad to do it if he would order the road unblocked. Now posing as our defender, he shouted at those around him to unblock the road and let us go on. In those tense moments two missionaries, who talked with him, were struck in the back. Quickly our busload pulled away from the scene, and our five in the jeep. Stones rained on us from both sides and from behind, some of them the size of a man's fist. A few found targets on our bodies, but miraculously, no one was seriously hurt.

How we escaped from them I cannot humanly explain. Surely it was because "there were more with us than were with them." Our tires were almost deflated so we couldn't gather much speed. Perhaps they argued among themselves as to whether to pursue us further; or perhaps their motor wouldn't start. In any case we quickly gained a three hundred yard advantage over them and disappeared, unobserved, over the brow of the hill. What could we do? The tires were completely flat and the jeep was swaying from side to side. Just ahead was the wide gateway of Medellin's swanky Country Club. Without hesitation we turned in and didn't stop until safely inside the big garage. In just a few seconds our pursuers appeared over the brow of the hill and sped by, ignorant of our whereabouts. An otherwise amusing game of "hound and hare" except the hounds were bent on doing violence. Meanwhile, the busload of our workers reached Medellin safely.

But what about the three we had left behind? Thank God, they too reached Medellin with only superficial bruises. Two of them, returning to the bus via the market place, were recognized by a group of incendiaries headed by the priest. Hands cupped to mouth he was shouting loudly, "Beware! The Protestants were distributing vile literature! Down with them!" In just a few moments a crowd of two or three hundred rallied around him and took up the cry. "Let them die like miserable dogs!" Any escape seemed impossible. The missionary was struck a blow in the mouth and the Colombian youth was knocked to the ground. Fortunately for them, several police came running to the rescue, otherwise the outcome might have been quite different from what it was. A passing car was stopped and the two were brought safely home. The third youth, when he saw trouble brewing, quickly found other transportation to Medellin and immediately called for police. They re-





### Sallman's Latest Picture "The Lord's Supper"

*filled with meaning and spiritual inspiration*

It was in the year of 1947 that artist Warner Sallman announced his intention to paint a new interpretation of the "Lord's Supper." The new feature, he explained, was to show Christ and the disciples standing around the table singing a "hymn" as recorded in St. Mark's Gospel: "And when they had sung an hymn they went out into the mount of Olives."

How appropriate, that at this last moment together in the upper room, they blended their voices in song and praise. Few people, it seems, have noticed this incident recorded in the Bible. They are thrilled when it is pointed out to them. This painting will warm the hearts of all, for it shows that song and prayer, when man is most discouraged, will lift him up and fortify him for difficult tasks. In this painting, Sallman shows the eleven loyal disciples with Jesus in triumphant song while Judas slinks down the stairs to betray his Lord.

A beautiful painting worthy of a place in your home. Excellent for office and church. Available in three sizes in frames of rich, burnished bronze with lovely rope design.

|           |         |        |
|-----------|---------|--------|
| No. M4311 | 11¼x 9¼ | \$1.95 |
| No. M4511 | 15½x12½ | 3.45   |
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Larger, Carved-Effect Frame with Decorated Corners

|           |         |         |
|-----------|---------|---------|
| No. M5811 | 24½x20½ | \$13.50 |
|-----------|---------|---------|

(Picture M5811 is "Verplexed" for protection against color and finish deterioration.)

Prints available of "The Lord's Supper" in the following sizes, mounted and unmounted.

| Size 3½x2½                                                          | Size 10x8                                                                 | Size 14x11                                                            | Size 20x16                                                            |
|---------------------------------------------------------------------|---------------------------------------------------------------------------|-----------------------------------------------------------------------|-----------------------------------------------------------------------|
| No. L1111—Unmounted<br>5 cents ea.<br>50 cents doz.<br>\$4.00 hund. | No. L1411—Unmounted<br>50 cents ea.<br>No. L2411—*Mounted<br>60 cents ea. | No. L1511—Unmounted<br>\$1.00 ea.<br>No. L2511—*Mounted<br>\$1.15 ea. | No. L1611—Unmounted<br>\$1.50 ea.<br>No. L2611—*Mounted<br>\$1.75 ea. |

\*Varnished and mounted on heavy board for framing.

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

sponded at once, and after obliging the priest to desist from rioting, order was quickly restored. When I returned an hour later to Envidado, life was quite normal again.

Reflecting on these happenings, one asks, were the efforts expended and risks worth while? The question might well be restated thus: Are we expected to evangelize when to do so imperils our lives? The rationalist's reply is this: "God surely does not expect us to stir up such a fuss in order to bring the Gospel to people." Yet one immediate result of that hour's efforts was a list of twelve requests to supply Bibles and Testaments, also the request to hold a service in a home, something we had desired for more than a year. Is it worth while? What is your reply, St. Paul? He answers, "To all men I have become all things, in the hope that by all possible means I may save some . . . Faith cometh from hearing, and hearing by the [published] word of God."

### YOUNG PEOPLE'S MEETING

(Continued from page 125)

- e. Being fair.
- f. Practicing the Golden Rule.

#### For Seniors

1. Taking My Own Measure.
2. Overcoming Personality Barriers.
3. Developing a Christian Personality.

### PERSONAL THOUGHT

Have we learned the great common needs of humanity to that extent that we are always true friends to everybody in a way to lead them to the true life in Christ?

### SEED THOUGHTS

#### Christian Courtesy

I saw a sentence like this: "The truest courtesy is the truest Christianity." This is not simply saying, "I take it, that a Christian will be a gentleman"; it teaches that the spirit of self-denial, of foregoing personal advantages, for the sake of favoring another is the root and substance of the regenerated life. Now, here is a practical test, brought near to us in all the scenes of our intercourse with our fellows, showing what manner of spirit we are of. If we are truly—that is sincerely—courteous and polite, we are serving Christ, showing His example, and exhibiting His Spirit. If in the collisions of personal interests through the day we are more careful to favor ourselves, to secure the best, to be served first, to gratify our own wishes and tastes rather than to gratify and serve others, I care not what names we bear or what profession we make or what religious exercise we engage in; the Spirit of the Master is not in us.—Anon.

## Aunt Mary's White Sweet Corn 85-90 Days

Four hundred buyers in twenty-four states favor the use of Aunt Mary's Sweet Corn. We extend a note of appreciation in behalf of our ten-year customers and wish to thank them for their patronage.

Choose today to meet a comparative market tomorrow. Your order now assures you seed of this delicately flavored corn.

All seed from 1949 crop.

*First in Quality Most in Value  
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|               |                |               |
|---------------|----------------|---------------|
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## CHRISTIAN MONITOR

A Monthly Magazine for the Home

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# CHRISTIAN MONITOR

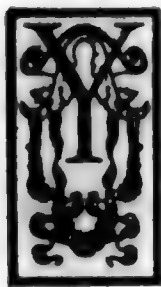


**"She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also and he praiseth her" (Prov. 31:27, 28).**



# Grandma Is Gone

By Prisca Delph



es, she is gone—around ten o'clock."

The superintendent's voice was quiet and controlled with a note of sympathy in it.

"Yes, you may if you wish. The other children are already here waiting for the undertaker."

"All right, we will be seeing you. Good-by." He replaced the receiver and turned to the family who had already gathered.

"It was Mrs. Alder. She plans to be right over." Then leading the way to the sitting room, "You might as well wait in here. It is more comfortable than the office." After seeing that all were comfortably seated, Mr. Timothy excused himself. This gave the family a little privacy in their sorrow and himself the chance to finish his late duties.

Anyone who has ever worked at an institution knows that at the time of death there are many extra duties besides the routine of helping the feeble to bed, of seeing that the sick are cared for and that the workers and guests are satisfied and happy. Oh, there are a hundred and one things a superintendent and matron have to keep on their minds besides keeping their personal appearance always presentable!

"I wonder where Cousin Sue is?" Mrs. Raymond Driscoll asked as she removed her kid gloves.

"I was thinking the same thing," her sister-in-law, Panda, answered. "She is no doubt sleeping by this time. She always goes to bed early, you know."

"Still you would think when there is a death . . ."

"Sue was very kind to Grandmother," Mrs. Preston Driscoll defended. I am so glad that she works here. She did many nice things for Grandma."

"Yes, of course. But then she was Grandma's niece, too. Oh! There comes Betty now."

"This is such a shock! Do tell me all about it." Mrs. Alder was almost breathless from hurrying.

"Where were you? Herbert tried to get you for an hour. So we came over and then you called Mr. Timothy."

"Jake and I were at the Cooks' this evening for dinner. We were watching a program when Billy called. While he was waiting to pick up Ronnie, he heard Uncle Sam telling Aunt Mary something about Grandmother, so I called right away. Oh! my poor mother! Did she suffer much?" Betty looked at her brothers and their wives helplessly.

"No one knows much," Herbert, the oldest, finally answered. "Mr. Timothy said she had run a fever after supper. They weren't alarmed, but Dr. Boyer ordered a shot of penicillin. At ten o'clock she got up to go to the bathroom. They found her on the floor."

"You mean there was no one with her, not even a nurse?"

"Didn't the doctor even come?"

"Oh, I'm so nervous. It's just awful these days. Why, yesterday Jimmy coughed for an hour. I was so worried with him a senior this year. You know, I called three doctors and I couldn't get any to come out, so I called a chiropractor and even he couldn't come. He was better by noon, but not wanting to take any chances, I called — — —."

"You did?"

"Yes, and he happened to have an opening at two thirty. Uncle John drove us down."

"All the way down to — — —?"

"You were lucky to get in so quickly. Why I had to wait two weeks for my appointment."

"I wonder if he couldn't have helped Grandma, too? I remember last Sunday when

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we were here she complained of having to cough quite a bit at night."

"She wouldn't have gone. Why, she wouldn't even come to Raymond's birthday dinner."

"Perhaps she wasn't feeling too well. You know how she was always afraid of getting sick and becoming helpless."

"Poor, dear Grandma." Betty wiped her eyes.

"Should we call the grandchildren tonight or wait until tomorrow?" Preston wanted to know.

"I'm waiting till morning to let Sylvia and Amos know. You know how high strung Sylvia is. It would disturb her rest. There is nothing they can do anyway." Raymond's wife answered for him.

"No, there is nothing they can do now," Herbert said sadly. He would have liked to put emphasis on the "now," but she was gone, so why cause ill feelings at this sad time?

"What undertaker have you called?" Panda wanted to know but did not have the courage to ask before.

"Mother wanted Mr. Clemmer. She said he would know how she wanted to be buried."

"But I do hope you will give her a nice burial. You have charge of her things, don't you, Herb?"

"What things?" Herb looked at her frankly, then added, "I tried to help her do what she wanted to have done with her limited means."

"Why Herbert, I thought the farm brought ten thousand."

The oldest Driscoll nodded. "It did, but that was ten years ago, and after Dad's hospital and burial expenses were paid there was not enough left to make a permanent investment. Paying board from the principal soon—Here comes Mr. Clemmer now."

While their husbands and their sister were busy with the details of the burial and funeral arrangements, the daughters-in-law kept their own conversation on the sofa.

"I'm glad I gave her that new dress last Mother's Day." Panda was truly affected. "I wonder if she ever made it up. I never saw her wear it."

"That must be the one she told me was too light a shade for her, so Cousin Sue dry-cleaned her black one. It looked real nice too. I think she said she would give the material to the floor girl for Christmas because she waited on her when she had pneumonia."

"Well, the idea. If I had known that!"

"I bought hankerchiefs for her this year," Carrie said softly.

"You know," Preston's wife looked thoughtful, but then she always was a kind soul. "I believe she often wished for a crepe housecoat. I remember she mentioned several times about the pretty one the sewing circle made for poor Mrs. Denton."

"That's right, the church does keep Mrs. Denton. You'd think her children . . ."

"But I thought," Betty interrupted, "Cousin Sue made a housecoat out of the feed bags Carrie sent to Grandmother to make aprons."

"Thursday . . ." Raymond's wife had kept one ear open in the undertaker's direction, one to the conversation on the sofa and an eagle eye on her husband. She was a genius. She never even got confused. "I had hoped . . ." she reflected to Panda. "Why, Thursday is the day Patsy takes her music lessons."

"I know," Panda sighed. "It is my busiest day, too. But it will be the last . . ."

"Yes," they nodded to their husbands' question. It would suit them on Thursday if it did the rest.

Arrangements being satisfactory to all the Driscoll family, the men left the room with the undertaker. The superintendent was still in his office, so they might as well settle for the bill with the Home.

The ladies remained in their corner, being joined by Betty and Cousin Sue who had come to express her sympathy.

"To think that there are no last words to remember!" Betty wept. "Why, our children hardly knew their Grandmother."

"I'm sure Grandma was happy here. It is such a wonderful place for the aged. The care that they need and the nice atmosphere—but, as you say, the children—but I never felt it was good for the children to see so

(Continued on page 154)



# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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SCOTTDALE, PA., MAY, 1950

No. 5

### "Persecuted, but not Forsaken"

By Silas Halvorson

We trust this story will make us more sensitive to the needs of the many thousands of D.P.'s still languishing in European camps.



he night was cold and bitter. Shivering, Hermann tried to draw his half of the blanket around him tighter. He heard a ripping sound. He had torn the blanket! He heard another ripping sound. Karl, his younger brother and bed partner, was trying to get more comfort out of the worn, patched blanket, too.

"Let's put our arms around each other," whispered Hermann. "Maybe we can keep each other warm."

"That has never done much good before," said Karl.

"It has done some good, and a little is better than nothing."

"All right," said Karl, huddling closer to his brother. "How much longer do you suppose we'll have to stay in this displaced persons' camp?"

"I don't know," answered Hermann.

He tried not to sound discouraged, but as time continued to go on without bringing any change, he found it more and more difficult to do so. He himself became despondent now and then and had to pray continually to God for faith to face the future. He tried, however, to hide his fears from fifteen-year-old Karl. Hermann was twenty. Karl was his charge now that their parents were gone, and he felt the responsibility keenly.

Karl soon went to sleep, but Hermann lay a long time before dozing off. His thoughts, the cold, the sounds of moaning and heavy breathing of many people in the barracks, and the smell of the crowded place contrived to keep him awake. He could never completely adjust himself to his surroundings.

Morning finally came. Hermann stretched and yawned before becoming fully wakened, and then he shook Karl.

"Time to get up, Karl," he said.

Karl rubbed his eyes and sat up.

"I can't see that there is much to get up for," he said. "Just chop wood."

"We should be thankful that we have something to do," said Hermann.

"I suppose so," said Karl. "I wish that we could use more of the wood in the barracks, though. It gets so cold in here."

"If we used as much as we wanted, we'd run out of fuel before the winter was over and probably freeze to death."

"I'm almost frozen now."

Hermann said no more. He knew how his brother felt and was often tempted to burst out with the same kind of complaints.

The boys dressed themselves the best that they could in the scanty clothes provided for them and then walked out of the barracks into the frostbitten air. They trudged through the snow to take their places in the breakfast line.

"Soup again, I suppose," said Karl.

"That's better than nothing," said Hermann.

"We just get enough to keep us alive. Slow starvation, I call it," said Karl.

The two got their bowls of soup and then sat down by a long table. Like many of his companions, Hermann bowed his head in prayer before eating. Karl hesitated a second and then bowed his head also.

"I feel like a hypocrite when I say grace," said Karl. "I don't know if I believe in God any more or not."

Soon the boys were back at their old job of chopping wood. Hermann wondered how long the wood would hold out.

The wood choppers worked in sullen silence, keeping their thoughts to themselves.

Hermann's mind roamed back to the old days in Lithuania. The young man thought of the days when Karl, he, and their parents had lived together happily. Then had come the war and the communist occupation of the three Baltic states, including Lithuania. Hermann's father had refused to accept communism, and finally he and his wife had been taken. The two boys had escaped.

Then had begun the long, weary trek to Germany. Hermann knew that he could have made the trip faster if he had not needed to worry about Karl, but he had not been able to force himself to break away from his

younger brother. Karl had done some rash things that had endangered their lives, but Hermann had always somehow managed to save the situation.

Now they had been in a displaced persons' camp for a year. They had entered the camp with great expectancy. At last they would be able to settle down! No more weary traveling! But enthusiasm for the camp had gradually died away as life had gone on in a monotonous pattern from day to day with the same work, the same food, and the same clothes. Starvation and cold seemed to be the only things that the people had to look forward to.

If it had not been for his faith in God and his sense of duty toward Karl, Hermann believed he would have quit fighting to stay alive a long time ago. As it was, he wondered if he had much more faith than Karl had.

Suddenly there was an unusual buzzing among the wood choppers. Karl ran to learn the news and returned to announce breathlessly:

"The Americans are coming!"

"The Americans!" Hermann spoke as if he could not quite grasp the thought thrust at him.

"Yes! We will soon be under America!"

"America!" Hermann's face brightened as he slowly envisioned the significance of the news. He dreamed of release from all misery. "God be praised!"

The camp before and after the announcement seemed to be two different places. Before, it was one of despondency. Afterwards, it was one filled with delightful dreams. America was a magic word only slightly less pleasurable in connotation than heaven. America meant heaven on earth.

Hermann and Karl forgot all about soup, monotonous work, cold beds, and poor clothes. Everything would be all right soon. And the Americans came.

"It's wonderful!" exclaimed Karl a week later. "More food, more heat, better clothing."

"And school," added Hermann.

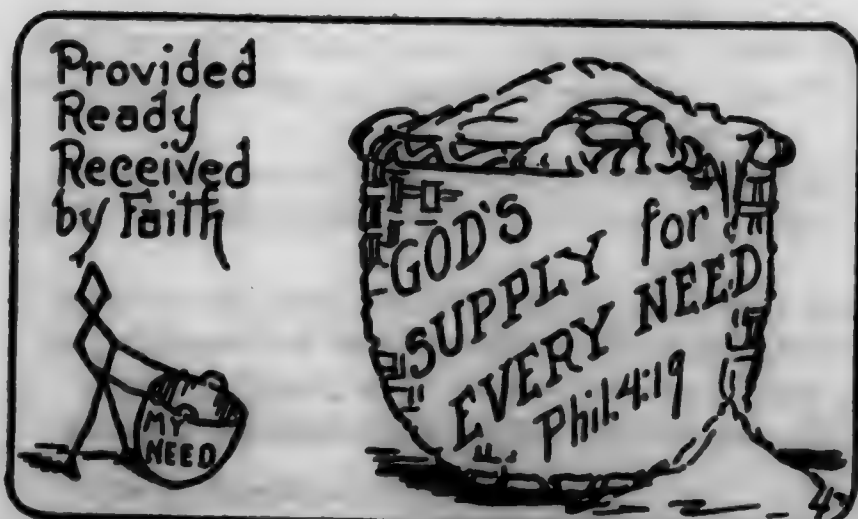
"My faith in God is being renewed," said Karl.

But a month later the enthusiasm was beginning to die away.

"What is the matter, Karl?" Hermann asked one night as the two were preparing to go to bed.

"Things aren't as good as I expected them to be," answered Karl. "I'm getting cold, hungry, and bored again."

"There are so many of us that it is hard for America to give everyone all that he





could wish for," said Hermann. "We are better off than we were."

"I know. But we're still not much more than just existing. And what is there to look forward to?"

"We're getting to go to school to prepare for the future."

"What future? It doesn't look as if we'll ever get out of this camp, and there is no future to look forward to in this place," said Karl. "I'm losing my faith in God again."

"Do you allow circumstances to determine whether or not you are going to have faith in God?"

Hermann had to ask himself that question also. He prayed for strength never to lose faith but always to be able to see God's hand working in everything.

It was two months later before anything happened to disturb the monotony of the camp.

"The church workers are coming!" announced Hermann.

"I know it," said Karl. "But I don't dare get excited. I've been disappointed so many times."

"But have you heard what the church plans to do? It hopes to be able to make arrangements for many of us to go to America!"

"Oh!" But Karl's newborn excitement rapidly diminished. "There are so many of us, though, that a lot of us will not get to go. We won't."

"I know that our chances aren't very good, but as long as there is any kind of chance, there is hope."

"I suppose so," said Karl. "At any rate, we might get some better food and clothes from the church, even if we don't get to go to America. I'm not going to let my hopes get too high, though."

When the church workers moved in, conditions improved slightly. Again, however, it was the old story of too little for so many.

When the time came for people who wanted to go to America to apply, long lines formed.

"I believe everyone wants to go," said Hermann.

"There is no chance for us," said Karl.

At headquarters Dr. Wilson, one of the church representatives, asked, "What kind of work do you prefer?"

"I'll take anything," answered Hermann.

Dr. Wilson smiled. "What did you do in your home country?"

"Dairy farming," answered Hermann.

"Then some form of farming may be the ideal work for you," said Dr. Wilson. "But if you had the chance, would you go on to school?"

"I would very much like to do that, sir."

Karl was next. Dr. Wilson decided that it would be advisable for him to go to school.

"If an opportunity opened for only one of you to go to America, would you two mind being separated?" asked Dr. Wilson.

"I wouldn't go if Karl couldn't go with me," answered Hermann. "But if Karl alone got a chance to go, I'd be willing to remain here by myself."

"I don't think I'd go without Hermann," said Karl.

Dr. Wilson took down his last note. "I'll let you know if something turns up. I can't promise anything, though. It's hard to find places for two boys together, and we can't let anyone go unless he is sure to have schooling or work waiting for him." As they left, he gave each of them a tract and an invitation to camp services.

Weeks passed. The two boys received no word from headquarters. They spent much time taking part in the religious activities inaugurated in camp by the church. The displaced persons had always maintained some religious services, but now they received added impetus.

"These people from the church in America are nice," said Karl. "Even if they can't help us much physically, they can spiritually. After seeing them, I have to believe in God. No matter what happens after this, I don't think that my faith can be shaken."

"I feel the same way," said Hermann.

Two weeks later Hermann was called to headquarters.

"There is an opening on a dairy farm in America for a young man," said Dr. Wilson. "Would you be interested?"

"Could my brother go with me?"

"No."

"Then I'm not interested."

It was a hard thing to say. Yet Hermann knew that he would never be able to forgive himself if he accepted a position in America and left Karl. Karl needed him.

"Are you going to America?" asked Karl when his brother returned.

"No," answered Hermann.

"You didn't turn down an offer because I couldn't go with you!"

Hermann did not answer.

"Hermann! You did!"



### HOME AND HEAVEN

With the same letter heaven and home begin,

And the words dwell together in the mind;

For they who would a home in heaven win,  
Must first a heaven in home begin to find.  
Be happy here, yet with a humble soul  
That looks for perfect happiness in heaven;

For what thou hast is earnest of the whole  
Which to the faithful shall at last be given.

As once the patriarch, in a vision blessed,  
Saw the swift angels hastening to and fro,

And the lone spot whereon he lay to rest  
Became to him the gate of heaven below,  
So may to thee, when life itself is done,  
Thy home on earth and heaven be one.

—Jones Very.

"I don't mind," said Hermann.

"I won't go without you either, then."

Another winter went by, and spring came. Hermann and Karl were still at the displaced persons camp. Hopes of getting to America dwindled. But the two still prayed.

Then—

"There is an opening in America for two young people," announced Dr. Wilson. "A childless couple offers to put two young people through school. Would you be interested?"

"Very much so," said Hermann.

"We couldn't think of anything better," said Karl.

"I will go ahead with arrangements, then," said Dr. Wilson.

The two boys returned to their barracks with hearts overflowing with thanks to God.

Forest City, Iowa.

### A HAPPY HOME

Home should be the happiest place on earth. It should develop in the child those seeds that will mature into splendid character-seeds of affection, unselfishness, complete trust in the love and wisdom of parents. In youth, a wise home life develops responsibility, frankness, complete understanding between the elder and younger generations. In later life sympathy, tolerance, wisdom, are the fruits borne by the perfect home life.

Each age has a debt to the others. Youth owes to age respect, affection, service. Age owes to youth tolerance, sympathy, understanding. Each owes the other frankness, complete candor. If these be obtained home is indeed "Home, sweet home."

History has shown, again and again, that in those nations where home life has been neglected or destroyed, national collapse has been the result. It was so in Sparta, which sought to create a race of supermen, and ended in dissolution. It was so in Rome, in the days of the Empire. It was thought then that home life sapped the strength of the nation, hindered national expansion, fettered independence. That was proved to be false. The strong nation depends on the strength of the individual character, and no life so fully develops the best in the human character as the life of the true home.

The family circle should be a place where the stream of talk touches the events of the day in little eddies, flows on to greater themes, and then, perhaps, is lost in a silence that no one is willing to break.

To linger at the dinner table in pleasant speech, to exchange a good anecdote is incomparably more pleasureable than to dash by blurred landscapes in a speeding motorcar.

This theme suggests that the old-time reading circle might be reintroduced into the home. The results in mental culture and social enjoyment would be incalculable.—Grenville Kleiser.

More like Thee, O Saviour, let me be,  
Pure without and pure within;  
Keep me ever from the ways of sin,  
I a crown of life would win.—F. M. Davis.



# Taming a Wild Horse

By D. E. Martin

It is still true as the Wise Man said: "He that ruleth his spirit [is mightier] than he that taketh a city."



ONE day, some years ago, looking out of my window, I watched an expert farmer breaking a young horse that had been running wild in a neighboring pasture. The time had come when the beast must be put under control and harnessed for service on the farm.

The animal was struggling vigorously against this invasion of its freedom. By means of a system of hobbles the owner would throw the horse down. A couple of ladies standing at my side exclaimed: "The cruel man. See what he is doing!" I said, "Not so; he is using this as a means of conquering the colt." After being thrown two or three times the horse began to yield himself to his master and soon came to know him as a friend.

To me that little rural event is a parable of human life.

The philosopher, Plato, in one of his dialogues represents a man, as a charioteer, holding the reins over a pair of steeds. The black horse on the right represents our passionate or emotional nature, while the white horse on the left, represents our tendency to restrain or repress our natural or emotional energy. The task of charioteer is to drive his steeds, with an even rein, so that they shall travel in complete unity with one another. That symbolism pretty well portrays human nature as we see it in our time.

It is well to remind ourselves that we live in an ordered universe.

For many years atoms were thought to be the smallest conceivable parts of an element, but now we are taught that within the atoms are electrons, which revolve round their nucleus several thousand million times a second, with the speed of hundreds of miles a second. One imagines these electrons packed tightly within the atoms, but Sir Oliver Lodge says that an electron has as much room to move within the atoms as a bee has for motion in St. Paul's Cathedral, London, England. The atom is a minute embodiment of order. Nothing known to man travels faster than light which speeds at 186,700 miles a second. It takes approximately eight minutes for light to reach the earth from the sun, about four hours to reach Neptune and about four years to travel to the nearest star. The vastness of space is full of order.

We see it in the regular alternation of day and night and in the seasons, as in obedience to universal law, they encircle the year.

Man, as the violator of divine law, is the one tragic exception to God's plan of order. He is the wild horse of the universe.

What has this lawbreaker done? It would tax bookland to tell the story.

For one thing this human is guilty, whenever he pours alcoholic liquors, as a beverage, into his body, which is the temple of the Holy Ghost.

Dr. Maurice Vanlear says: "That alcohol produces slow intoxication, the beginning of which is unperceived, and which disturbs profoundly and constantly all the functions of our organs."

"The poison infiltrates the organism in small and repeated doses, entrenches itself each day, and finally installs itself as master, ruining the health, annihilating the intelligence, and killing the moral sense." It stands in the first rank of poisons which are guilty of high treason against humanity. It makes me sad to think how often I have seen these statements verified in the course of years of observation. There can be no doubt about it, the liquor traffic in all its destructive ramifications is Public Enemy number one. Linked up with this enemy we find most of the sins against the human body and society in general.

Men have also been guilty in their neglect or repudiation of moral and spiritual values. What tragedies the names of some of the world's famous sons recall!

Think of Napoleon's lust for power, of Byron's passions, and Bacon's treachery.

In these lay the seeds of that dissolution and final shipwreck which came alike to men whose splendid genius, had it been unshackled, would have made their lives forever a force for truth and righteousness.

The Duke of Marlborough, as he lay on his deathbed racked with pain and seared with



## AN EDEN THAT ENDURES

Mary Alice Holden

If one grows up with a garden  
He will love each growing thing  
And will be at home wherever  
Flowers bloom and songbirds sing.

Every garden that one visits  
Will entice with its allures;  
Every plant will have a message  
Of an Eden that endures.

If one grows up with a garden,  
He will never be exiled—  
Everywhere the wide world over  
He is Mother Nature's child.

Garden City, Mo.

vice, when shown a portrait of himself as he was in his prime, said mournfully, "That was a man."

Who among us does not believe that the lack of adherence to moral standards has brought the world to where we find it today?

Human nature, like my neighbor's horse, resents interference with individual liberty. It wants to go its own way, regardless of the rights of others.

When in 1215 the Barons of England rose up and demanded wider liberties for the common people, to be embodied in the famous Magna Charta, there was bitter opposition on the part of a cowardly and faithless king.

When Martin Luther, the leader of the Protestant Reformation in Germany, following the lead of an enlightened Christian conscience, nailed his ninety-five theses to the church door at Wittenburg there was organized opposition.

When under the leadership of that great statesman, Abraham Lincoln, the abolition of slavery became a burning issue in the American Republic, there was opposition that precipitated a civil war which cost 1,000,000 precious lives.

All great reforms have had to be fought through to a finish.

Sometimes this willful spirit of resistance stands in the way of desirable things in the home.

If this attitude is allowed and persisted in, it may result in selfish sons and daughters who, instead of being a parental comfort, may be a source of acute worry. Any course of action that proposes to permit human nature to have unbridled sway is sure to end in disappointment and disaster.

The choice before us is whether we will control ourselves from within or be controlled from without.

In our efforts at holding this wild horse of life within bounds we may have divine help—

"Make me a captive, Lord,  
Then I shall be free;  
Force me to render up my sword,  
And I shall conqueror be."

The better training this farmer's horse received the more efficient and valuable he would be.

Human nature to realize itself, according to the divine plan, must be subject to discipline for worthy ends, under the guidance of experience, religion, and education as life teachers.

A true education enables a person to make his mind do what he wants it to do and when he wishes it done.

The Master of men has taught us that the way to the heights of real achievement is a straight and narrow one. The widest gap I know of lies between what we know we ought to be and our willingness sufficiently to reach the goal set before us.

"The heights by great men reached and kept  
Were not attained by sudden flight.  
But they while their companions slept,  
Were toiling upward in the night."

—The Watchword.

"There will be no grace after these days of grace are ended."



# CHRISTIAN MONITOR PULPIT

## The Lighted Candle

By Moses G. Gehman

**TEXT:** Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?—Luke 15:8.

These three parables in Luke the fifteenth chapter have one thing in common. They carry a burden for lost souls. This was the burden on our Lord's heart and permeated all of His message. In these parables our Lord also brings us face to face with the holy Trinity, although not in the order as the triune personalities are given in Matt. 28:19. But they are there just as truly and not by mere accident.

In the parable of the lost sheep the shepherd is the Son. In the picture of the lost coin we have the Holy Ghost as He indwells the church. In the third scene we see the Father with outstretched arms awaiting the homecoming of the prodigal. Thus we have Father, Son, and Holy Ghost. It shows the over-all concern of our holy Father for every lost soul.

1. In the parable under consideration it is quite clear that the woman represents the church. Rev. 22:17; Eph. 5:25. The coin means the human soul. It had the image and superscription of the one who brought it into existence stamped upon it. The image is effaced. Mere traces of its maker remain. The coin is of no value to the occupants of the "house" because it is lost. The lost soul brings no glory to God, though it may still carry the effaced "image" (Gen. 1:27) of the Creator. The coin represents a soul plunged into the dust and dirt of the world. Such a soul, though inside the visible church, is, after all, lost to the real Bride of Christ and to God. God, in His great mercy and longsuffering through Jesus Christ, has provided a means whereby such sinning church members can be saved for God if the church does her full duty. The church cannot revive a dead sinner. Such need a new birth "from above." Perhaps the church is to be blamed for so many "half dead" saints within its ranks. Here the element of a revival enters in. It calls for a light and sweeping of the "house," the church.

2. The candle is the Word of God. In the long ago the psalmist forcibly sang, "Thy word is a lamp unto my feet, and a light unto my path." Perhaps he reached the climax in his inspiring hymn (Ps. 119:130) when he sang so sweetly in these words that it touched the very chord that vibrates to the very depth of the need of every human soul: "The entrance of thy words giveth light; it giveth understanding unto the simple." To this agree the words of our blessed Lord: "Ye are clean through the word which I have spoken unto you." When the woman lost

the coin she did the one and all-important thing that could do any good—she proceeded to "light a candle," and to get busy with a broom. More light, the kind that radiates from the word our Lord has spoken, will show the lost church member the way back to his Redeemer.

3. The Holy Spirit coupled with the Word is the sweeper. Time and again there must be a house cleaning. As our sisters do their family house cleaning every so often they get as a result not only a home of better appearance, but the all-important thing is that every room of the house is a much healthier place for every member of the family to live in. The act raises some dust; there is a general rearranging and resetting of furniture. All this is essential with the goal in view—a clean house and an atmosphere of purity that favors the physical health of all the occupants.

The Holy Spirit and the Word are one. When the Spirit drives home the truth of the Word into the heart of the lost soul there is a cry: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." As the Holy Spirit, coupled with the plain, unmistakable teachings of the Word, sets the church in order, there is, as always where things are done for God, the charge, "These that have turned the world upside down are come hither also." Note that the woman in the parable, by diligent searching, found her lost coin. So, with a Holy Spirit urge must the church keep on seeking with a heavenly longing till the lost soul is found, inside or outside the visible church.

Conditions may arise in a church because of disobedience to the Word that God has to say, "I . . . will remove thy candlestick out of his place, except thou repent." Repentance is the remedy prescribed to save such a tragic situation. Rev. 2:5. A course of impenitence and indifference to the Word and the Holy Spirit's leading always leads to "outer darkness."

4. Let us note one more phase of this "lighted candle." It is, after all, the personal aspect of any movement that we must take most seriously. When Jesus said to His disciples, "Ye are the light of the world," He not only spoke en masse but also to the individual. The great movements of the church have been carried forward by candle-light folk—Christ-lit individuals speaking to

individuals. A poet expresses this idea beautifully:

"The taper lights a thousand  
And shines as ever it shone;  
And the humblest saint may kindle,  
A light that is brighter than its own."

An inspired Proverb reads: "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." Moffatt's translation is a commentary in this case: "Man's conscience is the lamp of the Eternal, flashing into his inmost soul." In Acts 24:24, 25 we have a vivid illustration as to how the lighted candle or the blacked-out candle affects its possessor. Paul stands before the governor and reasons courageously of "righteousness, temperance, and judgment to come." The "candle of the Lord," a good conscience, gives to a soul just that spiritual boldness under all circumstances in life. Felix, typical of the man with a guilty conscience, trembles as he hears of the coming judgment. But he puts off salvation and so heaps up more terror. Drusilla is one of the myriads of souls having an insensible conscience. She sits undisturbed and as described in Prov. 30:20, "Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness."

### Afterthoughts

1. Our Lord was not only a friend of, but had such an attitude toward, publicans and sinners that He was attractive to them. So He wants all His followers to be.

2. Jesus Christ's deepest interest goes first to the one lost, though there be ninety and nine others in the fold. The ninety and nine in the fold should all be concerned about the one who "hath but stumbled in the path, thou hast in weakness trod."

3. The Holy Spirit has a deep interest in lost ones, seeks diligently as long as they are lost. There is no recess for the church of Jesus Christ while she remains in "the midst of a crooked and perverse nation."

4. The finding of lost souls occasions earthly and heavenly rejoicing.

Denver, Pa.

Where is the happiest home on earth?

'Tis not 'mid scenes of noisy mirth;  
But where God's favor, sought aright,  
Fills every breast with joy and light.

The richest home? It is not found  
Where wealth and splendor most abound;  
But wheresoever in hall or cot,  
Men live contented with their lot.  
The fairest home? It is not placed  
In scenes with outward beauty graced;  
But where kind words and smiles impart  
A constant sunshine to the heart.

On such a home of peace and love  
God showers His blessing from above;  
And angels, watching o'er it, cry,  
"Lo! this is like our home on high!"

—Selected.



## Editorials

### Jacob A. Shenk—Gone Home

We first learned to know our recently departed brother about thirty years ago. Our contacts then and for some years afterward were more or less casual, but we soon learned to appreciate his fine Christian character. As years went on certain lines of Christian work in which we had common interests and concerns brought us together more frequently. This was especially true in the organization and work of the Mennonite Camp Ground Association, of which we were among the charter members. Membership in the Mennonite Board of Missions and Charities brought further associations and common interests.

Naturally we were shocked as we heard of his sudden death on March 24 as a result of an airplane accident in which his traveling companion, Melvin A. Weaver, also lost his life. They were returning to Harrisonburg, Virginia, from Knoxville, Tennessee, when Bro. Shenk's plane wrecked in a storm in the Tennessee mountains. This trip was made in the interests of the work of the Virginia Mennonite Board of Missions and Charities, of which Bro. Shenk was president.

Many questions might be raised as to why at the age of fifty years our brother through a tragic death should be called away from the many places of usefulness which he was filling in the home, the community, and the church. We shall not enlarge on such questionings, but let it suffice to say that the Christian who believes in the sovereignty and goodness of God does not demand reasons for His providential dealings. He accepts them by faith in the all-wise God who knows the end from the beginning and who does all things well.

In other articles and publications people who knew Brother Shenk intimately will no doubt tell of his wide interests and many accomplishments. Our aim here is to pay a tribute to his sterling Christian character as we saw it demonstrated in his life. As I think of him I find standing out certain Christian virtues that all of us can well emulate. First, I like to think of his loyalty to Christ and the church as a man and a Christian worker. He looked well after his business, as evidenced by the success he made of it, but he always had time to do Christian work—as a deacon in the church, as a mission board official, as a church school trustee, and as a committeeman of church organizations. His loyalty was shown in the fact that he put first the things of the kingdom of God and was a faithful steward of temporal things.

Other qualities that we appreciated in Bro. Shenk were the closely related ones of modesty and humility. Starting on a small scale in a business which eventually grew to be the largest of its kind in the state of Virginia, he bore his success in the same spirit of modesty and humility that he showed as a beginner in his chosen line of work. He manifested the same spirit in his church work. These two great qualities, native in his character and nourished by the Holy Spirit in his life, helped to make him the useful man that he was in his many lines of activity. This brings us also to the virtue of generosity which he manifested throughout his life. He gave generously of his time and means to support many worthy causes in his home community and district and throughout the church as a whole. He was a fine exemplification of the "cheerful giver," whom we are told the Lord loves.

Brother Shenk also had a fine spirit of co-operation. The fact that he worked well with others made him a very useful man on boards and committees. His capacity for constructive work also enhanced his usefulness in the many lines of Christian work which he was called to do from time to time.

Finally, as one visited in his home it became at once apparent that he had the fine quality of devotion to his home and family.

His wide interests in business, in the community, and in the church did not prevent him from giving time in the home as a devoted husband and father. Here, we believe, was one of his great sources of strength of character.

Brother Shenk is gone. In our human reasoning we cannot find a satisfactory answer as to why he had to leave us at this time when he was in his height of usefulness, to our way of thinking. But we do find an answer as we look in unfaltering trust to the God whom he loved and served. We rest in His superior wisdom and are content to wait for eternity to give the answer. His voice is hushed, but he still speaks to us by the useful, faithful, loyal, devoted life which he lived. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

### Mother's Day and Home Sunday

On May 8, 1914, the United States Congress passed an act designating the second Sunday in May as Mother's Day "for public expression of our love and reverence for the mothers." During the thirty-six years since that time Mother's Day has been generally accepted in our country as one of the important days of the year. The idea has leaped across the border into Canada, where it is also widely observed.

Our church has in an increasing measure come to recognize the day by some sort of observance. It has often been felt, however, that the day's observance should include more than just the recognition of the mother's place in home and society, important as that is. It is true that we have Children's Day and Father's Day on the second and third Sundays in June respectively, but these do not have as wide an observance as Mother's Day.

In line with the idea of making Mother's Day more generally applicable to the home, the Secretary of Home Interests of the Commission for Christian Education and Young People's Work brought to the semiannual meeting of the Commission at Orrville, Ohio, October 28, 29, 1949, the recommendation "that we designate Mother's Day as *Home Sunday* and that this division [Home Interests] sponsor this annually through church periodicals, giving guidance for messages and conferences on the home." We trust that when this paper reaches the readers it will not be too late for at least some congregations to make this a real *Home Sunday* through some special observances in the church services and young people's Bible meetings, or special programs.

Somewhat consonant with this idea, no doubt, was the selection of the young people's Bible meeting topic for the day, "Honor to Our Parents." That is at least a large part of the idea of *Home Sunday*, a time to give due honor to our parents for what they have done for us and for what they mean to us. When children do not honor their parents and when parents cannot command the respect of their children, both the home in particular and society in general are in a sad state of moral decadence. And sad to say, these conditions are all too prevalent in our land today. In their wake we find a rising tide of juvenile delinquency, which is one of the greatest problems of the day.

But *Home Sunday* can well take in more than these phases of home life. The topics for the day can profitably embrace such ideas as the principles of Christian home building, the conditions that need to be met to insure successful home life, and how to deal with home problems, both marital and filial. The shocking rate of divorce, the amazing number of unhappy homes, the neglect of home life in general, all call loudly for the need of speaking out on such subjects.

Another aid to better home life that has often been discussed and for which a need has been felt is that of a home counseling service. As plans are made for the observance of *Home Sunday* or for programs on the home in congregations or conferences, periods for home counseling by qualified persons may very profitably be arranged for. We trust that Mother's Day and *Home Sunday* may be used by our people, under the blessing of the Lord, for the strengthening of both the home and the church. May we all unitedly work and pray to this end.



# CHRISTIAN LIFE

## Obedience or Sacrifice, Which?

I. Samuel 15:22

By George J. Lapp

It is important that we know the Scriptural answer to this question.

A careful study of I Samuel 13, 14, and 15 reveals the wrong attitude toward God which finally led to King Saul's rejection as king over Israel. The events took place during times of difficulties and wars with the Philistines and the Amalekites. Saul showed both his strength and weakness. The reason for his failure was his strong self-will exercised in opposition to the will of God. In chapter 13 we see his impatience. In time of panic among his people he would not wait for divine counsel through the Prophet Samuel, and in verses 8 and 9 his impatience prompts to self-assertion in offering sacrifices before the arrival of Samuel. By this Saul disqualified himself to be God's representative among his people and also made it impossible for him to save his people from oppression and devastating raids by their enemies.

In chapter 14 Saul's rashness is evident from a curse he pronounced upon all who would rest or eat while hastening in pursuit of their enemies. His own son, Jonathan, innocently transgressed his father's order and was rescued from the fatal consequences by the people. When he failed to subdue the Philistines he called for the high priest, but here again he made his own decision rather than to seek the will of God.

In chapter 15 we have Saul's deliberate disobedience by sparing the king of the enemy for his own self-glorification and the cattle as spoils of victory. Samuel met him on his vainglorious triumphal return, saw through his planned hypocrisy, and openly reprimanded him for this and disavowed him as king. From that day Samuel came no more to see Saul and no longer regarded him as king of Israel in God's sight.

We then could read our text, "[Implicit and sincere] obedience is better than [such] sacrifice and to hearken than the fat of rams." In this connection we quote Prov. 15:8: "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." "To do justice and judgment is more acceptable to the Lord than sacrifice" (Prov. 21:3). "I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2). "By him therefore let us offer the

sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

**I. The True Spirit of Sacrifice.** This is comprehended in the words, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. . . . Then thou shalt be pleased with the sacrifices of righteousness" (Ps. 51:17, 19). God meant Abraham to make the sacrifice of Isaac in spirit, although He spared him the outward act. He meant to write deeply in his mind the fundamental lesson that the sacrifice that God seeks is the devotion of a living soul. God means that our all, ourselves included, be laid upon the altar and that all be truly yielded to Him. Only by being really and truly at His disposal can you and I arrive at the fullest good that God meant us to be and live in perfect harmony with His will. It takes:

**1. Self-denial.** If we would follow our Lord we must take up our cross and deny ourselves. Matt. 16:24. This reaches into many areas of our lives. If our right hand or our right eye, which are for holy uses, offend, they must be cast from us, for their unholy use becomes a contaminating factor in our lives and may cause us even to lose our souls. Matt. 5:30. When God calls us into His

### "BLESSED ASSURANCE"

Wm M. Weaver

Be faithful, now,  
And lift your eyes  
Above the clouds,  
To azure skies,  
Where Jesus waits to bless you!

His Word is true!  
His grace is free!  
He beckons you  
His love to see;  
There is nothing to distress you!

If you believe  
And walk His way,  
You will receive  
Each passing day  
His presence to caress you!  
Manheim, Pa.

service we are called upon to sacrifice homes, loved ones, prospects for prosperity and advancement, friends, associates, place and position, and go out into the unknown, be it far or near, with only Him to guide and sustain. The history of Christian endeavor has produced a cloud of witnesses who prove to us that such self-denial is well worth while. "Self-denial is the result of a calm, deliberate, invincible attachment to the highest good, flowing forth in the voluntary renunciation of everything that is inconsistent with the glory of God or the highest good of our fellow men" (Gariner Spring).

**2. Self-surrender.** "Love so amazing, so divine, demands my soul, my life, my all." We should pray daily, "O God, this creature knows not fully to what end Thou hast created him. Teach him and write in the depths of his soul that the clay must suffer itself to be shaped at the will of the potter." "I surrender all" is easy to say, but the road in the molding and shaping to the will of the Potter may be hard. Peter, having denied his Lord and erred in judgment many times, recognized that as a living stone he with his fellow believers must be shaped and molded by the many and sometimes painful disciplines of life. We must come to understand that the treasures of knowledge and wisdom are hidden in earthen vessels so that the power may be of God and not of us. I Peter 2:1-5; II Cor. 4:7. Whitefield said, "I have just put my soul as a blank into the hand of Jesus, my Redeemer, and desired Him to write on it what He pleases; I know it will be His image."

**3. A Perfectly Adjusted Life to the Will of God.** "This is the will of God, even your [perfect adjustment] sanctification" (I Thess. 4:3). We need often to pray the exemplary prayer of our Lord, "Not my will but thine be done." Our will must also be on the altar, even though we be certain as to the course we should take. Paul the apostle was bent on a certain course, but the Spirit suffered him not. Acts 16:7. The Apostle Paul further states, "I do not frustrate the grace of God" (Gal. 2:21).

**II. The True Spirit of Obedience.** "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). In Rom. 16:26 we read of the obedience of faith. In II Cor. 10:3-6 we have the bringing into captivity every thought to the obedience of Christ, and in I Peter 2:1-5 as living stones we offer spiritual sacrifices acceptable to God by Jesus Christ. Abraham obeyed God, and his obedience was counted to him for righteousness. Gen. 15:6. Not everyone that says, "Lord, Lord," shall enter into the kingdom but they that do the will of our heavenly Father. Matt. 7:21. They that will do His will shall know. John 7:17. As a son Jesus learned obedience. Heb. 5:8. Blessed are all they that do His commandments, for they shall have a right to the tree of life. Rev. 22:14. The true spirit of obedience implies:

**1. Possessing the mind of Christ.** Read Phil. 2:5 carefully and prayerfully, and then



read what follows of the obedience of Christ and His exaltation as a result. Then turn to Phil. 1:9-11, and read it in the first person, applying it all to yourself. Then ponder on this, "Every man obeys only as he prizes Christ and not otherwise."

## 2. Never disobedient to the heavenly vision.

Read carefully Acts 26 and verses 13-20, noting verse 19. Through a succession of unconditional surrender and obedience to the will of God, Paul was mellowed and greatly enriched. As we surrender to His will, we will know true obedience to be that of faith and good works, trusting and doing His commands, with a pure heart fervently.

3. Seeking to know the will of God and to please Him at all times. There is nothing gained in pleasing the world, the great, even our own, or ourselves, compared to pleasing our heavenly Father. Suppose we are flattered, admired, courted, followed. Of what profit is it? He praises God who serves Him most and to the best of his ability. I want to live a life of eternal gratitude that will reach from earth to heaven. I want the ground of all my actions and attitudes to be obedience, possessing Christ on His own terms and being wholly possessed by Him. True obedience never questions His will and purposes for our lives.

III. Sacrificial Obedience. We now arrive at the confluence of the two great streams of action and attitude. There is sacrifice in every obedient life. There is implicit obedience in every act of sacrifice. King Saul's sacrifice would not have been according to either the law or the will of God. His obedience would not have been acceptable, for his heart was not right toward God. There is one law which is simple, yet adequate and sufficient, comprehensive and richly rewarding—the law of love—reaching every sphere of our life and relations, actions and attitudes. By this law of love God holds sway over the whole of His dominions, producing harmony in perfect obedience through trial and triumph. Thanks be unto God for this unspeakable gift.

There are those who are weak in grace and dwell more upon the sacrificial and upon misery than upon free grace and mercy. They think upon fears and frustrations and much more upon the cross than the crown. Their sacrifices are burdens and downstrokes, and they mind their sins and forget their Saviour. Their eyes are fixed upon their diseases and they cannot see the remedy. One has well said that it is possible to so mind our debts that we have neither mind nor heart to think of our surety. But to those who are truly His, the spirit of obedience and sacrifice, as a result of truehearted love, spontaneously expresses itself in joy, peace, longsuffering, goodness, faith, meekness, temperance—exulting, reposing, enduring every trial, fighting the good fight of faith, profiting by all the disciplines of life, learning and doing the will of Him who has saved us by His grace.

Obedience or sacrifice, which? Both, by the grace of God, properly understood and properly practiced.

Goshen, Indiana.

# How the Spirit Works in Our Hearts to Produce Love

By Ruth M. Lauver

If we find and appropriate this secret we will have in our possession "the greatest thing in the world."

The Holy Spirit works by indwelling and growth. Your body is the temple of the Holy Ghost. I Cor. 3:16; 6:19; II Cor. 6:16.

Every believer, no matter how weak and imperfect he may be or how immature his Christian experience, still has the indwelling of the Spirit. He who had recognition together with the Father and the Son in the work of the creation, is still at work, bringing to life the dead, changing the vile sinner into the new man which after God is created in righteousness and true holiness.

The Spirit testifies of the Son and guides the believer into all truth. The Spirit bears witness with our spirit, helping us to have the love of God in our hearts.

The sinner under conviction is simply feeling the convicting power of the Spirit, bringing him to a realization of his condition. God has wisely provided a twofold power to bring sinners to repentance. The Spirit without bears to man a reminder of his sinful state, and the conscience within responds to the message of the Spirit and constrains the individual to yield to His promptings. The Spirit of God strives with man. As He indwells, He also gives spiritual discernment of the Word of God so that love may abound in our hearts. Perhaps the most practical phase of the work of the indwelling Spirit is the effect of such indwelling upon the daily life of the individual where this perfect fruit of the Spirit is manifest, for there is the best evidence of the abiding presence of the indwelling Spirit. Our new life must not be an improved life, not an improved "I," for it is no longer I but Christ that liveth in me. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Except the Spirit speak through us, pray through us, and work through us, there will be no quickening in those about us. Every day the Holy Spirit is glorifying Christ in the lives of Christians.

This life is never a product of natural man. It is something that is planted in us. The farmer doesn't produce fruit; the life in the tree does that. He cannot even help the process except by a very limited means of doing his best to provide proper conditions for growth. He can enrich and cultivate and water the soil; he can prune dead branches and fight parasites, but he cannot push the sap through the branches or turn the bud into blossom or the blossom into delicious fruit. He cannot even teach the trees the art of drinking from the soil or absorbing the strength of the sunshine. The farmer may work hard, but after all he is quite help-

less; for without life in the tree, his best efforts will be utterly futile.

The wise farmer never tries to mold an apple. He applies himself to conditions and is content to leave fruit bearing to the tree. We may plant a seed and care for it, pulling out the weeds, but we cannot make it grow. So we can nourish love in our hearts and root out the tares of pride, envy, and hatred, but we cannot make love grow.

Happy would we be as Christians if we were always as wise. Love, with its eight forms of expression, is not the product of any character-building formulas or painful systems of self-culture or human effort. Life must come from within. The graces of love are all artless and natural, inevitable fruits of the Spirit in our hearts. We love because God first loved and awakened true Christian love in our hearts by the Holy Ghost. Someone may say, "I worked and worked on that fault until I finally conquered it." The more self works, the more the Spirit is hindered. Our job is to let self be crucified and Christ enthroned until the love of God is shed abroad in our hearts by the Holy Ghost. Romans 5:5. We are commanded to be filled with the Spirit. The child of God will have the fullest manifestation of God in the Spirit when he adopts as the deliberate purpose and principle of his life the love of others, instead of the love of self. This is the law through which the Spirit acts: not only must the self life be renounced, but the habit of selfishness must be replaced by the habit of love. We must surrender to do God's will of love and daily live that which we yield ourselves to live, the love-life of God. The Spirit will work on the heart of an individual, taking away the wrong things and teaching him many things about God and Christ, speaking the things of Christ. The Spirit will bring conviction into the heart, changing the heart to love. It is only as the love of God is shed abroad in our hearts that we are able to overcome selfishness. As Christians we must continually crucify the flesh with the affections and lusts. As the Holy Spirit sheds the love of God in our hearts and purifies them, He will also lead us to express that love. The Holy Spirit is One called to our side, and He indwells, comforts, and cheers us. He gives spiritual wisdom and understanding. Eph. 1:17, 18. The love which is the fruit of the Spirit is primarily a fruit in character rather than in works, but it is not merely a passive or pietistic growth. True Holy Spirit love shed abroad in our hearts is love not only in word or tongue but in deed and truth.

So let us live moment by moment surrendered, trusting, abandoned, selfless lives,



letting the Holy Spirit produce His own fruit.

Holy Ghost, with light divine,  
Shine upon this heart of mine;  
Chase the shades of night away,  
Turn my darkness into day.

Holy Ghost, with power divine,  
Cleanse this guilty heart of mine;  
Long hath sin, without control,  
Held dominion o'er my soul.

Holy Ghost, with joy divine,  
Cheer this saddened heart of mine;  
Bid my many woes depart,  
Heal my wounded, bleeding heart.

Holy Spirit, all divine,  
Dwell within this heart of mine;  
Cast down ev'ry idol throne;  
Reign supreme, and reign alone.

Shiremanstown, Pa.

## False Teachings Clearly Predicted and Refuted in the Scriptures

By Clarence Y. Fretz

It is important that we know what the Scriptures say on this subject.

"There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

"There shall be false teachers among you" (II Pet. 2:1).

"In the last days perilous times shall come . . . Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:1, 13).

As we move into the perilous times predicted in these passages, we are glad that we are not left in the dark about them, but that the New Testament plainly foretells the deceptions that will be practiced on us. Peter says that we do well to take heed to this "sure word of prophecy . . . as unto a light that shineth in a dark place" (II Pet. 1:19).

### I. DENIAL OF THE LORDSHIP OF GOD AND OF HIS SON JESUS CHRIST.

#### Prediction

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4). "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Pet. 2:1).

#### Fulfillment

Certain cults such as those of "Father Divine" and "Daddy Grace," worship a human leader as God, and thereby reject and deny the lordship of the God of heaven and earth. Then, too, there are those in many other groups who exalt their leaders in ways that take away from the honor due to God and Christ, such as addressing these human leaders by special titles such as "Father" and "Reverend," or by bowing to them, or by esteeming their sayings and writings more highly than the divinely inspired Scriptures, or by applauding them in a service intended for the worship of God alone.

Modernists in Protestant circles attack the lordship of Christ by denying His deity and His atonement on Calvary, and so deny "the Lord that bought them."

Much more widespread than the above is the denial of the lordship of God and of Christ by denying the binding force of Their commandments given in the New Testament. Not only the above groups, but many others, including even Roman Catholics and the large Protestant denominations, claim that certain New Testament injunctions are not to be obeyed in their plain and literal sense, but if obeyed at all, only in some special sense advocated by their theologians.

A most subtle denial of the lordship of Christ is that of certain Calvinistic Fundamentalists with antinomian tendencies. These teachers tell us that we are saved by faith only, and say little of the need of repentance or of showing faith by works. They do speak of the need of confessing Christ, but nearly always of confessing Him as Saviour and very rarely of confessing Him as Lord. They speak much of the keeping power of God, but little of the need for continuance in the faith. Indeed, they say so much of the grace of God in providing for our salvation, and so minimize the wholehearted response of man necessary to receive and work out that salvation, that they begin to turn the "grace of our Lord into lasciviousness," and, in effect, deny the lordship of Christ. Let the reader make a list of New Testament commands and especially its warnings and note for himself how many of them are ignored by these teachers.

#### Refutation

##### 1. Of the Worship and Exaltation of Human Leaders.

"If any man shall say unto you, Lo, here is Christ, or there; believe it not . . . For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:23, 27).

"Call no man your father upon the earth: for one is your Father, which is in heaven" (Matt. 23:9). "Holy and reverend is his name" (Ps. 111:9).

"Neither be ye called masters: for one is your Master, even Christ." ". . . and all ye are brethren" (Matt. 23:10, 8).

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man" (Acts 10:25, 26). (What a contrast to the conduct of Peter's pretended successor, who accepts the title "Holy Father," and allows, if not requires, others to kneel in his presence!)

"Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

"But in vain they do worship me, teaching for doctrines the commandments of men . . . Thus have ye made the commandment of God of none effect by your tradition" (Matt. 15: 9, 6).

##### 2. Of the Denial of the Deity of Christ, and His Claim as Lord by Virtue of Calvary.

"And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto Him, Thou hast said" [i.e., as in Mark's Gospel: "I am"] (Matt. 26:63, 64). Jesus was either the Son of God, the Lord from glory, as we believe, or a rank impostor, unworthy of the respect given Him by those who deny His deity and call Him a "good man" or a "great teacher."

"Christ died for our sins according to the scriptures" (I Cor. 15:3).

"Ye were not redeemed with corruptible things . . . ; but with the precious blood of Christ" (I Pet. 1:18, 19). ". . . And ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20).

##### 3. Of the Denial of the Lordship of Christ by the Neglect of His Commandments.

"Why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)?

"Ye are my friends, if ye do whatsoever I command you" (John 15:14, cf. 8:31).

##### 4. Of the tendency to turn "the grace of God into lasciviousness" by minimizing man's part in salvation and saying little of the lordship of Christ

"Repentance and remission of sins should be preached in his name" (Luke 24:47).

"Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9, A.R.V.).

"He that believeth and is baptized shall be saved" (Mark 16:16).

"He became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

"Faith without works is dead" (Jas. 2:26).

### II. DISRESPECT FOR PROPERLY CONSTITUTED AUTHORITY.

#### Prediction

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities" (Jude 8). "After their own lusts shall they heap to themselves teachers, having itching ears" (II Tim. 4:3).

(Continued on page 150)



# MISSIONS

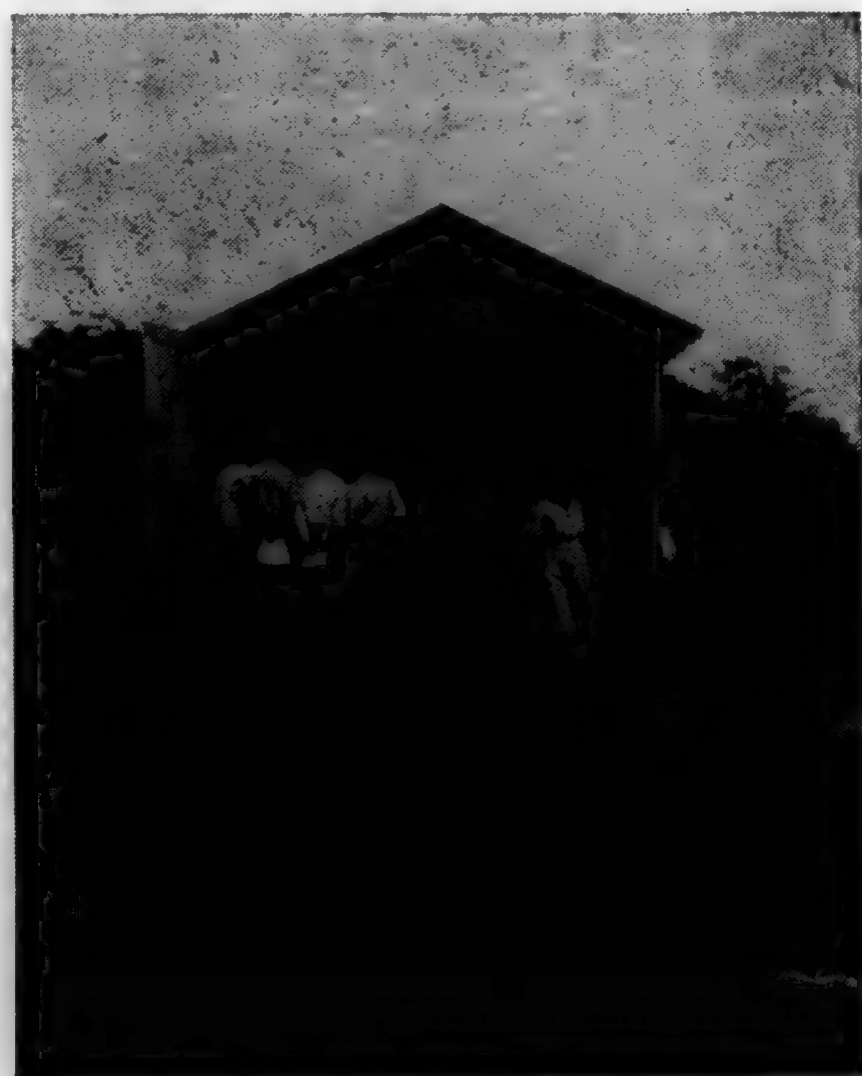
## The Board Sets Stakes in Puerto Rico

By Lester T. Hershey

This article and the one following tell the interesting and important story of the development of the work in Puerto Rico and its present status under the Mennonite Board of Missions and Charities.

As in a preceding article Justus Holsinger has given you the beginning of the Mennonite Church's first touch on the Island of Puerto Rico; in this article we desire to outline the beginnings of the mission end of the Mennonite Church's interest here.

In 1944, since the various groups of Mennonites were interested in Puerto Rico



Garage in Which the First Services Were Held in Pulguillas

through the Mennonite Central Committee, a representative of the Central Conference Mennonites journeyed here to investigate the possibilities of mission work. After a short stay on the Island, he returned home and reported to his mission board that no need is apparent.

Even though this brother was not impressed, the young men leading the M.C.C. unit at La Plata were impressed with the great need of evangelization. They saw vast rural areas not being touched by the different denominations which had divided the areas among themselves. Many of these groups had areas to work but could not find necessary workers. There was a trend toward going to the cities and towns with the Gospel. Graduates from the "Seminario Evangelico" in Rio Piedras, the official seminary of the Association of Evangelical Churches of Puerto Rico, preferred the city and town

pastorates, and so the rural areas were little by little abandoned.

The young men leaders of the M.C.C. unit were impressed with the great need of evangelization. Especially was one young man, Wilbur Nachtigall, impressed. In a letter to Orie O. Miller, he laid the need before him. He asked that our church do something for these people. To him the field was wide open and ripening for harvest.

Brother Miller reported this petition to the Mennonite Board of Missions and Charities who took up the request in their annual meeting in 1944. The decision arrived at was to appoint Dr. George D. Troyer, furloughed missionary from India then practicing in Fisher, Illinois, as a representative of the Board, together with an officer of the Board, to further investigate this need. The plan at this time was for Dr. Troyer to leave about October of that same year.

In the meantime, the M.C.C. unit needed another doctor at La Plata. M.C.C. proposed to the Board that Dr. Troyer be sent to La Plata for one term. During that time he could be looking around for a suitable place of location if they still felt that the need warranted opening a new field for the Board. The Board's official was to be sent the next year, after Dr. Troyer had sufficient time to investigate the need. Sometime in the fall of 1944, Dr. and Mrs. Troyer and their son Weldon, and granddaughter, Karen Ann, left for La Plata under appointment of M.C.C.

Dr. Troyer, Dr. Amstutz, and Wilbur Nachtigall had many conferences on the matter which weighed on their minds. As Dr. Amstutz had several clinics in communities outside of La Plata Valley, these were being considered. At that time the Insular government was in the beginnings of setting up free clinics over the Island, and the La Plata doctors were used in a number of these.

One of these communities where the government had set up a free clinic was Pulguillas. To this clinic Dr. Amstutz went weekly. Thinking it a likely area for our Mission to locate, he reported this find to Dr. Troyer.

On July 4, 1945, Dr. Troyer, Dr. Amstutz, and Wilbur Nachtigall ate lunch at the "Hacienda" of don Antonio Emanuelli, a rich landowner in Pulguillas. He gave them horses on which to ride over the Pulguillas, Pulguillas Arriba areas, and from high points

they could see many homes as potential recipients of the Gospel message.

Later in this same month, the Board's official representative, S. C. Yoder, then president of the Board, arrived on the Island. He was shown the Pulguillas area. Together these brethren contacted the Baptist Church through Mr. Webber, and the Methodist Church through Mr. Hilliard. Since these two churches, according to the polity agreement, had the responsibility of these areas, it was thought best to consult them on the matter. Their ready consent and invitation to the Mennonites to help out in the evangelizing of Puerto Rico, settled the question for the Board. These two churches have given their co-operation in every way possible to our settling on a possible area of working and expansion.

At the Annual Board Meeting, June, 1945, Paul and Lois Lauver were appointed to be the first missionaries to Puerto Rico. Since Paul was born and reared in Argentina, the language was not a problem. So by December, soon after Christmas, the Lauvers were on the Island, having traveled by boat to San Juan.

Later in August, an appointment was made with don Antonio Emanuelli to get his opinion as to a possible site for locating the new Mission. At this time he promised to donate ten acres of ground, since he understood that a hospital and school were to be built. "And," Doctor Troyer says, "his wife added, 'and a church too.' " Together they looked over señor Emanuelli's land, and the present site was decided upon.

December, 1945, marked the close of Dr. Troyer's term with the M.C.C. Before his return he and Joe Brunk of Goshen, Indiana, looked over the new site and roughly decided where the first house was to be built. This was to be the pastor's house. Joe Brunk was working as builder for M.C.C. at La Plata and was asked to supervise the building of this first house. Since both Brunks and Lauvers were living in La Plata, and because of distance, and Aibonito being much



Attendance at the Services in the Pulguillas Garage



nearer to Pulguillas, they moved in with Dr. Earl Stovers (Dr. Stover, dentist, after having served a term under M.C.C. is now located in Aibonito in private practice, although giving some time to the unit at La Plata).

When Dr. Troyer and family returned in February, this time under appointment of the Mennonite Board of Missions and Charities, the pastor's house had its foundation already laid. It was then thought best that a cottage should be erected for the Brunks and Lauvers to live in while construction was in progress. In two weeks a frame building was erected which has served as home to the Lauvers, Springers, Hershbergers, and now the Nortell Troyers. As soon as the hurricane-proof house for the pastor was finished, Lauvers moved into it and Joe Brunks returned to the States.

Perhaps it would be well to describe the building of a hurricane house. This building must be so built and tied together that it remains one unit, allowing no open space, in case of a hurricane, for the wind to enter and tear the house apart. Hence, these houses are built of cement blocks, with the corners and the sections around the windows and doors poured with concrete reinforced with steel rods a half inch thick. Around the outside walls and over the walls dividing the rooms, a band of cement reinforced with steel rods a foot or so high and wide, is poured which binds the whole building into one unit. Then the forms are put up, upon which the roof is poured. This roof is also reinforced with steel rods. So, one can see that the building is stoutly built with cement, either poured or in blocks and reinforced with steel rods. As the cement sets, it becomes so hard that it is not possible to drive a nail into it. Such a building is necessary where hurricanes are probable any time between May and October. The house is usually quite cool, but also quite damp and cold during the winter months.

Some time during the first part of 1946 a garage had been built which was to serve as a workshop and a place for Paul Lauver's car. A few Bible study classes had been conducted by Brother Lauver in the "mayordomo's" (foreman's) house at the "hacienda," just across the deep gully and creek from the ten-acre plot purchased for the Mission. But by end of March it was decided that it would be better to use the garage as a temporary church. So, "the first service in the garage was conducted on the afternoon of Sunday, March 24, 1946. A flannelgraph lesson was given besides a short sermon. There were seventy present by count." So writes Paul Lauver in the record of the congregation's book.

According to Mrs. Troyer, the second meeting was even larger, with ninety present. Interest was good from the start, and the attendance has always been large. But, as those present at those first meetings can testify, the people showed no reverence whatsoever. Much laughing went on, also talking out loud during the sermon. The singing was not very good, as the music seemed always to be too high pitched; so most sang an octave lower. Dogs, even

calves, made themselves at home. This seemed to go on even when the tabernacle was built.

After two Sundays of services, it was thought best to divide the group into three Sunday-school classes. Teachers and the groups they taught were: Mrs. G. D. Troyer, 6-10 years; Carol Glick (then teaching at the Baptist Academy at Barranquitas), 11-15 years; and Paul Lauver, the young people and adults.

April, 1946, found another family added to the mission force. Elmer Springers and their son Fred arrived. His work was to be builder, treasurer of the Mission, and whatever other duties would be assigned from time to time. They set out to build their house, also hurricane proof, but not until after the first tabernacle-type church was built. Dr. Troyer had written home to the Board that the garage wouldn't hold the people, and they needed better quarters. Having received permission, the workmen proceeded to erect cement pillars, put on an aluminum roof, and pour a cement floor between the pillars. A closed-in room was built on the end of this to store things. Thus, the first Mennonite tabernacle was built in the wilderness of Pulguillas. "Soon, however, they needed to add a four-foot wall around the sides to keep the dogs and calves out," so Dr. Troyer recalls. Canvas was added to the sides. This could be rolled up when not needed to keep the wind and rain out. This building still stands, but has been closed in with walls and divided into two rooms. It is now the Bethany Mennonite School.

But let us go back a bit to the continued preaching of the Word, and the response in the hearts of the nationals. "On May 19, when the first invitation was given, five men accepted Christ and an instruction class was begun the following Sunday." That men would be the first to accept Christ and take an interest in this "new religion" seems to be characteristic of this people. It has been the same story at La Plata, where in the first converts' class to be baptized, out of the seven, five were men. The same story is true of Rabanal, where the first meetings for several months consisted mostly of men with a few children. And, now at Coamo Arriba, we are experiencing the same. It seems that the men first go to discover if it is good. As leaders of the home, they soon command the rest of the family to attend.

Prior to the dedication of the tabernacle, at which service Bro. S. C. Yoder preached the dedicatory sermon, Bro. Nelson Litwiller conducted the first series of evangelistic meetings between August 10 and 18. "We were sorry that Bro. Litwiller had to leave on the fourteenth, but the meetings continued with Bro. Paul Lauver." It seems that Bro. Litwiller had an important message at General Conference and felt his duty lay there.

The dedicatory service was simple, yet impressive. In the morning the tabernacle was dedicated, and in the evening the first converts were baptized. Bro. S. C. Yoder conducted this baptism. He acted as our Puerto Rican Church's bishop, and still holds that capacity, although he has from time to

time authorized those of us in charge of congregations to administer baptism and serve the Lord's Supper. We have appreciated Bro. Yoder's counsel in times past, and look forward always to his good letters.

Two days after the first baptism, the first communion service was held for Americans and the five Puerto Rican brethren. Bro. S. C. Yoder conducted this first service. Of these five brethren, it would be interesting to note what has become of them. One is faithful in his obligations to the church. An aged brother is now living too far distant to attend regularly. Another, now a young man of eighteen, attends occasionally. His brother moved to San Juan where he married, and is located there. The third brother is no longer a member of the church.

Of that first baptism Mrs. Troyer's diary tells us, "Much laughter, no reverence at all. Two women [now members of the church] sat as close as they could to see everything. They laughed most of the time." When talking to the one sister later about this irreverence, she replied, "Yes, but then I didn't know any better." She now tries to help others to see that in God's house one must be reverent and quiet. She is the older women's Sunday-school teacher, and is vice-president of the women's organization which meets every Tuesday afternoon.

So closes the first chapter to the beginning of the work in Puerto Rico by the Mennonite Church. We shall continue in the next issue of the *Monitor* with the continuance of the Pulguillas congregation.

Aibonito, Puerto Rico.

### QUIETNESS

Around the great issues of life there is quietness. Silence characterizes the highest in art, and the deepest in nature. The surest spiritual search is made in silence. Moses learned in Midian, and Paul in Arabia, what would have eluded them in the busy haunts of men.

Silence reaches beyond words. The highest point in drama is silence. The most valid emotions do not cry aloud. The most effective reproof is not a tongue lashing. The most poignant grief is not expressed in loud shriekings. Sincere sympathy is not talkative. Deepest love is not noisy. The best preparation for an emergency is quietness. It is the highest duty to play "The Still," and every man's duty to remain perfectly quiet for a moment, collecting his senses in preparation for intelligent action. The best proof of greatness is silence. The great engine is almost noiseless, but the cheap model is a "rattletrap." Loud mouths and loud clothes tell their own story.

The best proof of confidence is silence. The man who is confident of his position does not strive nor cry aloud, nor try to explain everything. In the parable of the talents, the successful man made his report in fourteen words; the other man took forty-two words to explain his failure.—Christian Life and the Word of the Cross.

He [Jesus] is the propitiation for our sins.—I John 2:2.



# Puerto Rico Service Program

*By Levi C. Hartzler*

The Mennonite Central Committee began a service program in the La Plata Valley of Puerto Rico in 1943 in co-operation with P.R.R.A., a government agency set up by the Roosevelt administration and designed to help the Puerto Rican people improve their living conditions. The unit was staffed with C.P.S. men and women volunteers until the end of the war, and since that time it has been maintained as a relief unit. In 1946 the Mennonite Board of Missions and Charities established a church in the Pulguillas area and in 1947 purchased the La Plata property from P.R.R.A. at the invitation of M.C.C. In that same year the church in La Plata was established.

When the Mennonite Central Committee approached the Mission Board about the purchase of the La Plata property, the intent was that the total program should eventually be transferred to Board supervision. The first date for the transfer was to be January

general clinics and one t.b. clinic are operated each week. In addition regular pediatric, prenatal, venereal disease, and school hygiene clinics are conducted by the doctor, either at the hospital or the near-by medical center sponsored by the Insular Department of Health. Follow-up work to hospital and clinic care is carried on in the homes to help patients follow doctor's instructions and to return to the hospital for further treatment when needed.

The sanitation program attempts to reduce the incidence of hookworm by helping rural families secure sanitary privies and by securing stool specimens for analysis in the laboratory of the hospital. When parasites are found in the specimens, proper treatment is immediately provided.

Through the nutrition program mothers are shown the value of a good diet for their children. The Puerto Rican diet of rice and beans does not provide sufficient vitamins

The unit also provides certain community services. A community paper is published monthly which contains community news, health information, nutrition items, agricultural information, and articles on spiritual subjects. A kindergarten for preschool children brings community children under the influence of a Christian teacher. Recreation directed by the unit provides wholesome activities with an emphasis on proper Christian relationships for the community young people.

The unit carries on certain industrial projects which provide labor for local people who need to improve their standard of living. The sewing project affords work for about forty mothers, thereby helping them to support their families. The craft shop affords the same opportunities to several young men. Recently the unit has made an arrangement with an American shoe company to supervise the manufacture by hand of sandal uppers from leather braid. This new project offers opportunities for employing many more worthy local people.

At the present time the number of continental young people in the unit numbers about 30, with an additional 33 Puerto Ricans assisting full time in the work. The program costs about \$60,000 annually, one third received from the Insular government for services rendered to patients in the hospital, one third earned by the unit through the hospital and agricultural services, and one third provided by the Mennonite Relief Committee.

The actual preparation for the transfer of the property and equipment from M.C.C. to M.R.C. required a great deal of detail work. First of all, a complete inventory had to be made and then a value placed on each item. The equipment was valued at over \$14,000, with the kitchen, laundry, living quarters, hospital and farm equipment and the vehicles the largest items. Over \$13,000 worth of supplies were included in the transfer. The largest items here included food and kitchen supplies, medicine and hospital supplies, livestock, feed crops, and farm supplies, and the sewing project inventory. In addition there were such items as insurance on buildings and cars, vehicle license, and workers' travel to be included in the final settlement. When the total was finally determined, a deduction of 25 per cent was made for M.R.C. equity in M.C.C. to determine the final figure. This amount will be amortized over a period of years at the rate of \$1,000 a year as per previous agreement between the two committees.

What is the significance of the transfer? First of all, the services and mission program in Puerto Rico are now unified under one Board, since M.R.C. is the relief and service agency of the Mennonite Board of Missions and Charities. Secondly, this unification makes possible an extension of the services program to all parts of the mission area and provides closer working arrangements between the missionaries and the service workers. In the third place, it makes possible unified planning for the future. And finally, it means that the financial responsibility for the total Puerto Rican program has been



**Mennonite Church at La Plata, Puerto Rico**

1, 1949. However, since the Board was assigning the administration of the La Plata project to its own relief and service agency, the Mennonite Relief Committee, and since the new Secretary for Service and Relief could not begin his work until January, 1949, the date was set back to January, 1950.

The service program in Puerto Rico is located in the central mountain area of the Island where the people are suffering from poverty, disease, and overpopulation. The purpose of our unit is to help these people help themselves, rather than to dole out relief to them. The medical, nutritional, and sanitation programs provide the local people with opportunities to improve their health. The agricultural and industrial programs are intended to help them improve their standard of living. The total service program is tied into the mission program to bring a total witness for Christ to the people.

The hospital provides the base of operation for the medical program. It contains thirty beds for adults and five for children. Three

for strong, well-developed bodies. A recent experiment by our nutritionist with white rats has provided an undeniable demonstration of the inadequacy of the rice and bean diet. The rat receiving the equivalent of the rice and bean diet was the leanest of the five, with each of the other four improving like stairsteps up to the fattest and sleekest who received all the vitamins necessary for normal physical development. Nutrition is also taught to the Puerto Rican nurse aides trained in our hospital.

The agriculture service provided by the unit includes experimentation with food crops, improvement in livestock by providing good sire service, and development of a community poultry project. In addition much of the food for the unit is provided through the farm program. The poultry project provides chicks, feed, and supervision for raising broilers or layers for local farmers. When the broilers or eggs are marketed, the farmer pays the unit for the chicks and the feed used and keeps the profits.



placed upon the constituency of the Mennonite Board of Missions and Charities.

The support for the services program in Puerto Rico will come out of the offerings for service and relief sent to Elk-

hart by our constituency. We solicit your prayer interest and financial support for the service program in Puerto Rico as it continues to contribute to the total missionary witness on the Island. Elkhart, Ind.

## The Enlargement of Christian Missions

### A Challenge to More Liberal Giving

By Ruby P. Zook

The need of the world should challenge us to increase our giving in interest, prayers, devotion, and substance.

Before Jesus left this world to return to heaven, He gave some challenging words to His apostles and a group of other disciples when He told them that their responsibility was to go into all the world and give the Gospel of salvation to all people and that He would be with them "even unto the end of the world." This group of followers was composed of fishermen, Galilean peasants, and other humble folk, and to them the Great Commission was staggering. They had not learned the art of organization or the principles of leadership. The Bible speaks of the apostles as "unlearned and ignorant men," and to them this seemed an overwhelming task, even though Christ promised to go with them always in their meeting of this challenge.

These followers waited for the Holy Spirit to be given unto them, and they were rewarded on the Day of Pentecost. Sometime afterward came persecution, and the Christians were scattered abroad. But wherever they went, they kept on preaching the Word. Finally Paul and his fellow workers carried the Gospel practically throughout the Roman Empire.

In their day, these believers did a good job of reaching the world of people as they knew it. Yes, they did a far better job than Christians today are doing in reaching the world of people as they know it.

It seems as if each generation needs to be evangelized anew, and this has been a continuous task of the church throughout the years since Jesus gave the Great Commission. At times the Christian Church was lax and slow in meeting this great task of missions. It seemed to have little sense of its responsibility. However, there came a time when a great missionary movement broke out, and believers carried the Gospel into the darkest heathen regions of the world.

In this, the Mennonite Church, too, shared in the awakening about fifty years ago. There was a real struggle and much criticism, but the work progressed slowly; and now the Mennonite Church has just celebrated its golden anniversary of mission work in India.

Yes, we are Mennonites. We are good people. We are peace-loving and kind. We are simple folk. We are regular churchgoers. We are thrifty, and we are prosperous—good farmers especially. This is, indeed, a good picture of us, and we do have a sense of satisfaction in these things. But, **they are not enough!** It would seem that we have lost the

vision of the Anabaptists who "soon gained a large following and baptized many thousands, drawing to themselves many sincere souls who had a zeal for God. . . . They increased so rapidly that the world feared an uprising by them."

Materialism is a big word but a deadly one. It would seem that we have been deceived and this worldly "thing" has crept in and has become a real menace to the church. I wish to quote directly from an article which was printed in the *Gospel Herald* during the past year. (With apologies to the writer, but I feel he would not object.)

"Because we have been unmolested and prosperous, because we have gotten the feel of wealth and luxury, we have lost our true sense of values. Our forefathers 'pitched their tent not here on earth, but in eternity.' The things of this world they counted in their holy minds only as shadows, having the assurance of greater things. They were so drawn unto God that they knew nothing, sought nothing, desired nothing, loved nothing but God alone. We have built homes and farms and businesses as though that is all we were created for! God has placed us here to serve Him; we have forgotten that and somehow imbibed the idea that our goal in life should be to amass wealth for ourselves.

"Has God called you to be a farmer? Excellent! Then farm for Him. Has He called you to make money? Then joyfully do your work as unto the Lord. But beware! God has not called you to establish yourself here on earth. He does not call you to make money so that you can drive an expensive automobile, wear costly clothing, and live in a luxurious house. The work He has called us to do must contribute to His great work of redeeming lost souls."

We are aware that the need of the world for the Gospel is great. Because of the increase in population, there are more people who have not heard and accepted the Gospel than ever before. There are more heathen today than there were one hundred years ago. Referring to India again, that country has had an average population increase of five million per year during the last twenty years. So, from the standpoint of need, the challenge of missions to the church of today is greater than ever before.

The challenge is also greater because of our increased facilities to reach the distant parts of the world in a few days' time with

little inconvenience. There are modern boats that "sail the seven seas"; there are airplanes, trains, automobiles that can carry their passengers to almost any place in the world. In contrast, the former days of making voyages and taking trips were dangerous and long. Today there is the radio, the printed word, the mails, and many other ways of getting the Gospel to the world. Allow me to quote J. D. Graber from the November issue of the *Christian Monitor*: "What if the world is larger by many times than the Mediterranean basin of Paul's day? We travel to China and back now while Paul was on his way to Italy from Antioch. What if there are millions more people? We have literature, radio, and many other propaganda means the early church did not have. What if it costs more for allowance, travel, and equipment than at any time in history? We also have great wealth and an unprecedented income. What if it takes thousands more preachers and workers than Paul had? We have more college and seminary degrees and more young people with training and a sense of call per Christian square mile than we have ever had. As the task has grown larger so have our resources of every kind."

The missionary challenge to the church of today is also greater because of increased manpower. Fifty years ago when foreign missionary work began in the Mennonite Church there were few who were willing to go; there were few who had the ability to respond to the call and face the difficulties of that time. Today there are many qualified people and a large number who are willing to go. However, because of the enlargement of the mission field there is a shortage of workers in every place. There are many more fields each year. Some are new ones. Some are old fields which are expanding. The Chaco in South America is an example of the latter. Today we have city and rural missions; we are in India, in South America, in Africa, in Puerto Rico, in China. We have service units in which over one hundred twenty young people served in twenty-four different places during the past year. For tomorrow, we are planning to open fields and carry the Gospel to Belgium, Uruguay, London, Sicily, Alaska. In recent years, many of our people have manifested a keen interest in evangelizing the Negro and the Jew in this country and are actively engaged in this great cause.

There is also increased interest in colonization in the United States. The Mennonite Church is awakening to the fact that this is a method of rural evangelization which should be used. In the past, it was thought that it would never do to live where there were no Mennonites or one would surely become worldly; so, as well as feeling materially secure, the Mennonite has also lived a well-sheltered religious life. The church is looking for a group of young people to move to a new location—there to form the beginning of a new congregation—there to live and witness and evangelize. Well may we ask ourselves the question, If the evangelization of the world were left to the Mennonite Church, how many people would have been won for God's kingdom up to the present time? Even though we are homemakers, farmers, local



schoolteachers, or whatever, we should make this a personal question, for there are innumerable ways in which one can give to this great cause of missions.

The challenge of missions comes also because of increased resources. There is more wealth in the hands of the Christian than ever before. Surely the church has resources to carry on a large and expanding missionary program, but, strange as it may seem, the missionary contributions have been falling off for the past few years. Why, when God has so richly blessed His people? Let us face the question squarely. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

Giving is a spiritual problem. Each must solve this problem for himself. One gives or one doesn't give. One gives much or one gives little. A mere throwing into the collection basket of what we feel like giving or what we happen to have with us is not New Testament giving. Paul writes to us in II Cor. 9:6, 7, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

The Treasurer of our General Board reports that in June, 1946, he received for missions \$39,070.97, and in June, 1949, \$19,531.39; in July, 1947, \$70,965.44, and in July, 1949, \$23,198.70; in August, 1947, \$32,427.86, and in August, 1949, \$14,295.08. The general treasurer asks if we dare, because of the fact that we are giving less for missions and relief, conclude that we are giving less. He wonders if it is possible that our contributions have not dropped but that they are going into other channels, such as new church houses, Christian day schools, new buildings at our colleges, or local mission outposts. All these are good and ought to be done, but certainly not at the expense of foreign missions. In fact, it has been proved that these other things can be done better and easier if we have a vigorous mission program. If other good projects have been the cause of our lack in foreign mission giving, we ought to correct this at once so that we will go into "all the world" according to Christ's final request, and at the same time we will prosper in our local projects.

If the believer will study the Scriptural pattern of proportionate giving, he cannot justify himself for the drop in contributions. The ancient Jew thought ten per cent of his income his share in the Lord's work. Then, if he had a warm feeling towards God, he also gave freewill offerings besides. Too often, we do not consider the tenth but are far more concerned with what our share is. We surely don't want to give more than our share if it is not necessary!

Since we have had the personal experience of being saved through Jesus Christ, we, too, personally have been given the Great Commission. Just as if Jesus were here in person today saying to each one of us, "Go ye into all the world . . . and lo, I am with you alway." Surely, the tithe was emphasized by Jesus.

We should always remember we are stewards of God and should want to do His will. We may rightly ask ourselves what the motive is behind this stewardship into which we entered when we became His child. What is it that urges us to faithfulness? The Holy Spirit gives the answer. "For the love of Christ constraineth us" (II Cor. 5:14). "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (I Tim. 6:17-19). "God's child should be as willing to discover the mind of God about his money as about his manner of life. The finger of God points to our pocketbooks as well as to every other part of our lives."

Ignorance is no excuse for being disinterested in missions, for there are too many opportunities to learn. These come to us through the church papers, mission study classes, young people's meetings, M.Y.F., personal contacts with missionaries, and many other ways. Can we answer all the questions

found in the Missionary Day Bulletin? If we are able to answer all these questions we will be interested in missions. It will be a natural outcome. And, then we will be able to pray mightily for this great cause. The missionaries request prayer above everything else.

Surely the challenge of missions is great. It calls for our very best in giving of our manpower, our resources, and our prayers. Remember the great challenges of Jesus. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." "Go ye into all the world, and preach the gospel to every creature."

"The task is limitless. We are unequal to even a fraction of it. But we do not need to carry the load of all the earth; our Lord carries that burden on His own pierced heart. We need to have faith and make sure that we give the Lord the 'five loaves and two fishes' we do have. If we, each one, do our own part and make sure we are faithful stewards of what the Lord has entrusted to us, then the Lord can and will give the increase; then His saving arm will be lengthened" (J. D. Graber).

Latour, Mo.

## Naples Gets into Your Blood

By Wilma Hostetler

An illustration of what happens when one gives himself over to a worthy cause.

Naples is a beautiful city. It is situated beside the sea, with Vesuvius towering in the background. Blue skies, majestic palms, and ancient buildings are an inspiration to poets and artists and a favorite spot for vacationers. But to the Christian, Naples also reveals other attributes and offers countless avenues for Christian service. With a total population of over a million people—most of them living under the cruel yoke of Catholicism with its fear and superstition—and many living in undescrivable poverty and physical misery, we are overwhelmed by the hopelessness of our task until we remember that we cannot rely on our own wisdom and strength, but must look to Christ as our example. Because of the strength of Catholicism in Italy, Naples challenges us as Christians to put forth a united effort against this strong force of masked Christianity.

### Close Fellowship with Waldensians

Here is where the Mennonite Central Committee, working in close relationship with the Waldensian Church, is laboring in an effort to give a positive Christian witness. We have been accepted into the brotherhood of their church and are free to take an active part in their young people's activities. We feel that this is an opportunity for us to encourage more of their young people to consecrate their lives to Christian service. At the same time we are challenged and refreshed by their aggressive and active mission spirit. The Waldensian Church is one of the oldest Protestant groups in existence and has done much to evangelize Italy, as they have started

missions and churches in nearly every part of Italy. By uniting our efforts with theirs, we have also become missionaries in an indirect way. We usually have four or five young Waldensians live and work with us. Since they come from churches located in various areas of Italy, we feel that we are also rendering a service by strengthening the fellowship and relationship of the Waldensian young people. We are also giving them an opportunity for Christian service. These young people are impulsive and, although easily excited, are very friendly, a closely knit group, working and playing together as a large and happy family. Mutual benefit is gained from our fellowship with them.

### Children Hear about Jesus

Our work with the needy children in the city is very challenging. Our one regret is that we are able to help only a very few of the great mass of poverty-stricken humanity. We have learned to love the children with whom we work. How encouraging it is to see how they respond to teaching and kindness! They came to us as dirty, undernourished, and ill-mannered street urchins; but after several months of receiving nutritious food, warm clothing, medical attention, love and patient teaching, they not only have a better physical appearance, but have become courteous and well-behaved children. Since we are technically a relief organization, we are not free to give as much Bible teaching as we would desire, but we do have Bible Lessons twice a week for them; and they love to hear the

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# OUR HOME CIRCLE

## Goals of Christian Mothers

### A Mother's Day Tribute

By Anna Yoder

No doubt all of us can join in this or a similar tribute to Christian motherhood.

Many mothers in modern society are striving to obtain goals which have been set up by the world as worthy ones. The fact that some of them work so hard for a beautiful house, seems to prove that in their mind obtaining that house would be a great achievement. They work hard for money to buy the best and most beautiful furnishings. Really, only the "extra-ordinary" satisfies their desires. If the beautiful is practical they have it because it is practical. If it is not they have it because of its beauty.

For some mothers the goal is prestige. They attend women's clubs, lodge meetings, socials, sorority gatherings, and even church dinners in order to gain a higher social standing. Each time they get a new office or receive praise for their accomplishments, they are a step higher on the ladder of fame. When they arrive at their goal they have a sense of having achieved something great.

There are still other mothers in society for whom clothes have a special appeal. Each new style catches their eye. Those which are the most "striking" must be tried immediately.

However, Solomon in Prov. 31 has stated the only goal worth our wholehearted support. In summarizing his description of a virtuous woman he said in verse 30: "Favour is deceitful, and beauty is vain: but the woman that feareth the Lord, she shall be praised."

We are grateful that Christian mothers realize that the things which we appreciate in them most of all, are not beautiful houses, or a striking physical appearance, or social prestige, but their love for God and their concern for lost humanity as they express it in their daily associations with their families.

Our mothers are human and not beyond failure, but we appreciate that in so many of them the grace of God has wrought a work which makes them a blessing in our homes.

Childish sorrow was turned to joy when Mother took time out in her busy day to fix dolly's broken head. She may have fixed it with old glue that left a mark, and then put some tape over the top, but nevertheless the child then knew that she cared. Her love and sympathy were what was wanted most anyway.

Perhaps Mother was one of those who couldn't afford a nice big doll from the store, so she took a large sock and made a nice

cuddly rag doll. This could brighten up many rainy afternoons. Then, besides having a doll, there was the satisfaction of knowing that Mother had made this one just for us, and that proved that she cared, and it was again an expression of her love for others.

What gives us greater confidence in people than to know that they will answer all our questions honestly and sincerely, and to know that they trust us? Mother is, above others, this kind of person to her children.

Often we children have problems which tower before us like high mountains. Then a sympathetic ear from Mother, an honest answer to our questions and the assurance that she has confidence in us, will remove the mountain and make it but a molehill.

#### MOTHER

Who was it in our baby days,  
Sang to us, those joyful lays?  
Who, when we cried in childish pain  
Rested not till we were well again?  
Mother.

Who, when in childish glee we'd shout,  
From door or window, oft looked out,  
Shared in our sorrow and our joy,  
Sincerely and without an alloy?  
Mother.

Who, when we felt that we were grown,  
And childish customs all had flown,  
Served as friend and loyal guide  
When evil days came to betide?  
Mother.

Who, when we left the good old home,  
In other realms this world to roam—  
Altho' we faltered, got in trouble,  
Upheld us then in patience double?  
Mother.

Who, all through life, when dark the way,  
Shared in our trials of every day,  
An added bliss to every joy,  
When she would say—"My girl"—"My boy"?  
Mother.

And now we come on Mother's Day  
All due respect to her to pay,  
Who loved her home and served the Lord  
And now deserves our best reward.

—Adapted from Frank Quick.

Mother's stories can be so real! We know that Jesus is not just someone who lives and died for us a long time ago, but that He lives with us every day. All this becomes more meaningful when Mother tells us about it, and then demonstrates it in her own life.

As she talks about the missionaries who are serving and tells stories about their work, the stories speak to us of someone who is brave and who would be worthy as an example to follow. Her concern for future workers leaves within us a sense of responsibility and opportunity, if it is associated with Jesus' love for us and all mankind.

Her attitude toward people in the home church and toward the ministers carries a great deal of weight also. Praying with us for these people and showing that Jesus desires our interest in them, helps us to love them.

Often we have found that Mother is almost never too tired to do something for us or someone else who is in need.

Proverbs 31:10, 11, 28: "Who can find a virtuous woman? . . . Her children arise up, and call her blessed; her husband also, and he praiseth her."

Truly mothers who have loved, nurtured, and cared for us, deserve something from us in return. What shall it be? Shall we, as many people do, stream into the stores and buy beautiful Mother's Day gifts? Shall it be flowers, or cards, or clothes, or sweets? These we could wrap in lovely paper with big ribbons and take them to her. She would certainly enjoy them! This would be easy for us to do. But kind deeds on Mother's day are not enough. Mothers would no doubt enjoy receiving flowers as an expression of our love for them. But these lovely gifts must be preceded by a daily attitude that corresponds with them.

A mother once traveled with her son. After arriving at their destination in the evening, she was highly gratified when he asked if there was anything he could do for her before she retired. Although she wanted nothing, she knew that he cared. She knew that he was tired too, but that he thought of her in a loving way. These are the attitudes that mean more to mothers than expensive and elaborate gifts.

Often Mother works hard during the day and a word of appreciation for a tasty meal means much to her. She must surely be happy when she is not criticized for some little accident she may have had. For example: It really might have been a truck colliding with her car instead of merely dinging a fender when trying to get out of a crowded parking lot.

Let us make this practical for the daughters also. Mothers no doubt appreciate having the windows washed when they need it. Or perhaps the kitchen floor needs an extra scrubbing one week because of a sewing circle meeting. She would enjoy having this done without even as much as a suggestion from her.

At times we are not only negligent in doing little extra kindnesses for Mother, but we may be even a bit selfish. Perhaps we go shopping with Mother. Both of us see some lovely dress material and so often the question



comes, "Mother, may I get enough of that for a dress? I have been needing it for a good while. I only have three good dresses." Very graciously Mother consents. It is no doubt true that we have only three good dresses, but Mother probably has only two. Have not some of you shared such experiences with me? I believe Mother would truly appreciate a suggestion from us that she get the material for herself. She would probably appreciate this not so much on account of the concern for a new dress, as from the fact

that she would know that we cared about her and her needs.

Paul commands us to obey our parents in the Lord and to honor our fathers and mothers. What greater honor could we bring to our fathers and mothers than to fully dedicate our lives to Christ and His service? Certainly if they are Christians they would desire nothing more. In dedicating ourselves to God we would not only honor our Christian parents, but the God who gave them to us.

Scottdale, Pa.

# The Mother of D. L. Moody

By G. H. Clement

Another illustration of what Christian motherhood does in its highest aspects.

In all the annals of struggling motherhood it would be impossible to find one entailing more hardship than that of D. L. Moody's mother. Her husband, Edwin Moody, met with business adversities which he was not able to overcome. He took sick, and after an illness of only a few hours passed away at the age of forty-one years. Mrs. Moody was left with a large family, to which twins were added one month later. Nine children, the oldest only fifteen years of age, had to be provided for. But Mrs. Moody was left with no means of support, and the homestead was encumbered with a mortgage. "Man's inhumanity to man" was certainly illustrated at that time. Her creditors came and swept everything away, even to the kindling wood in the shed. The next morning, cold and blustery, the mother had to tell her children to stay in bed till school time because there was nothing with which to make a fire.

However, Mrs. Moody had a simple, brief, but substantial creed of three words which sustained her: "Trust in God." That cold, cheerless morning Dwight Moody heard someone chopping wood beside the house. It was his Uncle Sam. That night there came to the empty woodshed the biggest load he had ever seen in his life. It required two yoke of oxen to draw it.

It seemed at that time that one trial followed fast upon the other. Mrs. Moody had a siege of illness, and she looked to her oldest boy of fifteen to assist her through this trying experience. But he had been reading some frivolous novels which gave him the idea that if he went away to some city he would make a fortune. So he packed up and went. Friends tried to prevail upon the burdened mother to part with her family and to keep the twins only. They suggested that she should put the other children out among different families for keeping. But Mrs. Moody would not entertain such a suggestion. She was determined to trust in Him who is the Stay of the widow and has promised to be the Father to the fatherless. It is quite possible that it was this brave decision that gave to the world D. L. Moody, the prince of evangelists. His life might have taken an entirely different course if he had not been brought up under the influence of this godly

mother of whom he said later in life: "I owe everything to my mother."

Despite the poverty of those days, Mother Moody taught her young family the privilege of sharing their possessions with others. The hungry were never turned away. One evening as the children sat down to a very meager meal, a beggar came to the door and asked for some food. The mother had the children vote as to whether they should help this stranger. They voted to share their meal with him, which they did.

Sunday meant church. There was no excusing themselves with "Sunday sickness." Church attendance was compulsory. The boys carried their shoes and stockings in their hands until they came in sight of the church when they put them on. They also took their lunch with them, for after the morning service they remained for Sunday-school, and then completed the day by staying for the evening service. D. L. Moody used to complain bitterly about this Sunday routine. He felt he worked so hard all week that he shouldn't have to listen to sermons on Sunday that he couldn't understand. But he found when he later was employed away from home that he had formed such a habit of church attendance that he couldn't stay away from the house of God on Sunday. He looked back to these days of compulsion with gratitude. He often said in later years: "Mother, I thank you for making me go to the house of God when I didn't want to go!"

But Sunday did not only mean church and Sunday school. It meant home fellowship as well. The poverty of those days meant that the children worked in various homes and farms in the neighborhood. Thus mother and children were parted through the week. But they all came home for Sunday, and in that way the faithful mother maintained the home life and religious training of her family. It was the most important day of the week when home and church were impressed upon the minds and hearts of the children.

While the family was at home, leaving for work each morning and returning each evening, Mrs. Moody always conducted family worship before they parted. From their home library of three books, a large family Bible, a catechism, and a book of devotions, the moth-

er chose the latter to take a daily portion from; after which a prayer was offered for the family. Upon D. L. Moody that family altar left a wholesome impression, which grew deeper and sweeter as the days went by. Home was a sacred place. The evangelist could not speak of those early days without referring most tenderly and affectionately to that noble mother whose self-sacrifice and devotion had effectually guarded the home entrusted to her care by God.

The older boy who had left home was the cause of the saddest note in the struggling yet triumphant household. The mother longed after her wandering boy, and every night she could be heard praying for him. Each day she eagerly looked for tidings from her boy. Frequently the others would be sent to the post office to see if any letter had come from him; but each time they returned with the depressing words, "No letter." Thanksgiving day in New England is family day, when all the children gather home. On that day she set a chair for him, always hoping he would return home. Finally the wanderer did return. Mrs. Moody was sitting at the door one day when a stranger approached, and then hesitated before coming up to her. Mrs. Moody did not know her boy. He stood there with arms folded, and a great beard flowing down his breast. Tears began to trickle down his face. "Oh, it is my lost boy!" she cried, and entreated him to come in. "No, Mother," he said, "I will not come in until I hear you have forgiven me." She rushed to the threshold, threw her arms around him, and breathed forgiveness.

At the summer school in Northfield on one occasion Mr. Moody remarked to a little group of students that the best thing in the world for a man to have is a good mother and a good wife. Almost every visitor to Northfield in those days used to make a pilgrimage to the Moody home and pay their respects to Mother Moody. When she was quite old, a paper said this of her: "Though in her eighty-second year, her activity, mental and physical, is hardly abated. She does most of her own housework, and cannot be persuaded to relinquish her daily tasks. 'If I give up my work' she says, 'I might as well lie down and die.' At the celebration of her eightieth birthday, loving friends conspicuously arranged the motto: 'Her children arise up, and call her blessed.'"

Mrs. Moody's eightieth birthday was a great event in the quiet hamlet of Northfield on the Connecticut. The citizens vied with each other in bringing their simple tributes of love to the beloved and revered mother. Picture her as she sits in her armchair receiving her visitors, with the snows of age upon her head, and the photographs of her relatives and many friends placed here and there around her room. It was not only those who had been neighborly and kind to the widow and her children who rejoiced with Mrs. Moody and her famous son on that great occasion, but invitations had been sent by the evangelist to a host of other friends in different parts of the land to be present on her eightieth birthday.

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# BIBLE STUDY

## Christian Doctrine

### XC. Angels

*By the Bible Study Editor*

The doctrine of angels may seem to be outside the realm of Christian doctrines, because it has no special connection with the experiences of men in their relation to the work of salvation and our relations with God and our fellowship with Christ and the Holy Spirit. Yet we have a constant dependence on the work of the Godhead and a continuing relationship with the abode of God who dwells in heaven. Our citizenship is in heaven, and because of heaven's being the abode of angels we have also to do with them.

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire . . . . But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:5-7, 13, 14)? This is the longest description of the nature and work of angels to be found in the New Testament. The apostle made this summary of the nature and position of angels in order to show the position which Jesus, the Son of God, holds as the source of the Word of God which the believer is to receive.

The above quotations show also that Jesus is the only one who can claim sonship with God. He is the begotten Son of God, and no other being in heaven or earth can claim that place. No angel has even had the dignity of sonship thrust upon him for any work that he has ever done. "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom" (Heb. 1:8). Has any angel had a throne and sceptre for ever? Let it be assumed that an angel was sent to bear the sins of the world and was exalted to the position of sonship after his resurrection, could it be said that his throne was forever and ever? Christ Jesus, who came into the world as God's gift for redemption and reconciliation by His death, is the only and eternal Son of God. Angels are something less than the Son of God. When Christ came into the world He was made a "little lower than the angels" (Heb. 2:9). And no angel was ever promoted to a higher

place than the sphere of his creation and service.

#### The Nature of Angels

Angels belong to the realm of spirit beings. While they are spirit beings, they are also created beings. Ps. 148:5. The psalmist calls upon all things to praise the Lord: the angels, and the hosts, the moon, the stars, and the heavens. All these were called upon to praise Him, "for he commanded, and they were created" (Ps. 148:5). "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16). Only God is eternal, the Jehovah, or the I AM, which Jesus also claimed for Himself.

The angels are ministering spirits. They need not be visible, for there are invisible things in God's creation. The invisible things of God have their particular functions, even as the visible ones. There are many forces in nature which are invisible in their operations. Visibility is not the only proof of the reality of an existing power. Christ came into the world to reveal the invisible but real God, whom no man hath seen. The testimony of Jesus confirms our faith in the existence of angels. If divine testimony is needed to confirm our faith in the existence and ministration of angels, then Jesus has established the fact of the spirit beings who serve God and minister to the saints of God. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" The Father, as well as the Son, is interested in the fact and in the service which these spirit beings accomplish.

The Old Testament is a witness to the truth of the presence and ministry of angels. It was the Lord God who walked in the garden and talked with Adam and Eve. The fact that the serpent was the most subtle of all the beasts of the field does not indicate that it was a beast that tempted Eve and then Adam to fall away from God. The titles, "the dragon, that old serpent which is the Devil, and Satan" (Rev. 20:2) directly associate the temptation with a spirit being, upon whom God had pronounced the curse and the crushing of his head by the seed of the woman. There were fallen spirits in existence before there was a fallen man. There were angels that had not kept their first estate before

man failed to keep his first estate. The invisible spirit of Satan wrought his work through the visible serpent.

Immediately after the transgression of Adam and Eve, other spirit beings were appointed to fulfill the mission of God on behalf of the welfare of man. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:22-24). This is the first mention of those spirit beings whose ministry to men has been so constant through the ages. These first beings were called cherubims.

The description of the cherubim is given to Moses. Ex. 25:18-22. The cherubim had wings. The pattern was repeated by Solomon when he constructed the most holy place in the Temple. II Chron. 3:10-13. The cherubim had each two wings.

Angels have appeared in a number of ways and are vaguely described. They first appeared as men who visited Hagar who had fled from her mistress, Sarai. This "angel of the Lord" said to Hagar, "I will multiply thy seed exceedingly." Hagar called the name of the Lord that spake unto her, "Thou God seest me." To Hagar it was as if God Himself had spoken to her, but the same angel of the Lord found her by the fountain in the way to Shur. Gen. 16. It is certain that the angel of the Lord was not the Lord Himself. Hagar fled again from her home from Abraham. God heard the cry of the child, Ishmael. Gen. 21:17. The angel of God called to Hagar out of heaven, "Fear not, for God hath heard the voice of the lad where he is." The angel was the spokesman for God.

The visit of the three persons to the tent of Abraham in the plains of Mamre is rather a peculiar one. One of the three Abraham called Lord. "The Lord appeared unto him" (Gen. 18:1). Throughout the chapter this expression is used, "I will certainly return" (v. 10); "Shall I hide from Abraham" (v. 17)? "I know him" (v. 19); "The Lord said" (v. 20); "Abraham stood yet before the Lord" (v. 22). This agrees with the record of Heb. 1:1. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, . . ." But the two who accompanied the Lord were called angels. Gen. 19. These angels appeared as men.

Concerning the angels which kept not their first estate, there are two references in the New Testament: II Pet. 2:4; Jude 6. There is no reference in the early chapters of the Bible. Only in Ezekiel is there a suggestion of the fall of a cherub (Ezek. 28:14), to which



the glory and fall of the Prince of Tyrus is likened. It is evident that Satan had fallen before man fell, and if he kept not his first estate it is possible that his angels did not keep their estate. Satan came among the sons of God when they came to present themselves before the Lord. Job 1:6. The sons of God in the time of Job were worshipers of God. They were not fallen angels. The sons of God in the early days of Genesis 6 were those born to the lineage of Seth, in whose day men called themselves by the name of the Lord. Gen. 4:26 (Marg.). Even Enoch begat sons and daughters. Gen. 5:22. If Satan had fallen prior to the fall of man, there would be no need of discovering another occasion for the fall of more angels. But there is seen in the evidence of the sons of God taking wives of the daughters of men, a falling away of the separated children of Seth to a union with the outcast daughters of Cain, the genealogy of whose families is not recorded. One should not forget the law which Jesus stated, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). How, then, could there have been a generating of beings from the union of angels and men? Only one such being ever was born into the world. Jesus was conceived and born unto Mary by the overshadowing of the Holy Ghost. Luke 1:35. Any claim of supernatural birth would not only counterfeit the virgin birth of Jesus but would also confuse the faith which God has established in the only Saviour who took upon Him the seed of Abraham. Two passages in Paul's letter to Timothy magnify the exalted being of Christ: "And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16); "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting" (I Tim. 6:14-16). He is the only being born into this world by the Spirit. Angels were not the sons of God, and no angel was ever called a son of God. Heb. 1:5. Angels of Satan fell, and fall, with Satan. Rev. 12:7-9.

#### Living Creatures

The four living creatures in the vision of Ezekiel were distinct from all other such creatures. The first revelation of this vision was by the river Chebar. The vision appeared to Ezekiel later (Ezek. 10), as being seen in Jerusalem, whither a cherub had taken him. The four creatures are called cherubim. Ezek. 10:3; Cf. 10:22. These creatures, cherubim, each had four faces—man, lion, ox, and eagle—and four wings, with the hands of a man under their wings. Two wings of each were stretched upward, touching the wings of adjoining creatures, forming a quadrilateral, and with the other two wings they covered their bodies. Their feet were like the sole of a calf's foot. Ezek. 1:4-28. This group of

cherubim was accompanied by wheels, and in the midst of them were coals of fire. There were rings and the appearance of a throne, and their wings and rings were full of eyes. Later in his prophecy Ezekiel describes the decorations on the Temple and on the Temple doors as cherubim with two faces, a man and a lion, alternating the cherubim with palm trees.

There were also living creatures, called beasts, in the vision of John in the Revelation. These beasts were four, but they were not joined with wings as were those of Ezekiel; but each had one face, the first a lion, the second a calf, the third a man, and the fourth an eagle. Each had six wings which were full of eyes. The cry of these creatures was "Holy, holy, holy." They were the leaders of the worship in the presence of the throne. Rev. 4:11. These living creatures introduced to John the judgments that accompanied the opening of the seals. See Rev. 6:1-8.

#### Seraphim

The vision of Isaiah reveals another character of angelic nature which was associated with the Temple before the time of the captivity. In the days of Uzziah, the worship of the Lord was in decadence. The judgment of God was about to be visited upon His people. The throne of God was seen departing from the Temple. The seraphim (not numbered) stood above it. The description differs from all other angelic creatures. Each had six wings like those in Revelation, but there were no eyes in the wings. Two wings covered the face and two covered the feet, and with two the seraphim did fly. One of the seraphim went to the brazen altar, took a coal of fire from the altar, and taking it in his hand flew with it to the prophet and touched his lips to cleanse them for the message he was to give to his people. The ministry of this seraph at the altar was similar to that of the angel that offered the incense on the golden altar and then filled his censer with fire from the brazen altar and hurled the fire into the earth to inaugurate the judgments of the seven trumpet angels. Rev. 8:3-5. The term seraph is associated with the appearance of fire, but may not be connected with the ministry of fire at the altars.

The references concerning the nature or appearance of angels thus far suggests that there are different kinds of angels. The cherubim had their special service in connection with the Temple and tabernacle. The cherubim on the mercy seat faced each other, and faced the mercy seat, being located on the two ends of it. Both were made of gold and were made one with the golden plate of the mercy seat. It is said that God spoke to Moses and to the high priests after him from between the cherubim. It is fitting to note that the atonement blood was sprinkled on the mercy seat once each year. The confession of sin was made through the blood and the forgiveness of sin depended on the sprinkled blood. Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven"; and "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of

God" (Matt. 10:32; Luke 12:8). The forgiveness of sins does not come from the angels, but angels are witness to the forgiveness of sins which proceeds from God on the merits of the blood that was shed for sin by the Lamb of God.

On the embroidered coverings of blue, purple, scarlet, and fine twined linen, which hung over the most holy place and the holy place, were embroidered figures of cherubim. On the veil, which hung between the holy place and the most holy sanctuary, similarly embroidered figures of cherubim were seen. The most holy place was thus surrounded by the cherubim which were always in the presence of God. The top and the three sides of the holy place bore the figures of the cherubim, but not the curtain or door into the holy place which was entered by the priests daily from the court. When one serves the Lord in the daily ministries of faith he is witnessed to by the cherubim of heaven, and they become his ministering spirits. When one finally enters into the most holy place which is the habitation of God, he enters into the abode of angels which surround God and bear witness to His glory in the redemption of the saints. Rev. 7:9-12. "Cherub" and "cherubims" are titles used only in the Old Testament. Angels, who are messengers and ministers of God, are called angels in the New Testament. But it is certain that the titles of these heavenly beings do not change their ministry which is so much used of God and so much needed by the saints of God.

(To be continued)

#### NAPLES GETS INTO YOUR BLOOD

(Continued from page 143)

stories about Jesus. We hope and pray that the seed planted in these tender hearts may some day bear fruit in their lives.

It is not difficult to become attached to these Neapolitan children because they are naturally affectionate and respond quickly to patient teaching and love. They are natural and unspoiled because they do not receive much attention or love from their parents. In many cases, they merely exist and are left to live their own life out on the streets.

#### Pray for the Work

With the many challenging possibilities for service and the fellowship with the Waldensians, we feel that we are privileged to be able to serve here in Naples. We wish always to keep before us the vision of Christ as He must have moved among the mass of suffering humanity during His ministry on earth. We pray that God will give us physical and spiritual strength to continue on in this ministry of love. We are also depending on our brethren in America to support us in this work by their prayers and encouragement, for "we are labourers together with God" (I Cor. 3:9).

Naples, Italy.

Unbroken sunshine makes the desert; trouble often enriches and perfects a life.—Exchange.



# EDUCATIONAL

## Glimpses from Sea and Sky

### I. America to Portugal

By Edwin L. Weaver

This is the first of a series of articles by one of the teachers in Ethiopia working under the auspices of the Mennonite Relief Committee. Watch for succeeding installments.

The ancients taught that the four chief elements from which all other things are made are earth, water, air, and fire. My travels to Ethiopia made me more conscious than ever before of the abundance, power, and importance of water and air, for by their means the journey was made possible. Through and over the waters of the Atlantic Ocean and the Mediterranean Sea, from New York City to Naples, Italy, movement and progress were achieved; at times, however, the air was in opposition, for we plowed against a strong east wind a number of days. From Rome, Italy, to Addis Ababa, Ethiopia, travel was accomplished exclusively by and through air. Only from University Park, a suburb of Oskaloosa, Iowa, to New York City, and from Naples to Rome, did I go on land; the American portion of this land travel was accomplished by motor bus, railway train and private automobile and the Italian portion by jeep. But the basis of the entire locomotion was fire, for the mighty liners of transportation over ocean and land and through sky were propelled by the burning of fuel.

The journey consisted of two parts and in a sense of two trips; it was not only a trip from America to Europe, but in addition one from Europe to Africa. The former was largely in the western hemisphere, for most of the Atlantic Ocean between the United States and Europe is in the western hemisphere; the latter was entirely in the eastern hemisphere, for all of Europe and Africa are in the eastern hemisphere. The travels in the three continents of North America, Europe, and Africa took me from the Occident to the Orient and provided travel in both the West and the East. Occident and Orient do not, however, correspond with the western and eastern hemispheres, for Europe is Occidental. Not until entering Egypt was I really in the Orient.

Then, too, it is helpful to differentiate regarding travel in the Atlantic Ocean, in the Mediterranean Sea, and in Africa, for differences are very noticeable. Mediterranean means "in the midst of the land," and this great body of water is an inland sea almost surrounded by Europe, Africa, and

Asia. It used to be considered the center of the known world and is still almost that because of its very important geographical position. It lies near the portion of earth where man's career first began, and upon its shores were the great civilizations of antiquity. There developed navigation, commerce, science, and religion. My journey took me from Protestant America to Catholic southern Europe and then through Mohammedan northern Africa. While passing through the Mediterranean an unavoidable consciousness possessed me that I was entering Bible lands and was passing through cities and areas where the Apostle Paul had traveled and where the patriarchs, prophets, priests, and kings of the Old Testament had contacts.

It is well to keep in mind some additional geographical considerations also. One is that one passes through a vast desert region which extends from the Atlantic Ocean on the west across northern Africa, southwest Asia, central Asia, and reaches nearly to the Pacific in its eastern extremity—a distance of ten thou-

#### THE BOOK OF NATURE

There is a book, who runs may read,  
Which heavenly truth imparts,  
And all the lore its scholars need—  
Pure eyes and Christian hearts.

The works of God, above, below,  
Within us, and around,  
Are pages in that book to show,  
How God Himself is found.

The glorious sky, embracing all,  
Is like the Maker's love,  
Wherewith encompassed, great and small,  
In peace and order move.

Two worlds are ours; 'tis only sin  
Forbids us to descry,  
The mystic heaven and earth within  
Plain as the sea and sky.

Thou who hast given us eyes to see,  
And love this sight so fair,  
Give us a heart to find out Thee,  
And read Thee everywhere.

—Selected.

sand miles. The part of this extensive desert belt that we crossed is called the Sahara Desert. Closely connected with this desert world is the basin of one of the most wonderful of all rivers and one of the most famous—the Nile River, the course of which I traced from the delta at its mouth and south as far as Cairo. The day after leaving the very important and significant geographical feature of the Nile basin we reached the vastest and most isolated mountain mass in Africa, and our journey ended here in the fascinating country of Ethiopia. We should remember that Egypt belongs to the Arab world and that both Egypt and Ethiopia are a part of the Middle East. (The loose organization known as the Arab League includes Egypt, Saudi Arabia, Yemen, Transjordan, Iraq, Syria, and Lebanon. The Middle East includes Libya, Egypt, Sudan, Eritrea, Ethiopia, Saudi Arabia, Transjordan, Iraq, Syria, Lebanon, Palestine, Turkey, Crete, Cyprus, and several countries of southeastern Europe.)

An English traveler and writer in one of his books wrote about the memorableness of a sea voyage and remarked that "there is no voyage like your first voyage." On September 10, 1949, I left New York City on my first trip across the Atlantic Ocean. I had seen the Atlantic on a number of previous occasions and some years earlier had traveled by boat in the environs of New York City. But this time, if plans carried, I was to go all the way across. At thirty minutes after eleven in the forenoon the Italian ship *Italia* embarked from the Hudson River side of Manhattan. I had my last glimpse of friends previous to departure, and so the crowds on the pier waving good-by to ship passengers were strangers to me. Approximately four hours after leaving the dock, America and her great eastern metropolis vanished from sight. During most of those four hours I could see the shoreline and tall buildings and even automobiles behind me to the west, to the north, and to the south, but finally nothing but sky and water was visible. On the Saturday afternoon of September 10 the sea was calm and the sun shone brightly; it was, in fact, the most beautiful day of the entire voyage across the Atlantic. I passed the hours watching the ocean and walking about the ship, partaking of a noon luncheon and evening dinner, meeting my table companions in the spacious dining apartment, and locating my berth and noting the beauty and cleanliness of this little room. It had only one occupant besides myself, and he was a coal miner from Greensburg, Pennsylvania, a city near Scottdale; he was returning to his native Italy for a visit. The three men who sat with me for the meals were natives of Portugal and were returning to visit the land of their nativity. The *Italia* was scheduled to stop at ports in Portugal, Sicily, and Italy; consequently the passengers were nearly all Portuguese, Sicilians, or Italians.

When a person is in motion he can get only glimpses of objects in his surroundings. The ship itself I could inspect carefully and in detail, for it was constantly with me, but the ships we passed and any specific section of the sea could be seen only for a limited



length of time. Of atmospheric conditions I was constantly aware. On the second day, which was Sunday, the sky became partly cloudy and the wind stronger; on the following day the sky was covered with clouds and the wind was rather strong and very chilly; on Tuesday the clouds were heavy and the wind cold; upon waking in the morning I knew by the swaying of the ship that the sea was rough. Toward evening on Tuesday it began to rain and the ship tossed considerably. During the remainder of the week we had rainy weather and one day in particular it rained constantly. But there was a complete change in the direction of the wind; at first it came from the east, then from the northeast, and in midocean there was a cold wind from the north and then its force was strongest; later it veered about and from the west pushed us along over the waters; finally it blew from the southwest, the south, and at last from the southeast. The rain was heaviest when the wind was from the southern directions. It was a novel sensation to be rocked all night in the cradle of the ocean while in bed. I thought about the power necessary to push a twenty-five or twenty-six thousand ton ship against the force of the wind and the waves at a normal rate of speed. When the wind opposed us our rate of speed was only a little less than when it did not. I was able to understand why the Atlantic is considered a stormy ocean.

In crossing the Atlantic we took the southern route to Europe. We went almost directly east of New York City until we neared the Azores; then we veered southward until we were directly west of Portugal. This enabled us to pass Flores, the westernmost island, and directly south of it another of the two farthest west islands of the Azores named Corvo, was visible. The island nearest us extended upward a considerable height from sea level. Its appearance did not indicate habitation, but a fellow traveler of Portuguese origin informed me that the largest seven islands of the Azores are inhabited. I have learned since that the Azores, picturesque islands of volcanic origin, are one of the few places where the mountains of the mid-Atlantic Ridge rise above the surface of the sea and that they are important to transatlantic air travel and cable communications. They were discovered by the Portuguese in 1431, although they had previously been known by the Carthaginians, and are controlled by Portugal now. The remainder of our course across the Atlantic was directly east.

Throughout the entire voyage we passed no ships south of us excepting a few small ones in the vicinity of New York City. Some passed us on the north side, but none were close. What a contrast is transportation on the highways of the seas to that on highways of populous countries like the United States and England where many thousands of persons are fatally injured by traffic accidents every year! On the high seas the roads are broad and no collisions need occur. There is plenty of room to spare. Even in modern times ocean traffic is light in comparison to that leading through busy streets into large cities.

Entertainments on the *Italia* were varied. One that I indulged in a number of hours every day was table tennis, for I considered this an effective preventive of seasickness for two reasons: (1) one's body is kept in motion and thus the motion of a tossing ship is counteracted; (2) one's mind is concentrated on the game which requires skill and sharp attention, and therefore one is scarcely aware of the high waves and tossing ship. Shuffleboard was a game played by many passengers. Most of the evening entertainments—dancing, moving pictures, games of chance involving gambling, and cards—I did not attend, but I did enjoy orchestral concerts rendered by skillful Italian musicians. Other of my diversions were looking at the chart each morning to observe how many miles we had traveled the previous day (twenty-three and a fraction hours) and where in the Atlantic we now were, reading in the reading rooms one of which had a library, and looking at the ocean and the waves and whatever objects could be seen from the lower deck, from the promenade deck and the upper deck on a few occasions, and from whatever portholes were available. Walking about through the ship in exploration and sight-seeing affords much pleasure. At some time or another I was in most parts, including the engine rooms and the upper portions; I had several occasions for business in the main purser's office which took me through new passageways. On the top of the ship I was glad to notice the ample supply of lifeboats and life preservers. Usually I took a very light breakfast and a good noon lunch and evening dinner. All meals were Italian in kinds and names of foods and in manner of serving; menus were printed in both Italian and English and included the day's program. The ritual of the Roman Catholic Mass was carried on every morning by one or another of the priests with whom the ship was amply provided. One dignitary was, I think, an archbishop. Most of these church officials were on their way to Rome. No public Protestant service was held at any time; a retired Methodist minister of Plymouth, Massachusetts, who was on the way to visit his native Portugal and was at one time a Catholic, informed me that the atmosphere as well as the authorities of the ship were antagonistic toward any religious service other than Catholic. Interestingly one could mingle with the passengers, who were of the southern European type and had become residents of the United States and participants in its prosperity; they were expressive and at times vociferous, and almost invariably accompanied their speech with many gesticulations. In the evenings a few could entertain a group with impromptu musical, poetic, and humorous dramatic recitals in the Italian language. The ship's crew consisted of sprightly young Italians who were most courteous and helpful in all relations with the public. Many of them were of attractive appearance and could speak English.

While watching the waters thrown to both sides as the ship plowed its massive way through them and seeing them rush furiously together with a roaring force behind the ship; while noticing far and wide the high seas

seemingly reach into the sky and birds flitting over the surface in the vicinity of the ship and a yellowish brown and partly decayed seaweed cast back and forth on the waves; while scrutinizing the entire panorama one can speculate on what lies below the surface and become aware that one is near vast unexplored regions. It should become possible to realize that mountains and valleys and vegetation and animal life are more abundant below the water than on the solid earth, that the ocean can become a valuable source of food supply, and that there are as many or more oil deposits particularly in continental shelves submerged under the ocean as under the main lands. Our knowledge of the oceanic frontier consists mainly of surface observations. Random samplings of the interior have seldom been made below three hundred feet, but the average depth is almost three miles and parts are nearly six miles deep. In August, 1949, one month before my journey across the Atlantic, Otis Barton descended off the California coast forty-five hundred feet, which is the farthest man has ever penetrated the ocean's depths. He discovered a strange undersea world populated with phosphorescent animals that flashed their bright lights through the quartz portholes of the benthoscope. On my Atlantic voyage I saw no sea animals, only birds on the surface, but the number in the depths was perhaps innumerable.

Two thousand nine hundred seventy-three nautical miles east of New York City at about six o'clock Sunday morning, September 18, 1949, we reached Lisbon, capital city of Portugal. A nautical mile is 6080.27 feet; we therefore had traveled more than thirty-four hundred miles. Seven miles from the Atlantic Ocean, up the wide channel of the Tagus River, lies this westernmost seaport of continental Europe. It is less than two degrees south of a line directly east of New York City.

#### THE MOTHER OF D. L. MOODY

(Continued from page 145)

The day was beautiful, and a general holiday was given both to the Mount Hermon boys and the Northfield students. They sang for the aged mother songs of gladness and rejoicing. Letters and telegrams from all over the nation showed the interest felt by thousands in this delightful celebration. Many were the lovely gifts Mrs. Moody received; and most tender were the speeches she listened to. In one room were the simple articles used by the family in their days of struggle and privation. But on a pine center table was the old family Bible which spoke eloquently of the mother's faith which had seen her family through the stormy days of their poverty and which had now by God's goodness brought them into this place of abundance and of great esteem. At the age of ninety she came to the end of her life's voyage, and entered the haven of rest.

Hamilton, Ont.

There is nothing so small but that we honor God by asking His guidance of it.—Ruskin.



# Writing "Ben Hur" Converted Him

By E. H. Jordan

Indifferent in his early days to the value of study, and the need for self-culture, Lew Wallace had at least one redeeming quality. He loved to read. History and some of the great classics of literature took up much of his time which should have been spent in other studies.

After six weeks in Wabash College at Crawfordsville, Indiana, he returned home, unable to endure the rigors of college discipline. Trembling, he awaited the call of his father. At last it came. Bidding Lew to enter his office, the old West Point trained man, pulled from a drawer a bundle of papers. They were the receipts for his son's tuition.

Asking Lew to add the items, which were considerable, he said, "That sum represents what I have expended to provide you with a good education. How successful I have been, you know better than anyone else. I have come to the conclusion that I have done for you all that can reasonably be expected of any parent, and I have therefore, called you in to tell you that you have now reached an age when you must take up the lines yourself."

The elder Wallace did not upbraid his son, but rather, he confessed that he pitied him for his indifference toward the opportunities which he felt the young man had neglected.

Lew left with the words of his father burning in his ears. He was now his own master, but the responsibility of his success or failure was also his. He set out to find employment. He finally found it, copying records in the county clerk's office.

Lew Wallace now began to realize the deficiency in his education. He wished to become a lawyer, but he did not have even the schooling he needed in mathematics and grammar. He began to study evenings, to correct that lack.

The writing of Lew Wallace's first book was interrupted by the Mexican War. Later, he wrote "The Fair God." Neither a new nor an interesting story, according to his own later confession, still it received publication.

Lew Wallace's inherent ability and growing capacity for work gained recognition for him in military circles, until he obtained command of the eighth army corps. Henceforth, he was known as "General Lew Wallace."

The first writing of "Ben Hur" was to be a short serial for one of the contemporary magazines. It was to describe the visit of the Wise Men to Jerusalem in honor of the birth of the Saviour. Until that time, 1876, General Lew Wallace had never read the Bible. Knowing little of sacred history, the writing of his work caused him to delve into a subject entirely new to him.

The first idea of the novel was abandoned, and it was expanded into the novel as we know it, ending with the death scene on Calvary. The writing of the great work opened up a phase of life which previously had been unknown to Lew Wallace. He had been practically an unbeliever, giving little thought to religious ideas as such, but gradually and irresistibly, the strength and power

of the story awakened him, until at last he stood firmly on the rock of belief.

"Ben Hur" is one of the greatest novels of all time. It deals with the life of the Saviour, and its influence upon the life of a young Jew. Thousands upon thousands of copies of the book have been published. It has been translated into nearly every modern language.

In the words of Lew Wallace himself, "Whether it has ever influenced the mind of a single reader or not, I am sure its conception and preparation, if it has done nothing more, has convinced its author of the divinity of the lowly Nazarene who walked and talked with God."

—The Watchword.

## Can You Concentrate?

Did you ever watch four or five monkeys in a cage? Then you know how their attention is switched from one thing to another every minute or so. They are constantly jumping about, trying one thing, then another, until, becoming exhausted doing nothing, they fall asleep. We are sure that even a monkey would learn more if he gave prolonged attention to one thing, that is, if he could concentrate.

While we are not using the monkey to illustrate human actions, his jumping about from one thing to another does limit the few things he otherwise might know. It is quite probable, however, that a monkey is unable to concentrate; but with humans it is different.

We learn to concentrate by concentrating, by putting all the mind we have on one subject as long as we possibly can. If we play around, jumping mentally from one subject to another, we will not learn much about anything.

The boys and girls who win distinction are those who have learned to concentrate. Like the burning glass, they set their mind upon a certain thing until it burns its way into it. It is surprising how this power may be developed through diligent practice.

It is said that Socrates stood one whole night without becoming tired thinking on a problem that interested him. Probably he did not realize that he was standing. Isaac Newton would sometimes forget to eat his meals, so interested was he in the subject before him.

Thomas Edison got on a train at New York for Chicago, and forgetting to go to bed, sat up all night in the day coach, thinking, and was utterly surprised when the porter called "Chicago." He believed he had been on the train only a few minutes. Such experiences are not unusual among men who have trained their minds to concentrate on the thing in hand.

Archimedes, the mathematician, was so absorbed in a problem in geometry, that he was not aware the Romans had marched into his city of Syracuse and already captured it. When a Roman soldier found him in his study, he exclaimed, "Don't disturb my circles," still not knowing the city had fallen. The soldier, however, ran his spear through the great

mathematician, although the Roman general had instructed his soldiers to spare Archimedes.

Deep concentration takes one away from the things around one until one is lost to time and place, living only with the problems one wants to solve.

Not many have the power to concentrate as did the above mentioned men; but we all do have some power in this direction, and that power increases as we use it.

The mind is the only tool we know of that becomes sharper by constant use. The psychologist talks of "voluntary attention," and "involuntary." It is the voluntary that counts most. This is concentration, and concentration is self-control. In other words, do we think only of what amuses us, or force our mind on what we need to know? Can you concentrate?—Selected.

## FALSE TEACHINGS

(Continued from page 138)

### Fulfillment

This widespread disrespect for authority has contaminated almost all religious groups. As a result, there are now sects and groups in Protestant circles where religious leaders are practically hired and fired at the will of the people, and who, under such circumstances, never feel any obligation to obey them, but insist on doing what they please, in open disrespect of any religious authorities.

### Refutation

According to the New Testament, properly constituted authority is always to be obeyed and respected; children are to obey their parents; wives, their husbands; servants, their masters; and all, their national and local authorities; insofar as such obedience does not involve disobedience to the higher law of God. Eph. 5:22 to 6:5; Rom. 13:1-7; I Pet. 2:13-17; Acts 5:29-42. Moreover, the New Testament insists on the necessity of authoritative leadership in the church, which must be respected and obeyed. In Matt. 16:9 and 18:18, Peter and the other apostles are assured by Christ that what they would bind (forbid) and loose (permit) would be bound and loosed (ratified) in heaven. In Acts 15, the apostles and elders made certain decrees, which they sent out as the verdict of the Holy Spirit. The Apostle Paul then "delivered the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily" (Acts 16:4, 5). As new churches were established, elders were ordained in them. These leaders were not to lord it over their members, but as faithful shepherds of the flock were to **rule with diligence**, and to **rebuken with authority** when necessary. They were to be highly esteemed, honored, remembered, saluted, followed, and obeyed. I Thess. 5:12, 13; I Tim. 5:17-19; Heb. 13:7, 24, 17. Those who advocate a system whereby the members can heap to themselves teachers after their own liking and then despise all exercise of authority in the church are to be severely condemned as last-day apostates. II Tim. 4:3.

Philadelphia, Pa.



# Book Reviews

*The Trial of Jesus Christ*, Frank J. Powell; Wm. B. Eerdmans Publishing Company; 1949; 160 pp; \$2.00.

Frank J. Powell, as author of *The Trial of Jesus Christ*, presents a unique book in which he gives scholarly evidence that Jesus was crucified illegally and by the weirdest stretches of both the Hebrew and Roman laws. As a London magistrate, and therefore familiar with legal terms and involvements, Powell gathers all the available facts of Christ's trial and then gives supporting, convincing detail so that this 2000-year-old happening becomes alive in such a way that the reader thinks that the trial occurred just a short time ago; in fact, sometimes one imagines himself sitting in on the trial.

It was a pleasure to read *The Trial of Jesus Christ*, not only because of its convincing presentation, but also because of an awareness that the author, Powell, speaks with authority, drawing from his legal and his history-delving work. Powell begins by giving the Scripture accounts and then builds his case around these accounts and other available evidence in extra-Biblical works, such as in the Written Law contained in the Pentateuch, and the Oral Law eventually embodied in the *Mishnah*, which in essence came to be the definitive legal code and a final summary of Jewish law. The value of a thorough acquaintance with the *Mishnah* is that "apart from the disputed Oral Law, it quotes much of the Written Law and contains rules of evidence and procedure, some of which were necessary in the administration of either system of law and about which there was probably no disagreement between the Pharisees and Sadducees" (p. 13). Another valuable source of evidence was the Works of Josephus (A.D. 37-103).

Powell explains in good detail, and not laboriously, the position of the Sanhedrin, with its responsibility to the High Priest, who in turn was responsible to the Procurator, who was responsible to the Imperial Legate of Syria, and to Caesar. Understanding this route, we can grasp part of the significance of the trial of Jesus reaching Caesar, when the *Mishnah* indicates "If they (the witnesses) contradict one another, whether during the inquiries or the cross-examination, their evidence becomes invalid." In the words of Mark, "neither so did their witness agree together," which simply means that Jesus should have been declared a free man under Jewish law and even under our present-day law. But, and here is an interesting angle, Caiaphas, the high priest (judge in our legal system) threw all semblance of law to the winds when he said: "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God." Caiaphas, illegal as his procedure was, continued his effort to obtain a case against Christ and finally sent Him up further to the Procurator. Eventually his case went even to the top position of Caesar (Pilate), this when Jesus should have been released when the witnesses disagreed. A somewhat parallel situation would be if Jesus today in United States would have a local city or county trial and then with the witnesses disagreeing all along the way, as well as the county judge illegally sticking his fingers into the case, He would be sent to the State supreme court, then to the district court, and then to the Supreme Court of the nation with the head jurist of this court receiving in the midst of the trial a note from his wife saying, "Have thou nothing to do with this just man."

Powell takes the reader through this law-jockeying procedure pointing up certain irregularities such as this: The Sanhedrin "had power to inflict four kinds of death penalty: stoning, burning, beheading, and strangling" (*Mishnah, Sanh VII. 1*). Yet, all Bible readers know that Jesus was crucified, which was the death of the despicable and worst criminal. Further, Jesus was taken to Pilate, a Roman who admittedly knew nothing about blasphemy, the charge

against Jesus, for the Romans were not people of God; certainly no one but a Jew could convict another person of blasphemy.

In addition to the happenings of the Jewish trial, Powell gives what happened at the Roman trial. This trial is equally interesting, how Jesus was questioned in the Praetorium, how the mobs yelled for Barabbas to be released instead of Jesus, and how Pilate miserably, unwillingly, gave way to the clamor of the mob. "And they took Jesus, and led him away" (John 19:16).

The last chapter in the book sketches the stormy years preceding the fall of Jerusalem when about 3,000,000 Jews were in the city because of the Feast of the Passover. Titus' army had already been the cause of the killing of 250,000 Jews in Jerusalem. Powell describes part of the battle briefly thus: "While Jew slew Jew as well as Roman; while the city was under bombardment by scorpions, catapults, and ballistas; while the population suffered torments from pestilence, famine, and thirst, the sacrifices continued to be offered in the Temple. And while the sacrifices were offered Jew killed Jew in the Sanctuary itself. . . . The defences of the city were methodically reduced. First the walls, then the Castle of Antonia, next the Temple, and, finally, the city itself. After a siege of 143 days all resistance ended. Israel ceased to exist as a nation. Over 1,000,000 Jews perished in the slaughter. Tens of thousands were taken captive. . . . From that day to this the Jews have been scattered over all the habitable earth—but always with their faces turned towards Zion. . . ."

I can say that the trial and crucifixion lives within me in a new way after having read this book. The book, although scholarly, is not lawyerish, and is interesting reading. Sunday-school lesson and other writers should find this a must before they consider writing lessons which cover this period in Christ's life. Preachers and speakers will here find stimulation for a new appreciation for the sacrificial death of Christ. Followers of nonresistance will here see whether Jesus believed and practiced it. If you are a Bible student the book should be in your library. Powell has an evangelical approach, is not antagonistic to Gospel thinking, and presents his material in a way that convinces the reader that he is an earnest Christian. This is the first American edition of a popular and well-known English book.—Ford Berg.

*How to Study and Use the Bible*, Park Hays Miller; W A. Wilde Co.; 1949; \$1.75.

This book is the result of the author's experience in teaching a Summer Leadership Training School. It is in answer to his own question: "How can I help to prepare more or less inexperienced Bible students to read and study the Bible in such a way that it will speak for itself and become indeed the Word of God."

His approach is simple and easy for the inexperienced to follow. After the author leads us to take a look at the construction of the Bible, he gives a panoramic picture in the chapter, "The Story the Bible Tells," leading to Christ as the fulfillment of God's plan of salvation. He then gives a brief treatise on early manuscripts and translations, explaining the Septuagint, Vulgate, and modern versions. In the next chapter he suggests how to use tools for study, such as the Concordance, Harmony of the Gospels, Bible Dictionary, Bible Atlas, Commentary, Study Bible, and marginal references.

This is followed by two chapters of actual work and study. He shows in a concrete way how to study the Book of Amos in the Old Testament and the Book of Philippians in the New Testament. These two chapters alone make the book worth while. Here is an example of procedure: first, noting the historical setting of the book; second, the reading of the book without stopping; third, gathering pebbles of information by reading marginal references; fourth,

consulting a concordance for principal names and places; fifth, turning to a Bible dictionary to see what it has to say about Amos; sixth, looking at an Atlas and locating Tekoa, Bethel, etc.; seventh, opening a commentary and checking on the more difficult expressions; eighth, reading again the book carefully, making an outline of thought; ninth, making applications to present-day situations, noting the presence of the same sins in our modern society. Using this procedure the author gives valuable lessons, devoting forty pages to the study of Amos.

In an approach to the study of the New Testament book, Philippians, he begins with a list of questions as follows: Who wrote the book? To whom is it addressed? What persons are named in the letter? Under what circumstances was the letter written? With what subjects does it deal? What does the writer say about Jesus Christ? Miller, in unfolding the last question, gives a very unique presentation of the Christ-centered expressions of the Apostle. These pages are of rare value. He then calls attention to the subjects of the book as, "Paul's view of life and death," "Pressing on toward the goal," "Think on these things," and "Contentment." "He was content in situations he could not help, but he was never content with past achievement," is a choice statement the author makes concerning the Apostle Paul.

These illustrated methods which the author uses so effectively can be applied in studying any book of the Bible. He closes his book with practical suggestions to teachers, offering a splendid guide for preparation. I like his closing emphasis that all study of the Scriptures should lead to action; it should produce a firmer conviction as to right and wrong, a clearer sense of duty, a penitence and self dedication. Christ's teachings, he points out, lead to action and decision, as for instance, the parable of the Good Samaritan when Christ closed with the words, "Go, and do thou likewise."

Miller's book would make an excellent textbook for conducting a Bible student's workshop, and I can recommend it for those who desire a guide on how to study the Bible. It is also a fine contribution to the minister's library.—C. J. Ramer.

*How to Speak Here, There, and on the Air*; John Dixon; Abingdon-Cokesbury Press; 1949. 250 pages; \$2.75.

Here is a book on a subject in which many people are interested. How to speak convincingly in an open meeting, from the platform, in a committee room, as a toastmaster, at impromptu occasions, from the pulpit, behind a microphone, in a debate, in a family council—anywhere, in fact—is dealt with in such a practical, attractive, and interesting manner that anyone who has the slightest interest for learning may readily gain much help by merely reading this book. The person who is studious will gain very much from this book in the art of public speaking.

John Dixon, the author, is from the state of Wisconsin, where he had been closely connected with the public-school system. He conducted state institutes for many years, and has taught public speaking. He handles his subject matter as one skilled with the techniques of public speaking and one well acquainted with the theory, as well as the practical elements, of this fine art.

The book is interestingly illustrated with numerous pen sketches which are very pertinent to the subject treated. Several of these sketches are rather questionable, and cannot be approved. However, the humor of most of them is wholesome, and the sketches are decidedly stimulating to the reader and would-be learner.—C. F. Yake.

— The rung of a ladder was never meant to rest upon, but only to hold man's foot long enough to enable him to put the other somewhat higher.—Thomas Huxley.



# SUNDAY SCHOOL

## Lesson Nuggets of Truth

By Merle Shantz

### HOSEA REVEALS GOD'S FORGIVING LOVE

Hosea 11:1-4, 8-11; 14:4-9

Lesson for May 14, 1950

**Golden Text:**—I will heal their backsliding, I will love them freely.—Hosea 14:4.

**Introduction.** An exalted theme but what qualified the prophet to speak of this? Was it mystical insight of a sublime sort? Was it keen theological reflection? Was it an ecstatic vision? No, it was none of these. Rather God prepared His dedicated servant by allowing him to experience disappointments in his domestic life which were similar in kind to those which God had with Israel. So when Hosea spoke for God he spoke with the wisdom that comes from a broken heart. To get a genuine appreciation of this lesson be sure to read the entire prophecy.

**Hosea 11:1-4.** Our lesson opens with God calling Israel—that's what love does, it calls. The beautiful reference to Israel's deliverance from Egypt's bondage in answer to God's beckoning love is seen by Matthew as revealing a Messianic import.

How different Israel's history would have been had she but always heeded God's voice, yet Israel preferred Baalim. Israel's ruin can be attributed to the tragedy of a stupid choice. Yet what people had better opportunities? Note the tenderness of the language in verses three and four. I taught Ephraim to go, taking them by their arms—as a father would a child learning to walk—I healed them—I drew them—with bands of love. And as a master kindly cares for his oxen so God gently dealt with His people.

**Hosea 11:8-11.** Read the intervening verses. Behind Israel's trouble was Israel's apostasy. They deserved the devouring sword, but God refused to annihilate them as He did the confederates of Sodom and Gomorrah. What was the basis of His dealings with His people? Was it not His divine character? Had He been but a man He would have dealt differently with apostate Israel. But the highest manifestation of God is not power manifested in retribution but His fatherhood manifested in redeeming love.

Again we are aware of God's call. It is a clarion call. Those who respond do so with naught of lightness but with trembling. Here

is a graphic picture of the return of His dispersed people. "And I will place them in their houses, saith the Lord." Surely displaced people find a home when they respond to the call of God.

**Hosea 14:4-9.** Be sure to read the verse immediately preceding. It is an indictment of humanism. Hosea concluded his prophecy by forcibly giving God the pre-eminence. That was a characteristic of all the true prophets of God. Note the divine accents: "I will heal," "I will love." It is God's touch which saves and heals. It is His love that redeems. Verse four gives the promise of pardon, but He does more than pardon—He bestows life and fills the future with hope. Do not miss the lovely artistry of these verses, "I will be as the dew unto Israel." Who hasn't been thrilled at the sight of early morning dew sparkling like a million gems in the sunlight? Yet dew is not given simply for beauty; it is given for sustenance. It is life-giving. Through being a recipient of God's love, Israel is to blossom as a lily and to be as established as the cedars of Lebanon. Yes, her beauty and fruitfulness are to be comparable to the olive tree. These few references do not exhaust the galaxy of figures by which the prophet would describe the fruitfulness and attractiveness of a God-touched life or nation.

Surely Hosea teaches us the lesson well, that it is love that weans men from idolatry. As we study these lessons let us notice that the speaking forth of God's Word in trenchant power did not exclude the use of artistic and poetic speech.

### MICAH'S PLEA FOR HUMAN RIGHTS

Micah 1:1; 2:1, 2; 3:5-12; 6:6-8

Lesson for May 21, 1950

**Golden Text.**—He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

**Micah 1:1.** What do we know about the man who spoke forth the Word of God during the reign of three kings? We know he was a younger contemporary of Isaiah. We learn that he lived about half a century later than Amos. Like Amos he was a man of the out-of-doors, living in the country. Unlike him he carried on his prophetic ministry within the confines of Judah, although his messages were also designed in part for Samaria. Though himself one of the oppressed peasantry his preaching was calculated to bring conviction to those afflicted with the

excesses of the wealthy and the vices common to city life.

**Micah 2:1, 2.** Here we witness the prostitution of financial acumen for selfish ends. The union of intrigue and power certainly leads to travesty of human rights; Israel in Micah's day revealed the symptoms of a nation sick unto death. The poor became poorer and the rich became richer. The religious and political rulers winked at these conditions, the growing intoxication of city life made them callous to the hardships of the rural toilers who slaved for a pittance. The sense of futility increased as the small landowner saw his father's fields, the family heritage, pass into the hands of wealthy and rapacious neighbors.

**Micah 3:5.** Why the economic tyranny with its disregard of human rights? Some folks might have blamed the politicians, but the prophet showed deeper insight. Behind economic injustice there is spiritual failure—not merely of the "money man" but of those responsible for the maintenance of the nation's conscience. Israel's spiritual leaders had descended one step lower than becoming moral weather vanes. They not only reflected the current standards but led in their debasement. Who would dare deny that the same sin clings like a barnacle to twentieth-century Christianity? Very few of us are aware of the extent of the church's involvement in the meshes of godless secularism. Every moral compromise that involves money can find some priest or person to palliate and justify the sin whether it involves beer, munitions, or nicotine.

Jerusalem was not indispensable to God; neither are we. If we compromise our witness for the sake of comforts and conveniences, God will deal with us as He did with the time-serving prophets of Micah's day.

**Micah 6:6-8.** Is true religion a technique, or is it big business? Will the enactment of a ritual or the writing of sizable checks compensate for the lack of God's will in our lives? No, not even the utmost fleshly sacrifice will compensate for the absence of true loyalty to the Lord. Where there is spiritual loyalty there will be ethical conduct. Justice, mercy, and humility before God are indices of the soul that is ethically and spiritually balanced.

### MICAH'S HOPE OF GOD'S SALVATION

Micah 4:1-5; 5:2-4; 7:18-20

Lesson for May 28, 1950

**Golden Text.**—Who is a God like unto thee, that pardoneth iniquity, . . . ? he retaineth not his anger for ever, because he delighteth in mercy.—Micah 7:18.

**Micah 4:1-5.** In the last days it shall come to pass—that civilization will be mowed down by gunpowder; that mankind will be extinguished by the lethal effect of germ war-



fare or poisonous gases; or finally obliterated by the hydrogen bomb? So the pessimist would have us believe—either the religious pessimist or the disillusioned secularist.

Some people of feeble faith see only a tiny minority saved and they, of course, among the few. Micah saw the day when many nations would come and go up to the house of the God of Jacob.

Many people, looking forward, see only increasing moral anarchy and political disintegration, but Micah spoke of One coming who shall judge among many people and rebuke strong nations afar off.

Some, looking forward, see only armaments and more armaments. The prophet saw the ploughshare beyond the sword and the pruning hook surviving the spear.

We live in a world with rival economic trends, represented by materialistic capitalism, and godless communism, both of which tend to deprive the common man of his heritage. Our lesson assures us that through God's intervention "they shall sit every man under his vine and under his fig tree." Indeed a world without fear is envisaged.

**Micah 5:2-4.** Wherein is the hope of Israel and of the world? In a political program or in a promised person? Micah predicted a person rather than a program. Our lesson suggests his coming from a place of obscurity rather than from a place of worldly power and influence. Micah sees the eternal Lord entering the temporal scene in an obscure town of Judah. This ruler shall come to human birth in the house of Israel—Bethlehem. Too often those who would presume to rule oppress and destroy, and, like leeches, sap the lives of those whom they should sustain. But he shall "feed in the strength of the Lord, in the majesty of the name of the Lord his God."

Some who have ruled have propped up their dynasties with politics and power, but He who comes from eternity is sustained and empowered by the Lord. He shall rule, not with mortal glory, but in the majesty of the name of the Lord. Through Him the divine splendor becomes articulate. Nor will His empire know human frontiers.

**Micah 7:18-20.** These verses conclude a chapter of tragedy and triumph. Micah seven begins with woe but ends with trust. The present picture was immediately dismal, but the prophet's ultimate outlook was decidedly bright. God's prophets were always realistic. The times in which they delivered God's message were usually bad times, but it was for such times that they were sent. They warned responsive souls against succumbing to present ills and encouraged them to look expectantly for future blessings.

We think of God as incomparable in power, and such He is, but much more comforting to mortal man is the solacing thought that He is also incomparable in pardon. These last few verses are filled with grace. God's people had grievously sinned, but God's resources are ample to deal with their sin. Nor are God's dealings with the truly repentant dubious, but He will cast all their sins into the depths of the sea. God's solutions are ultimate when we definitely commit our cause to Him.

## HABAKKUK TEACHES TRUST IN GOD

**Hab. 1:1-4, 12, 13; 2:1-4; 3:17-19**

**Lesson for June 4, 1950**

**Golden Text.**—I will rejoice in the Lord, I will joy in the God of my salvation.—Hab. 3:18.

**Hab. 1:1-4.** The burden—thus begins this notable prophecy from which our lesson portions are selected. Yes, it weighed heavily upon the prophet's heart and may also have borne down upon the minds of the spiritually sensitive who heard his message. Most of his contemporaries seemed to be little affected; they had become too hardened to their own backslidden condition.

Even this messenger of God, Habakkuk, was perplexed. Why was sin rampant and justice restrained? The moral condition of the people was baffling. The prophet cried out to God, but God did not seem to answer. It may be Judah's sickness necessitated surgical attention, but the time to operate had not yet come.

Verse four describes conditions in any land wherein spiritual bankruptcy has made injustice the accepted fruitage of corrupted tribunals.

**Hab. 1:12, 13.** The intervening verses relate how God will use the fierce and cruel Chaldeans to punish His own sinful people. This knowledge produced more questioning. Serious as was the sin of Judah, still more so seemed the sin of the Chaldeans. The prophet had hoped for a rectifying of Judah's injustices, but he was baffled when he learned God's instrument for rectification would be a people still more wicked who would cause even the innocent righteous to suffer.

**Hab. 2:1-4.** The prophet's questions received an answer. Patient faith always receives God's answers. Notice the graphic picture—the prophet at his post watching and waiting for God's reply to his questions. Too often our questions remain unanswered because in our human impatience we do not stay at our place of duty and quietly wait for God's answering word. The Lord said, "Write the vision, and make it plain." Incidentally, the vision is that which is revealed. It comes from God and not from man, but it is man's duty to make it plain. Too often man has obscured the Word of God which came by visions; has obscured it by his speculations and wishful interpretations. Verse three suggests the need of waiting for the fulfillment of the message. This section ends with a dual picture, that of the self-confident Chaldean and that of the trustful man of God. "The just shall live by his faith" later became a great Pauline emphasis.

**Hab. 3:17-19.** Although the fig tree shall not blossom, how man sets his hopes on the returned increase of the field or flock! Are these not his life? Thus we sustain our bodies, house and clothe our families, and endeavor to add a few extras by which to increase human happiness. But reverses do come. They came in the prophet's day. They still come and are no respecter of persons.

How do we react when our hopes miscarry and our labors are lost? Do we become bitter and reclusive? Not if we are true children of God.

As sons of the eternal Father our joy should not be in the incidental and circumstantial. True faith sees the Creator through the clouds. Genuine trust rejoices in the salvation of the soul rather than in the comforts of the body. The Lord is our strength. He gives us strength to live our lives victoriously, regardless of circumstances. Let us notice that this prophecy was a song. The age was dark, but still the prophet's heart was lifted up in inspired song. Faith sings in the night.

## CHILDREN SHOULD KNOW GOD'S WORD

I once knew a large family in which the children were taught to commit to memory one verse of the Bible each day; then at the close of the day they would gather about their mother and repeat the verses they had learned. On the Sabbath Day they would repeat the verses they had learned during the week. This was a good practice for the children, and was very helpful to them in later years when they came to know the Lord. The Psalmist said, "Thy word is a lamp unto my feet, and a light unto my path."

Every child should love God's Word and spend some time each day reading and studying it. The Psalmist also said, "Thy word have I hid in mine heart, that I might not sin against thee." The heart is a good place to hide God's Word.

Many years ago, when people wanted to read the Word of God, they had to read it in secret, because the enemies of the Lord sought to destroy His Word; and people would hide their Bibles to keep them from being destroyed. In these days, we do not have any such trouble as that, but the enemies of the Lord seek to destroy His Word by bringing many other things to take our attention away from it. So we must watch, and have God's Word hidden in our hearts, and no foe can take it away from us, if we watch and pray. If we will obey God's Word, it will save us from Satan's snares. Jesus will help every one who will trust Him.—Stella Bare.

A certain amount of opposition is a great help to a man; kites rise against the wind.—Thomas Carlyle

Every drink is a mixed drink. There are no other kinds. When a man takes a drink, however simple it may be, he mixes in some degeneration of his nerve cells, some chance of delirium tremens, and a few other ingredients. Let him understand that he also pours into the glass about one finger of wet brain.—Dr. W. A. Evans, late medical editor, Chicago Tribune.

God never alters the robe of righteousness to fit the man, but the man to fit the robe.—Christian Union Herald.



# The Superintendent's Challenge

By R. S. Wilson

The superintendent of the Sunday school or of any of its departments faces a real challenge. His job is not merely to get up and preside at the sessions of the department. He is expected to be an executive, an expert on personnel problems, a fluent speaker, a person versed in the Holy Scriptures as well as the best methods of pedagogy, and above all a sincere Christian. Any superintendent reading this will probably cry out with the Apostle Paul, "Who is sufficient for these things?" (II Cor. 2:16)? The same answer discovered by the Apostle is applicable today, for our sufficiency is in God. II Cor. 3:5.

Few persons who become superintendents are endowed with all of the qualities desirable, when they enter the work. Regardless of the preparation for this work, there is a challenge to the best in any Christian worker to do the job for the glory of God. With such a purpose, many necessary qualities and traits can be developed.

The superintendent who considers that he is engaged in the work of the Lord, with the school or his department depending upon him, he will pray to God for wisdom and strength to do his work well. When he realizes that the eternal destiny of many souls depends somewhat upon him, he will do his best to be alert to every opportunity to bring the Gospel and its implications to needy pupils. When he realizes that many pupils will not attend the preaching services, it is up to him to make the Sunday school count.

This subject could occupy many pages, or even volumes, but it must be limited for busy readers. Let us examine some of the phases of the superintendent's job. First, is being an executive. With volunteer teachers and workers under him, he must plan wisely. He cannot subject his school to military discipline. He must secure willing service. He should have an aim, not only in attendance desired, but in lessons taught. The Sunday school should not merely occupy its time but seek to bring scholars to a definite submission to Christ in salvation and Christian life. To do this he must plan his workers' meetings, plan for special days, plan for awards, plan for securing the best literature possible, and also plan so that his teachers are given the best help which they need. . . .

The superintendent must be concerned about the personnel of his school. The teachers should be assigned to the classes where they are most helpful. He should know as many of the pupils as possible and take a personal interest in them when they are present and know when they are absent and the reason for the absence. He should consult frequently with the pastor, and not consider the pastor as a rival, but as an associate.

The superintendent should be a good speaker. He should plan in advance any remarks he should make, announcements that should be given, special features that should be used. He should speak clearly, distinctly and with words that can be understood by the

pupils. Too much of the language used to express Biblical teachings is not understood by the pupils. He need not be a polished orator. There is no time for oratory. If his voice is not strong, he should use a public address system if it is a large church. Above all, in his speaking he should give careful thought to what he is going to say. Too many Sunday schools get into a rut, and do the same thing the same way every Sunday. . . .

The superintendent should know his Bible. He should be familiar with the lessons studied in his department and be ready to step in and teach if an emergency should develop. He should be ready to assist the teachers with some of their problems. This is a real challenge and will be worth the time sacrificed to do it.

The superintendent may not know all the educational fads of the day, but he should be alert to new methods of teaching that will bring results. Many Sunday schools, after all these years of having flannelgraph material available for their use, have never heard of it. The superintendent or pastor is to blame. . . . The superintendent should see that the best equipment is made available to his school. If the Sunday school does not keep pace with the day school, it will be more difficult to hold the scholars. Some teachers will not need visual aids as much as others. To some, flannelgraph, for example, would be a handicap, but to others, visual aids may be a great help.

Above all, the superintendent must be a sincere Christian. If he lacks all of the other things, he should not lack this. He should have a devotional life that leads him close to his Master. He should attend the regular services of his church, including the prayer service, in order that he may be a spiritual leader in the church. Pupils will detect insincerity and will question the morals of a leader. No superintendent can expect the scholars to reach a higher spiritual level than what he has reached. Trust in God, and reliance upon Him, will lead to the best in spiritual life.

A challenge! It would not be worth while to be a superintendent if there would be no challenge. God can meet every need, if he will only walk by faith. Then he will see greater results in his Sunday school.—The United Evangelical.

## GRANDMA IS GONE

(Continued from page 130)

much helplessness and suffering," Raymond's wife looked at Panda.

"It is so depressing for children," Panda responded. "Why, Grace and I brought her John with us one afternoon and would you believe it, for a whole week afterward he insisted on walking like one of the old men at 'Grammy's.'"

Cousin Sue nodded silently. Yes, it was depressing—but when their children saw men and ladies tortured and even murdered in the movies, that was not nearly so depressing. It was "educational," Panda would say. No, indeed. None of the Driscoll offspring and heirs would suffer from warped personalities because of memories of the Old People's Home.

Why, the time Grandmother had pneumonia and was delirious for two days and two nights, Carrie's Mary wanted to stay when they couldn't get a special nurse. Her parents flatly refused. Indeed! A young girl of nineteen at the Home! Still, that winter Sue knew that Mary accompanied her psychology class to at least two state institutions for the insane, and the following year she entered nurses' training in a nearby hospital.

So Mrs. Timothy had relieved the floor girl all she could during the day and sat with Grandmother Driscoll till twelve o'clock when Sue had taken over until morning, catching "cat-naps" over meal time and staying home from church in order to get a few hours of sleep before twelve.

Sue wiped her eyes with her worn handkerchief. She could still hear Aunt Millie say, "I don't know what I would do without the Home and you. The children mean well, but they just don't understand."

"Yes," Cousin Sue sighed aloud, "Grandma is gone never to return to earthly cares and loneliness."

## WHAT LOVE WILL DO

Love is that which sees something in you after all other eyes interested have grown dim with the strain, and blinded by the obstacles.

Love is that which finds the precious after all others have grown weary with searching.

Love is that which holds on after others have let you go, and still follows you after you have succeeded in tearing yourself away.

Love is that which answers the discordant for the hundredth time with the same harmony, only with more sweetness than at first.

Love is that which gives more after it seems to have emptied all treasures and exhausted all resources.

Love is that which in correcting encourages, in reproving gives hope.

Love is that which, though superior to all, graces the occasion by humble serving.

Love is that which sings to the key, and keeps the harmony when all others are discordant.

Love is that which after being reproved, buffeted, and contradicted, comes back with an armful of flowers and fragrance that would grace a rose.

Love is that which being testified against, puts the best construction on the action of its opponent.

Love is that which gives its possessor a disposition that makes him pleasant and delightful to live with.

Love is that which though being crucified prays, "Father, forgive them."

—Selected.



# YOUNG PEOPLE'S MEETING

## Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

Two topics under the Unit, "GETTING ALONG WITH OTHERS," are in this issue.

1. **Honor to Our Parents.** This law of God which was from the beginning is much neglected, with disastrous results. As we study this topic may we earnestly seek to enter into God's plan in this respect and renew our determination to honor our parents in God's way rather than in the way that the world considers sufficient.

2. **Nonresistance in Personal Relationship.** We are often made to bear reproach of the world when we obey the law of Christ in time of war when we have no part in taking the life of fellow men. We need such a thorough spiritual life through Christ that in every human relationship the law of love, shown in nonresistance to evil treatment, will find its expression in our kindness toward all in return for evils done to us.

Beginning with May 28, under Unit VI, "THE FIRST EPISTLE OF JOHN—TESTS OF ASSURANCE," we have the following topic heads:

1. **The test of Character and Confession.** This is brought out in the first chapter of I John. God's character is expressed in the term "Light." Man needs to be made fit for that fellowship by having the same quality. This only can be attained by walking in the light and by honest confession of our sinfulness, fitting ourselves to receive the forgiveness and cleansing from God through Jesus Christ.

2. **The Test of Obedience and Love.** Obedience is the proof that we are in fellowship with God and have love toward Him. Love in our heart toward our fellow men is an evidence of the divine nature in us. When there is hatred toward any one, it is proof that the light of God is not in our inner life.

As we follow these tests and find ourselves abiding the test, we are assured in our heart of our right relationship with God.

### HONOR TO OUR PARENTS

Exodus 20:12; Eph. 6:1-3; Proverbs 4:1-4, 10, 11, 20-22

Topic for May 14

\* \* \*  
MOTTO

"Obey your parents in the Lord."

### MEDITATIONS ON THE TOPIC

I. **Honor to Our Parents.**—Parents have a relation to their children as does no one else on earth. God has not only given us a portion of their very life in the flesh, but has made us dependent upon their service to our life in various phases; for natural food and clothing and shelter and protection, and for the training of our minds and bodies and hearts so that we may fulfill the purpose of our coming into the world.

And while God holds parents responsible for doing their part toward their children, He likewise holds children accountable for their duty toward their parents. The sins of children toward parents are severely rebuked in the Scripture. The reward and blessing that comes to children who honor their parents is expressed in Scripture for the edification of all. A study of the **Outline Study** will reveal both sides of the question.

It should be a matter of deep interest and concern for children, both large and small, to know in what ways they can honor their parents. Much demonstration is made over Mother's Day and Father's Day by the securing of costly and beautiful gifts to express regard for mother or for father. Sometimes such gifts seem to be but a mockery because the ones who make the gift do not receive the counsel of their parents in the higher things of life. We should study the Scripture to learn what God commands and approves as the honor due to parents. Because of all the toil and care which parents give us in the days of our helplessness and

dependence, we ought to feel the obligation to honor them by submission and respect. As we grow older and understand the laws of righteousness, there needs to be a regard for parents who have been used of God to give us the first lessons in the truth about God and right. Children who have godly parents may give their parents due honor by receiving their instruction and by earnestly seeking to make their instruction practical by obeying it and making it a reality in life experiences.

And while ungodly and unwise parents may teach wrong and exemplify evil-doings in their lives so that an awakened child cannot follow them, nevertheless that awakened child may not break the law of respect for the parent that has begotten them by willful disobedience in any way that is not against the higher law of God.

II. **The Text.**—Ex. 20:12.—This passage gives what God said when He delivered the Ten Commandments to Israel.

Eph. 6:1-3.—This is the Spirit-directed law of God as given through Paul in the Christian dispensation.

Prov. 4:1-4, 10, 11, 20-22.—In this passage the wise man gives exhortation to children, especially his son, to receive and obey the instruction of a father when he gives teaching in the way of righteousness.

### OUTLINE STUDY

#### I. Sins of Children Against Parents.

1. Being stubborn and rebellious (Deut. 21:18-21).
2. Being conceited (Prov. 3:7).
3. Mocking and scorning (Prov. 13:1; 30:17).
4. Acting foolishly (Prov. 19:13).
5. Being wasteful (Prov. 19:26).

#### II. Scriptural Commandments and Ideals.

1. Honoring our parents (Ex. 20:12; Eph. 6:2).
2. Obeying our parents (Eph. 6:1; Col. 3:20).
3. Heeding their instruction (Prov. 1:8).

4. Following our parents in the ways of the Lord (Josh. 24:15).
5. Acting wisely (Prov. 27:11).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Words, "Father," "Mother."
2. Helping My Parents.
  - a. By prompt obedience.
  - b. By willing service.
  - c. By being thoughtful and considerate.
3. Honoring My Parents.
  - a. By respect and courtesy.
  - b. By seeking their help and advice.

#### For Seniors

1. What My Parents Have Done for Me.
2. The Scriptural Duty of Obedience.
3. I Honor My Parents.

### PERSONAL THOUGHT

Blessed are those children who have learned to appreciate the good that parents have done for them, and who are ready to show their appreciation by respectful attention and obedience and earnest meditation on all that they are taught.

### SEED THOUGHTS

Above all things, teach the children what their life is. It is not simply breathing, moving, playing, sleeping. Life is a battle. All thoughtful people see it so—a battle between good and evil from childhood, good influences drawing up towards the divine, bad influences drawing us down to the brute. Midway we stand, between the divine and the brute. How cultivate the good side of nature is the greatest lesson of life to teach. Teach children that they lead these two lives: the life without, and the life within; and that the inside must be pure in the sight of God, as well as the outside in the sight of men.—Colfax.

My son, are you the sweetener of life? You may disappoint the ambition of your parents; may be unable to distinguish yourself as they fondly hoped; may find your intellectual strength inadequate to your own desires, but let none of these things move you from a determination to be a son of whose moral character they need never be ashamed. Begin early to cultivate a habit of thoughtfulness and consideration for others, especially for those whom you are commanded to honor. Can you begrudge a few extra steps for the mother who never stopped to number those you demanded during your helpless infancy? Have you the heart to slight her requests or treat her remarks with indifference when you cannot begin to measure the patient devotion with which she bore with your peculiarities? Anticipate her wants, invite her confidence, be prompt to offer assistance, express your affections as heartily as you did when a child, that the mother may never grieve in secret for the son she lost.—S.S. Times.

### NONRESISTANCE IN PERSONAL RELATIONSHIPS

Matthew 5:21-26, 38-48

Topic for May 21

\* \* \*  
MOTTO

"Let us do good unto all."



## MEDITATIONS ON THE TOPIC

**I. The Topic.**—The principle of nonresistance applies in more circumstances than in war. There are personal relationships that bring trial to the selfish interests of the individual and result in strife if that individual is not in possession of the Spirit of God which bears the fruit of love and expresses itself in the way of nonresistance. Nonresistance is not vengeful in returning evil for evil. "Love worketh no ill to his neighbour" (Rom. 13:10). "Not rendering evil for evil, or railing for railing; but contrariwise blessing" (I Pet. 3:9). Strict justice demands that when one receives evil, evil is to be recompensed. "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Ex. 21:24, 25). But the mercy which has its foundation in the grace of God through Christ makes the law of forgiveness and love to rise above the law of justice and vengeance for evil.

The Christian servant submits to his master, whether that master is good and gentle or froward. I Pet. 2:18. A Christian possesses such a spirit of grace that makes him patient when he suffers wrongfully (I Pet. 2:19, 20) after the manner of our Redeemer I Pet. 2:21-24. It matters not what the wrong is, whether reviling, or suffering in the body, or the spoiling of goods, or the slander concerning our conduct, or any other wrong which is done to us, the Christian is enjoined to follow in the steps of Jesus who sought to bring salvation and blessing upon those who did Him wrong. True nonresistance is ready to do good for the evil. "But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also" (Luke 6:27-29).

**II. The Text.**—Matt. 5:21-25.—This passage teaches that we should seek to be reconciled to those who have aught against us so that our relation to God may be clear. Matt. 5:38-48.—Here Jesus taught nonresistance to evil and love for enemies and doing good to those who do evil after the pattern of the heavenly Father.

## OUTLINE STUDY

**I. The Christian's Call to Love.**

1. God (Matt. 22:37, 38).
2. His neighbor (Matt. 22:39).
3. His enemy (Matt. 5:44).

**II. The Christian's Call to Love When Tried.**

1. By persecution (Matt. 5:11, 44).
2. By slander and evil report (Matt. 5:11, 44).
3. By the spoiling of his goods (I Cor. 6:7; Heb. 10:34).

**III. The Christian's Call to Practice Love.**

1. By doing good to all (Matt. 5:44, 45; Gal. 6:10).
2. By praying for those who wrong him (Matt. 5:44, 45).
3. By forgiving wrongs (Matt. 6:14, 15; 18:21, 22).
4. By "going the second mile" (Matt. 5:41).

## SUGGESTIVE ASSIGNMENTS

**For Juniors**

1. Text Word, "Love."
2. We Should Love
  - a. God.
  - b. Our neighbors.
  - c. Everyone.
3. How We Should Show Our Love.
  - a. Forgiving those who wrong us.
  - b. Praying for those who are unkind to us.
  - c. Refusing to get angry.
  - d. Returning good for evil.

**For Seniors**

1. The Example of Christ in Nonresistance.
2. Love as the Supreme Test of Our Christianity.
3. My Daily Practice of Nonresistance.

## PERSONAL THOUGHT

Is our love so strong for others who do us wrong that we are able to do them good instead, with a heart of love and compassion for them?

## SEED THOUGHTS

Nonresistance is not a mere policy upon which a church doctrine is founded. It is a living principle that shapes our lives, public and private. It makes the Christian peaceable in his home, in church, in society, in business circles. It restrains him from abusing his family, being overbearing in his dealings with his fellow man, indulging in ill-natured criticisms of any kind, engaging in violent political discussions, murmurings against the government, and resisting by carnal means evil of any kind. Let no man use this subject as a topic for partisan purposes. But let it be considered as a deep underlying Christian principle that transforms us into meek, peaceable, unassuming followers of the meek and lowly man of Nazareth.—Manual of Bible Doctrine.

Regarding revenge, whereby we resist our enemies with the sword, we believe and confess that the Lord Jesus has forbidden His disciples and followers all revenge and resistance, and has thereby commanded them not to "return evil for evil, nor railing for railing"; but to "put up the sword into the sheath," or, as the prophet foretold, "beat them into plowshares." Matt. 5:39, 44; Rom. 12:14; I Pet. 3:9; Isa. 2:4; Micah 4:3.—From Confession of Faith.

## THE TEST OF CHARACTER AND CONFESSION

## I John 1

## Topic for May 28

\* \* \*

## MOTTO

"God is light."

## MEDITATIONS ON THE TOPIC

**I. I John 1.**—John writes that believers may have positive tests that give assurance of fellowship, or else show that we are deceiving ourselves. Eternal life was manifested in the person of Jesus Christ who was manifested to chosen witnesses who saw Him and handled Him and experienced the touch of His character. He is called the Word of life. The chosen witnesses declare to others what they have seen and heard in order that others may have fellowship with them who are having fellowship with the Father and with His Son Jesus Christ. Such a fellowship will bring a fullness of joy.

The first test of our character is to be made in relation to the nature of God's own character. He is "Light." No darkness is in Him at all. "Light" is significant of all righteousness and purity and truth. We can claim no fellowship with God if our life is a manifestation of the opposite of "light" which is "darkness." "Darkness" signifies unrighteousness and evil and everything contrary to truth and purity.

The walk (or conduct of life) may be either in the light or in the darkness. Walking in the light brings us into fellowship with God. The claim of fellowship while the walk is in darkness is a lie because there is no conduct of truth. But when we walk in the light as God is, we enter into fellowship with others who are walking in the same; and our sins are put away and atoned for by the blood of Jesus Christ, thus making us clean of its condemnation.

A claim of sinlessness only proves our self-deception and our destitution of truth. But when we are honest enough to confess the truth about our sinfulness which God's light has revealed, then God is ready in faithfulness and justice to forgive our sins and cleanse us from all unrighteousness. Such faithfulness and justice is made possible toward sinners through the propitiatory sacrifice of Jesus Christ. All who say they have not sinned contradict the truth of God and are destitute of His Word in their hearts.

**II. The Text.**—I John 1.—This has been discussed in the above section under "I."

## OUTLINE STUDY

**I. The Introduction (I John 1:1-4).**

1. The certainty of the Gospel (vv. 1, 2).
2. The fellowship in the Gospel (v. 3).
3. The purpose of writing (v. 4).

**II. The Test of Character (1:5-7).**

1. The basis in God's character (v. 5).
2. Negative, walking in darkness (v. 6).
3. Positive, walking in the light (v. 7).

**III. The Test of Confession (1:8-10).**

1. Denial of sin denies God (vv. 8, 10).
2. Confession of sins an assurance of righteousness (v. 9).

## SUGGESTIVE ASSIGNMENTS

**For Juniors**

1. Text Words, "Walk," "Confess."
2. The Certainty of the Witness.
  - a. Shown to men.
  - b. Seen.
  - c. Handled.
3. How to Know We Are Saved.
  - a. Character—walking in light.
  - b. Confession of sins.

**For Seniors**

1. The Introduction to I John.
2. The Test of Character.
3. The Test of Confession.

## PERSONAL THOUGHT

In what is my life occupied and my heart delighted? If God in His holiness and righteousness is my desire and pleasure, then I am in a place where fellowship is made complete through Jesus Christ.

## SEED THOUGHTS

The Gospel dispensation is not properly a dispensation of fear, sorrow, and dread, but of peace and joy. Terror and astonishment may well attend Mount Sinai, but exultation and joy Mount Zion, where appears the eternal Word, the eternal life, manifested in our flesh.—M. Henry.

He is all that beauty and perfection that can be represented unto us by light. He is a self-active uncompounded spirituality, purity, wisdom, holiness, and glory. There is no defect or imperfection, no mixture of anything alien or contrary to absolute excellency, no mutability nor capacity of any decay in Him. "In him is no darkness at all."—M. Henry.

Jesus Christ hath shed His blood for us, or died to wash us from our sins in His own blood. His blood applied to us discharges us from the guilt of all sin, both original and actual, inherent and committed; and so far we stand righteous in His sight; and not only so, but His blood procures for us those sacred influences by which sin is to be subdued more and more, till it is quite abolished. Gal. 3:13, 14.—M. Henry.

## THE TESTS OF OBEDIENCE AND LOVE

## I John 2:1-17

## Topic for June 4

\* \* \*

## MOTTO

"That ye sin not."



## MEDITATIONS ON THE TOPIC

**II John 2:1-17.**—In chapter 1, John had written of a fellowship to enable others to enjoy that fellowship. He writes again in chapter 2 to encourage them to keep from sin. Yet knowing the fact of a liability to sin, he points them to the Advocate with the Father—Jesus Christ the righteous. He by His sacrifice has become a propitiation for our sins as well as the sins of the whole world.

Obedience to the commandments becomes a proof or an assurance to us that we know God. Stated negatively, if we do not keep His commandments and seek to profess to know God, we are liars without the truth in us. Obedience to the Word of God perfects God's love in us and gives us an assurance that we are in Him. Walking in the same conduct in which Christ walked is an obligation of all who abide in Him.

The commandment of love is old because it has been heard from the beginning. It is also new since there has been a change from darkness to light, and that light has its abode in the inner life just as it did in Jesus Christ.

A profession of being in the light when one hates his brother, indicates that such an one is yet in darkness. One who loves his brother is in the light and makes his life without offense. Hatred toward a brother indicates a life in darkness and a walk of darkness which blinds the eyes so that one does not know whither he is bound.

The appeal of the writing is to children, young men, and fathers, spiritually enlightened as far as they have experienced: first forgiveness of sins, and knowing God from the beginning, and overcoming the wicked one.

Love is not to be set on the world which is opposed to the love of God. Love for the world proves that we do not have the love of the Father in us. Lust in its threefold forms, flesh, eye, and pride of life, is not of the Father but of the world. The world and lust are passing, but the life of doing the will of God is abiding.

**II. The Text.**—**I John 2:1-17.**—Again this has been discussed in the above section and need not be further considered here.

## OUTLINE STUDY

**I. The Test of Obedience (I John 2:1-6).**

1. The aim—not to sin (v. 1a.).
2. The provision for sin (vv. 1b, 2).
3. The test.
  - a. Positive (vv. 3, 5).
  - b. Negative (v. 4).

**II. The Test of Love (I John 2:7-17; 3:10-18; 4:7-12).**

1. The old-new commandment (2:7-17).
  - a. The positive test (vv. 7-11).
  - b. The appeal to the readers (vv. 12-14).
  - c. The negative test (vv. 15-17).
2. Our relationship tested by love (3:10-18).
  - a. This test inevitable (vv. 10, 11).
  - b. Cain and Christ (vv. 12-16a).
  - c. The evidence of love (vv. 16b-18).
3. The source of love (4:7-12).
  - a. Love is of God (vv. 7-10).
  - b. Our obligation to love (vv. 11, 12).

## SUGGESTIVE ASSIGNMENTS

**For Juniors**

1. Text Words, "Obey," "Love."
2. The Test of Obedience.
  - a. Christ's example.
  - b. Applying the test to ourselves.
3. The Test of Love.
  - a. Love comes from God.
  - b. Christ showed God's love.
  - c. Applying the test of love to ourselves.

**For Seniors**

1. Christ's Example of Obedience and Love.
2. Applying the Test of Obedience.
3. Testing Myself by Love.

## PERSONAL THOUGHT

Are love and obedience the inward and outward proofs to my relationship with the Father? Has hatred and lust for worldly things a place in us? Am I progressing from childhood to young manhood and to the place of a father in the faith?

## SEED THOUGHTS

Love not the world! Its dazzling show  
Conceals a snare of death;  
The sweetest joy earth can bestow,  
Dies as a wasted breath.

Love not the world! Its wealth, renown,  
The blood-bought soul enslaves;

Oh, strive to win a heavenly crown,  
Which plumes of glory wave.

Love not the world! Its sin and strife  
Exceed the good and true;  
Oh, consecrate to Christ your life!  
He drained death's cup for you.

Love not the world! Pure joys above  
All earthly things transcend;  
In Jesus lose each idol love,  
And ever upward tend.

Love not the world! O Christian, hear,  
In shining word impearled,  
Shall on your holy brow appear,  
"He did not love the world."

—Gertrude A. Flory.

## Facts Concerning Scripture Supply for Japan

Donors to the Society's work for Japan can well take satisfaction in the achievements of their gifts. Here in a land stricken by war and where defeat and the discovered emptiness of their national religion have left millions of people seeking some sure basis of life, there have been distributed in the last four years some 4,000,000 copies of the Scriptures. The combined efforts of the American and Japan Bible Societies, supported by our donor churches and people have done this.

"Distributed"? By "distributed" the Bible Societies mean that most of the Scriptures circulated have been **sold**; that is, that most of the persons receiving the Scriptures have wanted them, or have been led to want them enough to purchase them. This is the best way on any widespread scale to ensure that the Scriptures will be read seriously. The purchaser has made an investment and expects to get value from it. Overwhelmingly—the Scriptures issued by the Bible Society have been **sold**—far and away the greatest part of the 159,000 Bibles, 2,000,000 Testaments, and 1,800,000 Gospels, etc., to postwar Japan. To sell is harder than to give away, for there must be more people employed, trained, supervised; more office and field work. But it is worth its cost. The President of the Japan Bible Society has said that Japanese people are suspicious of literature freely handed out. Moreover, when one has to persuade people that the book is worth purchasing, personal testimony of the value of the Scripture is given—often to one who has no real idea of what the Bible means for human life.

When the Bible Societies say the Scriptures have been **sold**, that is not saying that the purchaser has paid the full costs. In Japan the present income of the people is so low that the full cost of printing and selling a book will generally be a serious barrier to those who would otherwise purchase. So the Bible Societies price their Scriptures close to the cost of printing and binding alone, often much below that cost, and then meet from the gifts of Bible donors the "distribution costs"—transportation, wages, commissions, discounts to Bible sellers and stores, and the like. Their gifts also pay for Scriptures donated to those eager for them but unable to purchase. Sales income may eventually cover much of

manufacturing cost, but unless there are gifts to pay distribution costs, the Scriptures will not reach the people. None of the sales income in Japan comes back to our Society, but is used there by the Japan Bible Society for printing and distributing more Scriptures.

Another reason for donors' satisfaction is that, in this great distribution of 4,000,000 Scriptures, 2,000,000 were whole New Testaments. No one should underestimate what a copy of a Gospel may do in a reader's hands; but an investment in a Testament is a larger investment—it is less likely to be discarded casually, likely to be read by more people because it lasts longer, is better bound. The Bible Societies will continue to issue millions of Gospels, but rejoice even more over the effective distribution of millions of Testaments and tens of thousands of whole Bibles.

The results here set forth are not an accident. Our Society made its first grant for Scriptures in Japanese in 1837 and has been at work in Japan itself since 1876. With its allies, the British and Foreign Bible Society and the Japan Bible Society, through which they now work, go long experience, intimate knowledge of the Japanese people and their life, and the fullest confidence of the missionaries and Christian Churches in Japan. In the face of the present great opportunity these tested methods must be continued and reinforced.

There is great need for a strong advance because the opportunity is larger—in terms of open doors to Japanese minds and hearts—than ever in Japan's history, and larger than the missionaries and the Churches can meet. But the vigorous expansion of the distribution of the Scriptures can reach literally millions of people; 3,000,000 volumes is the goal for 1950, 5,000,000 for 1951. This can prepare the way, plant the seed and bring to millions their first real knowledge of Jesus Christ. In the gaining of this knowledge and its growth lies the hope of their salvation and that of their country.—Bible Society Record.

Alcohol is a depressant, and not a stimulant; it drugs the brain and stops the capacity of the nervous system to obey the will.—New York City Board of Health, 1914.



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## The World's Most Unusual University

A wise man will . . . increase learning.—Solomon.

Lately en route to Florida, it was the writer's good fortune to spend a day at Bob Jones University, Greenville, South Carolina. This Christian University is unusual in many ways. Because of this fact the university has made many world-wide contacts in a short time. Both the founder, Dr. Bob Jones, Sr., and the President, Bob Jones, Jr., are esteemed friends of the writer. It is a real satisfaction to know them, for to know them is to love them. To know about this educational institution is to appreciate the same highly.

Our regards for this university were enhanced by the high academic standards constantly maintained, combined with the deeply spiritual atmosphere and evangelistic fervor of the staff and student body. The happy Christian atmosphere is contagious. There is personal interest manifest in the individual student. It provides academic knowledge well seasoned with a practical philosophy of life and blended with an aggressive Christian emphasis. Together, this equips students to meet successfully both the routine tasks and the emergencies of life.

The Christian standards of the University are safeguarded by a paragraph in the charter. All executives and members of the faculty sign once a year a creed covering the doctrinal statements in this paragraph.

The general nature and object of the corporation shall be to conduct an institution of learning for the general education of youth in the essentials of culture and in the arts and sciences, giving special emphasis to the Christian religion and the ethics revealed in the Holy Scriptures, combating all atheistic, agnostic, pagan, and so-called scientific adulterations of the Gospel; unqualifiedly affirming and teaching the inspiration of the Bible (both Old and New Testaments); the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Saviour, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God. This charter shall never be amended, modified, altered, or changed as to the provisions hereinbefore set forth.

Bob Jones University has an enrollment of 3,000 students of whom 1,000 are ministers or preparing for the ministry. This is unusual. The students are enrolled from all states and twenty-five from foreign countries. One of the human explanations for the rise of this school may be found in the words of the Founder, Bob Jones, Sr.:

I have found that there is an idea abroad among certain religious liberals that if a person believes in what is usually called the "old-time religion," he must, so to speak, have a greasy nose, dirty fingernails, baggy pants, and he mustn't shine his shoes or comb his hair. I'd like such religious liberals to know that I have

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

met literally thousands of young people in the conservative religious groups who are greatly interested in the best possible cultural training, but they desire such training in an educational institution where they can build their Christian faith. I have also met hundreds of young people from conservative Christian homes who went off to a certain type of educational institution seeking culture and who later came back to their parents having lost their faith and sometimes their morals.

So after prayerfully considering the matter, I felt deep down in my heart that the Lord wanted me to found a school that would meet a growing need by appealing to an unusually fine type of evangelical young people all over the world, regardless of their denominational affiliation. I knew that such a school must be uncompromisingly orthodox and definitely and spiritually evangelistic. It must teach its students that regardless of whether they are preachers, missionaries, teachers, lawyers, physicians, businessmen, businesswomen, housewives, farmers, or whatever they are, that their main business in life is to witness for and win people to the Lord Jesus Christ. Such an educational institution would have to have administrative officers who not only are in sympathy with the doctrinal position and evangelistic emphasis of the school but who are also especially trained to fit into the program. The training of such an administrative staff has been our most difficult task, but God has helped us accomplish it.

I knew that the educational institution I was going to found and build had to have the very highest cultural and academic standards. Such standards were essential to the purposes we had in view—that is, training Christian young people to go out into the world as good show-window material for the Lord Jesus Christ.

### The Chapel Platform

Naturally, a guest speaker seeks to understand the causes for excellent effects. After being introduced, it was invigorating to have the President say to the speaker, prior to speaking to 3,000 students during the chapel hour, "As for time, the sky's the limit." What he meant to say was that this may be an educational institution but it has time for the Christian emphasis. After the service, Bob Jones, Sr., told the writer of a secret handed him by the well known H. C. Morrison, as to how to keep colleges Christian! "Keep the chapel platform hot!" This advice is timely for all Christian colleges and schools.

### The Southern Association

Bob Jones University co-operates but does not affiliate with the Southern Association. The reason for this is that it does not rank its faculty in a financial way nor does it standardize teachers' salaries. It bases salaries on the needs of the teachers. It takes the following passage for what it says: "My God shall supply all your need according to his riches in glory by Christ Jesus." In spite of this difference of policy, the teachers are well taken care of. Teachers are guaranteed their position if there should be a depression. The school plans to provide the income among the faculty in such an event. It is creating an emergency reserve fund for the future needs of the faculty as well.

### Extension Work

Perhaps the most impressive factor of Bob Jones University activities can be seen in the Extension Reports.

The following report consists of extension reports for the summer June 13 through August 29, 1949:

|                                 |         |
|---------------------------------|---------|
| Public services .....           | 33,278  |
| People dealt with .....         | 131,776 |
| Number of conversions .....     | 18,053  |
| Rededications .....             | 11,081  |
| Life Service .....              | 2,547   |
| Gospel tracts distributed ..... | 675,475 |

The following report consists of extension reports from September 11 up to the Christmas holidays, December 18, 1949:

|                                 |         |
|---------------------------------|---------|
| Public services .....           | 17,788  |
| People dealt with .....         | 29,986  |
| Number of conversions .....     | 5,324   |
| Rededications .....             | 2,236   |
| Life Service .....              | 225     |
| Gospel tracts distributed ..... | 179,478 |

The following report consists of extension work done by the whole student body during the Christmas holidays:

|                                 |         |
|---------------------------------|---------|
| Public services .....           | 9,826   |
| People dealt with .....         | 14,730  |
| Number of conversions .....     | 3,600   |
| Rededications .....             | 1,760   |
| Gospel tracts distributed ..... | 206,000 |

The following report consists of the extension work from the Christmas holidays through January 29, 1950:

|                                 |        |
|---------------------------------|--------|
| Public services .....           | 2,792  |
| People dealt with .....         | 5,748  |
| Number of conversions .....     | 1,053  |
| Rededications .....             | 308    |
| Gospel tracts distributed ..... | 17,188 |

### Tribute to the President

After wide travel as a minister and evangelist, the writer can say that his stay at the University was one of the major thrills of his life. A situation in the hospitable South, an excellent climate, spacious grounds, buildings well designed architecturally and beautifully decorated in the interior, practical equipment in every line, a privately owned radio outlet, a well-chosen staff of teachers and workers, topped with father and son leadership—all combine to make this an Unusual University.

The founder, Bob Jones, Sr., and the President, Bob Jones, Jr., have their beautiful offices side by side in the administration building. They are "pals." It must be quite a satisfaction to the founder to have associated with him such a well-trained son, deeply interested in the ideals of his noted father. Our respects to both father and son. May the dreams of the father be fully realized in the labors of the son. America needs the services of this Unusual Christian University. May the young president be among the influential young men of the future, as some of these celebrities have been in the past.

Demosthenes was the greatest orator of Greece at twenty-five, and at the same age Cicero was Rome's great speaker.

William Gladstone was a member of the British House of Commons at twenty-four. Benjamin Franklin wrote for papers at fourteen.

At eight Beethoven created astonishment by his musical ability; at thirteen Mozart was unequalled.

Pascal discovered geometry for himself at twelve. At sixteen he wrote a treatise on conic section, and at twenty-five he published a book on atmospheric pressure.

Agassiz began the study of science at eleven years of age, and was recognized as one of the



most profound scholars of his age while yet in his twenties.

Gibbon, the great English historian, began his studies at seventeen, and at twenty-four was publishing his historical work.

Ruskin was an accomplished art critic, and had written "Modern Painters" at twenty-four.

Elihu Burrit, the learned blacksmith, by patient application during his spare moments at the forge and during the long hours of the evening had mastered fifty different languages by the time he was twenty-seven.

John Wesley was a polished and forceful writer, and a skilled logician, and at twenty-four he was a professor of Greek.

Luther was professor of philosophy at twenty-four, and at twenty-seven, while ascending the Scala Santa, in Rome, he heard the voice of God say, "The just shall live by faith," and at once the great Reformation began.

At the age of twenty-two, Whitefield was one of the world's greatest preachers.

Moody was preaching at eighteen, and during his twenties he became one of our greatest evangelists.

William Cullen Bryant wrote "Thanatopsis" at seventeen. Tennyson's first volumes of poems appeared at twenty. Southey was a writer at eighteen; and Milton wrote one of his best poems at twenty-two. Whittier was editor of the New England Review at twenty-three.

## America's Black Record— Death on the Highways

A fool layeth open his folly.—Solomon.

Last year 31,500—a frightful toll—were killed in street and highway accidents in the States. This total of highway accidents over the years exceeds the casualties of all the wars the United States has participated in—from the American Revolution through the Second World War.

The industrial accident toll is almost as great. The menaces were stressed at New York's twentieth annual safety exposition.

John Cruickshank, chief engineer of the U.S. Guarantee Co., gave these figures: 927,260 persons killed by cars from 1907, when the toll was only 666, through the last year when there were 31,500 fatalities.

He predicted the 1,000,000 mark would be reached within the next year or two.

In the last 80 years, Cruickshank added, industrial accidents killed 796,500 American workers. Last year's toll was 16,500.

The dead of all the country's wars total 852,000, he said.

### Canada's Black Record

Henry James in Saturday Night Magazine, writes:

Canadians are likely to say, "Isn't that terrible"! and dismiss the subject with the notion that our streets and highways are much safer. Unfortunately, the fact is that Canada is not keeping up with the States in traffic safety; our death and injury toll is still mounting.

On a death rate mileage basis, driving here is more dangerous than in the States. We are averaging 10 deaths per 100 million miles of travel, compared to 7.5 in the States. Unlike the States, we have no national traffic safety research or prevention program. Against an increase of approximately 10,000,000 vehicles since 1941, the U.S. death losses have been cut approximately 25 per cent. With an increase since 1941 of approximately 600,000 motor vehicles, our death losses are up about 15 per cent.

Attracting little concern as a national problem, Canada's traffic accident toll has been going up in leaps and bounds since the early 20's, except for two periods of reduced travel, the depression and the war years.

Back 20 years ago, our traffic toll was taking an average of 100 lives a month, with about 20 persons injured for every one killed. It hit a peak in 1941 with 1,852 deaths, dropped to 1,374 deaths in 1944 due to wartime restrictions on travel, and has been soaring ever since.

The Canadian traffic toll had a new high in 1949, with over 2,100 killed and some 45,000 persons suffering nonfatal injuries. That will

bring our traffic toll, since 1931, up to nearly 30,000 deaths and over a million nonfatal injuries.

There's a grim outlook ahead for this year—a person killed about every four hours and a person injured every 12 minutes. Our economic losses for vehicle and property damage will probably amount to \$40 million.

The total of 2,100 killed in traffic accidents in Canada last year is an estimate based on figures available for four provinces and fatality reports in newspapers. The Dominion Bureau of Statistics figures for 1949 fatalities will not be published until 1951, too late to be of news interest. Meanwhile, our American neighbors, thanks to fast work by the National Safety Council, are already issuing preliminary figures on their 1949 traffic toll and have launched their 1950 safety programs.

Some of the provinces and a number of communities are making progress in traffic safety. But big handicaps are the lack of research statistics and accident prevention efforts on a national scale and the lack of public awareness of the problem.

Single disasters taking a few lives have produced Royal Commissions. A handful of murders or sex crimes result in wide public concern, heavy court or legal costs and corrective proposals. But the traffic toll with its day-to-day tragedies has never stirred up one serious study or national inquiry.

Public safety on streets and highways is being tackled in the States as a national problem. Immediately after the war, when gasoline and travel restrictions were lifted, traffic accidents began to soar. The National Safety Council, the American Automotive Association, and other organizations asked Mr. Truman to call The President's Highway Safety Conference. That was in June, 1946, when the traffic toll was on the way up.

In reporting on the nationwide, round-the-clock safety program Mr. Truman said:

"If nothing had been done to improve safety conditions on the highways, and the death rate had remained the same as it was in 1946, we would have had nearly 25 per cent more deaths and accidents in 1948 than actually occurred."

"We have saved, through our safety programs, almost 11,000 lives and prevented injury to nearly 400,000 persons."

"The problem of safety becomes more serious as the volume of traffic increases. There is every indication that we will have more miles of travel and resulting casualties on the road this year than we have ever had. The program of highway safety must be expanded and intensified."

### No Drinking Drivers in India

Under the new prohibition laws in India, no one can drink alcoholic beverages without a permit, including a sworn statement that the applicant's health requires alcohol. The individual is then classed as an alcoholic—but an alcoholic is not granted a driver's permit.

### Death on the Highways

The National Safety Council reports that there were 14,400 deaths from daytime accidents in 1948, and 17,600 deaths at night. Inasmuch as daytime travel volume is 50% greater than night travel, the night death rate is almost twice the day rate. Part of the blame may be placed on headlights and discourteous drivers, but much of the blame must be placed on drunken drivers for liquor flows more freely at night, and alcohol and gasoline make an exceedingly dangerous mixture.

### Value of Safety Campaigns

Ontario, with approximately 45 per cent of Canada's motor vehicle registrations, had a photofinish race to keep 1949 losses down to the 1941 peak of 801 deaths. Technically this is a victory on the safety front, for compared with 1941, Ontario now has some 250,000 more drivers, 200,000 more vehicles, and there was about 2½ billion miles more traveling done in the province than in 1941. Ontario's mileage death rate will probably be at a new record low, about one-third down from 1941.

The Ontario safety program, launched by the Department of Highways in 1946, is now a large-scale, intensive effort supported by the press, radio stations, the police, schools, and organizations such as the Ontario Safety League. Toronto, Hamilton, Windsor, Kitchener, and a number of other Ontario cities have municipal campaigns which are unquestionably saving lives and injuries. In the Toronto area, which has the heaviest traffic in Canada, the death toll was 122 in 1941 and 59 last year.

### "One Second from Eternity"

Shaken emotionally by the close brush with death encountered by a youth and his girl companion, racing in their automobile to beat his train to a crossing, a railroad fireman of the Union Pacific railroad directed this poignant plea to the occupants of the car through an open letter in the Omaha World-Herald recently:

"I don't know who you are, it's true, but I do know you were scared to death Sunday evening near 9 o'clock when you drove your car directly in front of a speeding passenger train. It was so close that I, in the cab, could see the young girl (your sweetheart, I presume) throw her hands up in front of her face and cringe up against you in stark horror."

"If I were that young girl, I'd pull away from you, fast. You don't have good sense, son. You probably say you love her. I wonder. Those we love we try to protect. But not you."

"Wouldn't that have been a nice Christmas present to hand your mother—a broken and battered body. And how do you think that we in the engine would feel? We are human beings, too. We have young ones waiting home for us to return. We, too, could have been killed."

"You and your girl were one second from eternity Sunday, son."

"I hope you read this and know it means you, and that your girl will, too. Next time you go driving around, stop and look. We don't want to hit you, but we are helpless, as we cannot swerve away from our given rail."

"If I were you, son, and you, too, sis, I'd thank God for that split second He granted you Sunday evening."

"I said a prayer for all when I realized you were going across. Perhaps that's what saved us all."

"Now think it over, both of you. And I'll bet you are both still shaking in your shoes."

"And please, don't try it again."

The writer of this letter did not sign it, and it was not until several days later that his identity became known. A neighbor, learning that he was the author, informed the newspaper of the fact.

The following day, the Union Pacific fireman, fearing a reprimand from the company, took the day off, donned a white shirt, and went to "face the music" in the office of the railroad's safety engineer. It was like sweet music to the fireman when the road's executives said they had been probing frantically to learn the name of the writer of such a testament in behalf of safety. It proved to be Chester E. Beltz of Council Bluffs, Iowa, a 38-year-old father of a son and a daughter. After being "unveiled," Mr. Beltz declared, "If that letter will be the means of saving one life, I shall be the happiest man on earth."

The day Fireman Beltz took off to explain to the Union Pacific officials his reason for writing the now-famous letter, became one of great festivities in his honor at the direction of his employer. And he had that day off—with pay.

### DISTILLERS AND THEIR PRODUCT

The distillers are continuing their "Men of Distinction" advertisements. These are quite as "smooth" as the whisky advertised is represented to be. They continually say to the alert eyes of adolescent youth, "Whisky makes you a man of distinction." They say a great deal about "moderation." They ignore the lessons of experience and the properties of alcohol. Not a down-and-outer on Skid Row but had his start drinking "in moderation."

The distillers are very plausible in suggesting "moderation" instead of abstinence to their patrons. Many of them do not follow such advice. A guest at a recent Washington social affair declined a cocktail and then explained to another guest standing near that he did not drink. The other guest smiled and replied: "As a matter of fact, I don't drink myself; I'm a distiller."—Telescope-Messenger.

"Friendship is the ability to see with the heart, instead of with the eyes."





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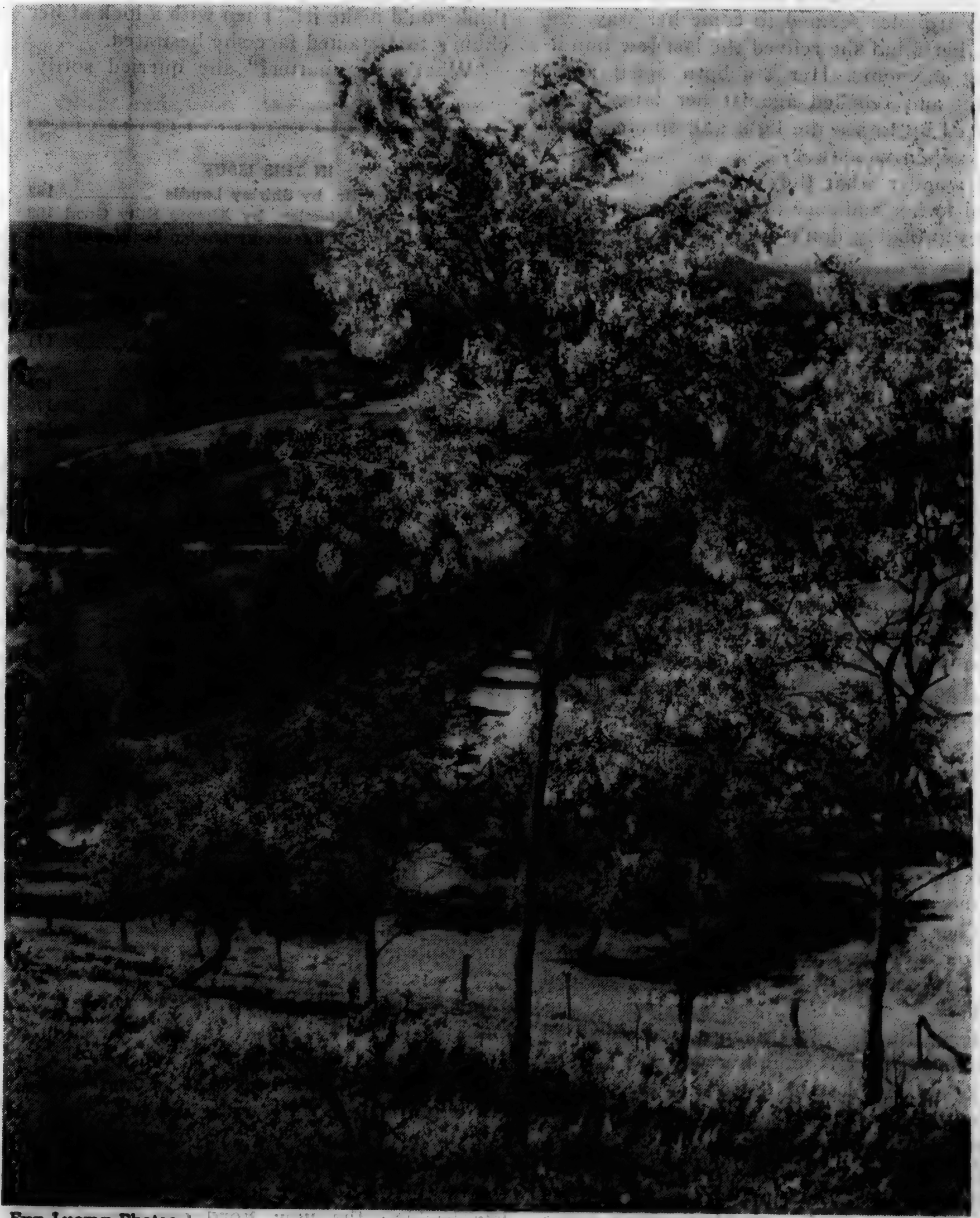
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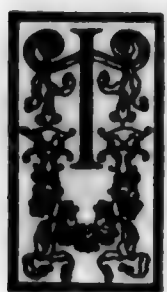
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**The Fragrant Locust Tells Us That Spring Is Really Here**



# What Pride Can Do

By Shirley Landis



T WAS a warm summer evening in August, just as the sun was sliding down behind the distant rimrock. The sky glowed in beautiful colors, the rainbow colors that go with a western sky in the summer. Ellen gasped in awe as she watched nature's wonderful display. Up there somewhere—somewhere beyond that beautiful sunset—was God. Oh—He seemed so far away! Just when she needed help and comfort, when her whole being cried out for someone to show her the right way, someone to guide her back to Christ's open, loving arms, so many troubles seemed to come her way.

In her mind she relived the last few humiliating moments. Her stubborn spirit arose within and rebelled against her father. She glanced up to see the light still shining from the kitchen window.

"I wonder what they're doing," she whispered to her audience of sagebrush and rock. "They probably don't even care if I ever go back!"

But she was wrong. The scene in the rambling, old ranch house was one of regret and grief. George Smith sat in the old easy chair with bent shoulders and bowed head. His wife, Mary, was softly crying. Terry and Donnie their two youngest boys sat on the couch, bewildered, wondering at it all. Bob the eldest, with hands in pocket stood, staring into the fire, as if in the mystic depth of the flames he could find some answer to the troubles concerning them all. In every worried, distraught mind was the question, Why? Why should Ellen be so headstrong and disobedient? Why did it seem as if God had forsaken them? Where was their Ellen now?

It had all happened when Ellen had asked to stay all night with her closest friend and chum, Virginia Allison. Her father had said, no, but Ellen, being stubborn and not seeing any reason why she shouldn't, rebelled.

"I'd like to know why," she snapped in not at all the right tone of voice to use when speaking to parents.

"Because you heard me say no," softly replied her father.

"You can't even give me a reason. You're just trying to show your authority!" sobbed Ellen.

George Smith was stubborn, too, and had a fiery temper. His daughter was like him in every way. He lost his temper at the last remark and rose angrily to his feet. In a low, anger-filled voice he said,

"That is enough, Ellen. You may go. Yes—you may go and you may stay." His voice rose, "Now go and remember—don't come back until you can obey!"

Ellen stood looking at the door, firmly closed in her face. Well, that was that! She looked around her and then slowly started off towards the gently sloping hill, where she so often walked. As she realized what a predicament she was in, for some strange reason she sat down and laughed. Then she sank to

the ground and cried, great heart-rending sobs. What would she do? Where could she go?

As she looked towards the Allison house she saw Ginger, blinking to her in their flashlight code. Her flashes read, "Come down and stay with me." Heaving a weary sigh Ellen rose to her feet and stole softly through the pasture to the Allison barnyard gate that opened to the big green lawn surrounding the house. It didn't take her long to reach Ginger's window and when she signaled the window opened and she quickly climbed in.

"Hi, Ellen," exclaimed Ginger, "I didn't think you'd make it!" Then with a look at her chum's tear-stained face she hesitated.

"What's the matter?" she queried softly,

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searching her friend's face. Ellen laughed, trying to make light of it.

"Oh, Dad just kicked me out, that's all. Simple, isn't it?" Then she flung herself on the bed and sobbed as if her heart would break. Ginger crossed silently to the window and looked out.

"Well, don't cry," she said at last, "Everything will turn out all right. Let's go do something."

Ellen, glad for a suggestion to do something that would take her mind off the present situation, dried her eyes and they turned to go. As they reached the door they heard Ginger's mother calling. The girls hurried to see what she wanted and were glad to see her backing the new Ford car out of the garage. Evidently she was going somewhere. They ran to catch up and when they were in Ginger asked,

"Where you going, Mom?"

"Why, after the news," Mrs. Allison answered. "Today's Monday."

"Aw, we don't want to go with you after news. Ellen, let's stay here. Slow down a

little, Mom, and we'll just bail out."

Just as Ellen opened the door to "bail out," as Ginger termed it, she heard a rending, tearing noise. It had happened that the car had just reached the hedge and was close enough to catch the door. Ellen's heart sank. What had she done now? Why must she, or Ginger and she together, always be doing something wrong? The two girls looked sadly at the door and then at their shoes.

"Well!" Mrs. Allison broke the awful silence, "Get out so we can see if it can be fixed!" They climbed dejectedly from the car. Ginger was wondering what her Dad would do when he saw the door, and Ellen was wondering what her Dad would say when he heard about it. Especially since she had helped to break it. David, Ginger's big brother, heard the excited, scolding noise of his mother and came hurrying to see what was wrong. He examined the door, then looked at the girls and said,

"Well, you two have done it now. That may cost a pretty penny to be fixed." But the girls caught the look of sympathy he gave them and began to think that maybe every one wasn't completely against them.

After David had fixed the door so it would stay shut and Mrs. Allison had driven angrily away, the two girls turned to go. As they reached the house they turned and looked at each other.

"It's kinda funny, isn't it? First you get kicked out, and now I'm in for it too." Ginger halfway grinned. "Why don't we just take off? Nobody wants us around here."

"Say, that's a great idea," exclaimed Ellen. "Let's go!"

They were finally ready to go. They didn't know where they were going but that didn't matter. Far into the night they wandered along the road. It was getting chilly. Funny they hadn't thought of wearing jackets. In the distance they heard a coyote howl.

"You know," whispered Ellen, "I heard my Dad say that there were bobcats around here."

"Yeah, I heard that too," answered Ginger.

"I'm scared," Ellen's teeth chattered. "Let's go back."

"Well—I'm scared too, but what would we go back to? Yes, a place where everyone's got it in for us. You can go back, but I don't like the idea!"

They walked on in silence until Ginger almost stumbled and fell.

"Be quiet," admonished Ellen. "If there is a bobcat around he sure enough heard that!"

"Well—I'm tired and sleepy," announced Ginger. "Why don't we go back and sneak in my window. We could stay there until almost morning then sneak away again before anyone sees us."

"Good idea," said Ellen, "I feel like I could use a nice, warm bed. Let's get going!"

They traced their weary footsteps back over the long long way they had come. Finally, fulfilling their plans to get into the house, they jumped into bed and were asleep the minute their weary troubled heads hit the pillows. When they awoke the next morning they found to their dismay that it was almost ten o'clock and everyone had been up and

(Continued on page 157)



# CHRISTIAN MONITOR

A Monthly Magazine for the Home

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No. 6

## Without Natural Affection

By Almeta Hilty Good



MR. JACQUES, this is Lynn Carter. Lynn, Mrs. Jacques would like a maid and she approves your qualifications." Sister Miller of the city mission introduced the two young women. She took seriously the responsibility resting upon her as matron, that of helping to find places for the young girls of near-by congregations who came to the city seeking for employment, often as maids.

Lynn appreciated the help. She was surprised that the fashionably dressed young woman should be about her own age, which was twenty-one. Their eyes met for a moment. Then a smile broke over Lynn's friendly face, and Mrs. Jacques couldn't help liking her after that. The smile went well with the thick chestnut hair, complemented by a sprinkling of freckles across her nose.

"I have one little girl and an eight-room house, and you will need your own judgment in planning the meals and the work, since I will be gone a lot of the time. Do you think you would like to go ahead pretty much on your own responsibility?"

"I believe so."

"Well, let's try each other out for a couple of weeks, shall we? What wages were you getting at your last place?"

"Fifty dollars a month and Sundays off."

"That ought to be satisfactory."

\* \* \*

Lynn had found the work as congenial as at most other places. Months passed. One afternoon after a thorough cleaning of the house, she started the preliminaries of dinner preparation when little Cherie, the two-year-old, wakened from her nap and came sleepily out of her room next to Lynn's.

Lynn gave her sleepy little friend a hug.

"Cherie," she asked, "do you know where Lynn is going tonight? Home for Christmas! I'm so excited! I'll get to see all my brothers and sisters, and—"

"What is brother?" came the reply, as sleepy eyes became wide awake. "You gon' go 'way? Don' go way!"

"Why, honey, of course I'm going home. A brother and sister—well they grow up together in the same family, because they have the same mamma and daddy."

"Mamma always go 'way, Lynn stay with me. Lynn, don' go way. Please, please," and her big dark eyes clouded with tears.

"Me no brother, no sister, only you."

"Only me?" It distressed Lynn somehow that the toddler had become so attached to her as a result of constant care and companionship.

"No, Cherie, you have your own Mamma and Daddy."

"But they don' want me."

"Oh, now, why wouldn't they?"

"I don' know. Daddy's gone all time; Mamma don' talk wiff me or—or play games, like you. She scold me sometimes. 'Don' bother me now'; 'Run along now,' she yell at me."

"Perhaps she's busy."

"Yes, busy, always busy. I wish I Lynn's girl."

"Why, Cherie, you've only known me—let's see—about eight months—you surely love your own Mamma best—"

"No, you. You take care of me all time. If I Lynn's girl, you don' go away and leave me alone. Can't I go along? Take me with you. Please! Please!"

"I—" Lynn was shocked by little Cherie's pleading. "I don't know—I would think your Mamma would want you here at Christmas at least! I'll tell you what, I'm going to trim the Christmas tree now, and if you're very good I'll let you help!"

It struck Lynn as typical of the Jacques household that neither the mother or father could find time to trim their own tree. They had bought lavish gifts for Cheri and each other and their many friends, but their concept of the way to enjoy the holiday season was radically different from the atmosphere that awaited Lynn Carter in her own humble, friendly farm home. Suddenly she was very homesick, pitying Cherie more than that little one could guess.

\* \* \*



"Cherie cried for you after you left. When she called you and found out you weren't here any more, she was practically hysterical. I don't know what has gotten into the child, do you?" Mrs. Jacques questioned Lynn on her return.

Lynn answered by recounting the conversation she had had with Cherie that memorable afternoon.

"Oh! well—" Mrs. Jacques' mind seemed to withdraw behind some sort of protecting curtain when her responsibility as a mother threatened to intrude on her social pleasures. Already her attention had veered away—

\* \* \*

Weeks later she burst into the kitchen with:

"Mr. Jacques and I have agreed to apply for a divorce. And we can't decide what to do with Cherie. I do think Pierre should take her since he is the one who will have to provide for her anyhow, don't you?"

"Well—" Lynn stuttered but was interrupted.

"But of course he—" here she grimaced as if the very mention of that individual were repulsive—"he thinks I should—" she sighed.

Lynn was too shocked to say anything. She had been aware of emotional upheavals in the atmosphere of the home, but scarcely expected this frank acknowledgement. As the woman continued, however, her motives became clear and as shocking to Lynn as a dose of cold water.

"Do you want my baby?" she asked casually. "If you do, you can have her. I'll know she's well cared for and she's more attached to you than anyone else. I want to start all over when I get out of this mess—a brand new start—"

"Why—why—I don't know," gasped Lynn. "I'll have to think this think over."

"Take your time, my dear, take your time—"

That week end Lynn sought her pastor, John Seigler.

"May I talk with you?"

"Certainly," he welcomed her. "Here in my office, we won't be disturbed for a little while. As he offered her a chair, he led her thoughts out gently.

"And what is troubling you?"

"You won't believe it. I can't believe it myself, sometimes, but the woman—I can't call her a lady, surely, after what happened—the woman I've been working for told me this week that she is getting a divorce and the two-year-old child is quite a problem—" she paused.

"They're fighting over it?"

"Well, not exactly. Each thinks the other should take her. But the child is so attached to me, that—well, one day Mrs. Jacques said,



right out of a blue sky—"If you want my baby, you can have her." She—wants to start all over fresh. I don't know what to say! Isn't there likely to be a good deal of gossip if a young girl my age adopts a child? Yet how can I refuse when neither of them wants her? What shall—I do?"

There was a long silence while the enormity of this thing seemed to fill the room.

"Poor child!" he answered softly. "Once in a while a problem comes up to which only God Himself can give the solution, and this is one. You will need to pray much and seek His guidance. It is almost unbelievable that a woman could do a thing like that—why, even an animal will fight to keep her young, and fight to the death! Many a woman wouldn't give away a kitten as casually as that! What a cold-blooded way to dispose of her own child!"

"I can't explain it, either. The child is not pretty, but neither is she repulsive, just a sweet little two-year-old. I guess the mother never took the time to get really acquainted with her, being too absorbed in her own interests, maybe.

"If He guides me into taking this child," she continued, "there will be so many responsibilities in connection with it that will have to be worked out: how to take care of the legal part of the adoption; where to keep her while I work. Our house is so full at home, but maybe one more—. There are so many things to decide!"

"Whichever way you take, by all means give the child all the love you can while you work in that home. If there ever was a child who needed it, that child does, with a mother like that. Truly it was prophesied of these latter times that they shall be 'without natural affection'!"

"If only I could be sure what was best for the child herself. Pray for me."

"I will, and would you like me to pray with you just now?"

"Would you, please?"

\* \* \*

The house was in an uproar with the departure of Mrs. Jacques that week end, and Lynn was being kept on to take care of the house until many things should be arranged. By the end of that week, being at last fully persuaded in her mind of the leading of the Lord, she called Cherie to her and taking her on her lap asked quietly:

"Would you like to go home with me and be my little girl from now on, Cherie?"

"Oh, yes! Oh, may I really?" and she threw her arms around Lynn's neck and hung on as if she would never let go.

"Well then I'll start the wheels turning, if you're sure."

"Wheels?"

"Legal red tape; you wouldn't understand."

"Oh! And am I really your own little girl—now? Can I call you 'Mamma'?"

"Would you like to try it? You may as well start now, I suppose. We are going out to the farm today, and you will be with my brothers and sisters that you've asked so many questions about, and my mother and daddy. What will you call them, grandma and grandpa?"

"Oh may I, really?"

"Um-hmm."

\* \* \*

Jerry Farnsworth was absorbed in his work as interne in this strange city, but it did not mean that he neglected the spiritual side of life.

On Sunday morning when he was not "on call," he attended the church of his faith—not the mission in the thronging city, but the quieter country church about twenty miles out in the rich, fertile farming district toward the mountain range on the eastern horizon. He had preferred to come here when he could, for something about it released the tensions of his busy life. He had attended once or twice at the mission, and today he noticed that one of the young girls he had seen there was leading the singing as if she were at home here. She had been sitting directly in his line of vision, and though his mind had been busy with the minister's message, there was a quality in her singing that drew his attention immediately. Not only did her voice have the clear tone of a harp, it had also a strange compassionate yearning. The unusual beauty of it sent little prickles of enjoyment down his spine.

"Who can that girl be?" he wondered. "I must get better acquainted with these people. What a power in the service of Christ a voice like that could be!"

When the crowd slowly dispersed after the benediction, Jerry saw the girl again, a little toddler clinging tightly to her hand. The minister who had been greeting him turned to the next person, and as Jerry stepped on out and down the steps, the minister's voice floated out to him.

"Hello, Miss Lynn," the genial voice smiled.

"Perhaps the little girl is her sister," Jerry guessed to himself.

"And how is your little girl today?" the voice went on. What then? Not sister? They were certainly casual about this strange relationship, yet as far as Jerry could see, there was only one logical conclusion.

A young practitioner, he knew, must be careful of his reputation. Jerry, though strongly attracted to Lynn of the golden voice and chestnut hair, would be cautious. It was queer, though. The blackhaired tot certainly didn't resemble Lynn. She had a French or possibly Basque appearance.



### OVERFLOWING LOVE

**I love to walk the peaceful wildwood ways  
Among the pleasant scenes of restfulness  
Where songbirds fill the air with joyful  
lays,  
And gentle winds impart their fond  
caress.**

**I love to roam the green and rolling hills,  
And stroll through meadows sweet with  
budding sod;  
Among these things I find a joy that fills  
My heart with overflowing love for God.  
—Mark K. Bullock.**

The next Sunday Jerry Farnsworth accepted an invitation to the home of the minister, Brother Seigler. When he arrived, it was evident that there were other guests, a large family of them—Lynn and a half dozen other young people of varying ages who laughingly told him, "We're the Carter family." He met the elder Carters, too, and heard the two-year-old whose coloring was in striking contrast to the sandy and brown heads all about her, call them "Grandma" and "Grandpa."

The serenity with which everyone accepted this arrangement increased his curiosity. He was attracted in spite of himself to the spirit of the group. He could not deny the spirituality of mind and heart which radiated from every member of this family, and it attracted him powerfully. They drew him into the warm circle of friendly discussion. Soon he was feeling like an old acquaintance. Still no one explained the little girl's relationship, and after all, he hardly expected it.

The afternoon hours passed swiftly as the group gathered around the old reed organ and sang. It seemed like old times to Jerry, for it made him think of his own family, a group very like these Carters in their tastes and their zest for informal and wholesome enjoyment.

Jerry was chosen to sing bass in a quartet, and Brother Seigler noticed that one of the selections they were trying out was very appropriate for the evening service. He asked them to rehearse it again and include it in the program.

The song was a success. In a few weeks Jerry was again asked to help sing in a quartet. This time the tenor and alto were chosen from the Crass family, who were newcomers to the congregation. Max and Maxine, twins, were a jolly pair. Max asked Jerry if he would want to double-date after the evening meeting. He, Max, was taking Lynn home, and would Jerry like to take Maxine? He had in mind stopping off somewhere for a milkshake or something.

Jerry agreed, though more to be agreeable than through any desire to court Maxine, who appeared nice enough, but possibly rather shallow. Mainly Jerry was prompted by curiosity as to whether the slightly brash Max would find Lynn to his liking on a date. He had been too cautious to ask her himself, though as time went on the desire grew almost overwhelming, and he had forcibly to put it out of his thoughts a dozen times a day.

The quartet number went off without a hitch and the program soon ended. The four drove away in Max's car, headed for home.

"I'm in the mood for a milkshake—didn't eat any supper," Max suggested. "How about you, Lynn?"

As he asked this, he turned his head to gaze ardently into the face of the girl beside him, a manner that Jerry from the back seat thought overdone and inexplicably irritating. He soon saw that it was habitual. "What was this, some kind of a line?" he asked himself silently.

Maxine kept up a continual chatter so that he could not always hear the conversation in the front seat, and this vaguely irritated him also. He kept enough of his attention on



Maxine's small talk to avoid being rude.

As they waited at the drive-in for the milkshakes, Jerry noticed in the half-light that Max had his arm casually across the seat behind Lynn, but she didn't seem to notice, as she was in the midst of a lively story she was telling.

Later, when they drove into the lane at the Carter home, Max parked the car quietly a little back of the gate and behind some shrubbery from the house.

Lynn sat politely waiting for Maxine to finish a story, then before the chatter could be resumed she started to say good night, and gather her things. Suddenly there was some sort of scuffle, a sharp slapping sound, and a gasp.

"Oh!" Max recoiled. "Slap my hand, eh? Well, well, look who's getting 'holier-than-me,' all of a sudden!"

"Why do you say that?" Lynn asked cool and calm.

"She asks me!" Max sneered. "How about your little girl? Explain that once!"

"Oh. I see how you've gotten the wrong impression." She sighed. "I knew it was inevitable, but I didn't expect it to come up so soon."

Then without rancor (though Max was certainly an offensive character by contrast, Jerry thought) she recounted her experience as a maid in the Jacques household. Wistfully she told of her decision, when she chose reproach for the sake of a little unwanted child. She had expected, she said quietly, to face whatever of evil report would attach to the relationship.

"What else could I do?" she finished in a tone that brought tears of shame to the eyes of Jerry, and even Max had the grace to be ashamed. When he had stumbled miserably through a sort of apology, Lynn said a cheerful, "Good night!"

All the way to his own home Jerry heard little of the idle patter with which Maxine tried to cover the embarrassment of everybody. His mind churned, but the thought uppermost was concerned with a verse or two that struck home: "Man looketh on the outward appearance"—"judge not." "I am so ashamed, dear God, not for Max but for myself and the conclusions I have drawn about Lynn, the pure and lovely, the girl I love. I've been evil-minded; I stand condemned before Thee." "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled!"

The next week he went to Lynn, feeling humble and unworthy, but she revived his hopes by welcoming his invitation to an evening together. The time flew.

On their second date Jerry told Lynn of the work he hoped to do as a country doctor after he had finished his internship at his present position.

Afterward, when he had retired for the night, Jerry knew that a decision was made, had been made that evening when she had asked, "What else could I do?" and in the darkness and quiet he had laid his heart at her feet.

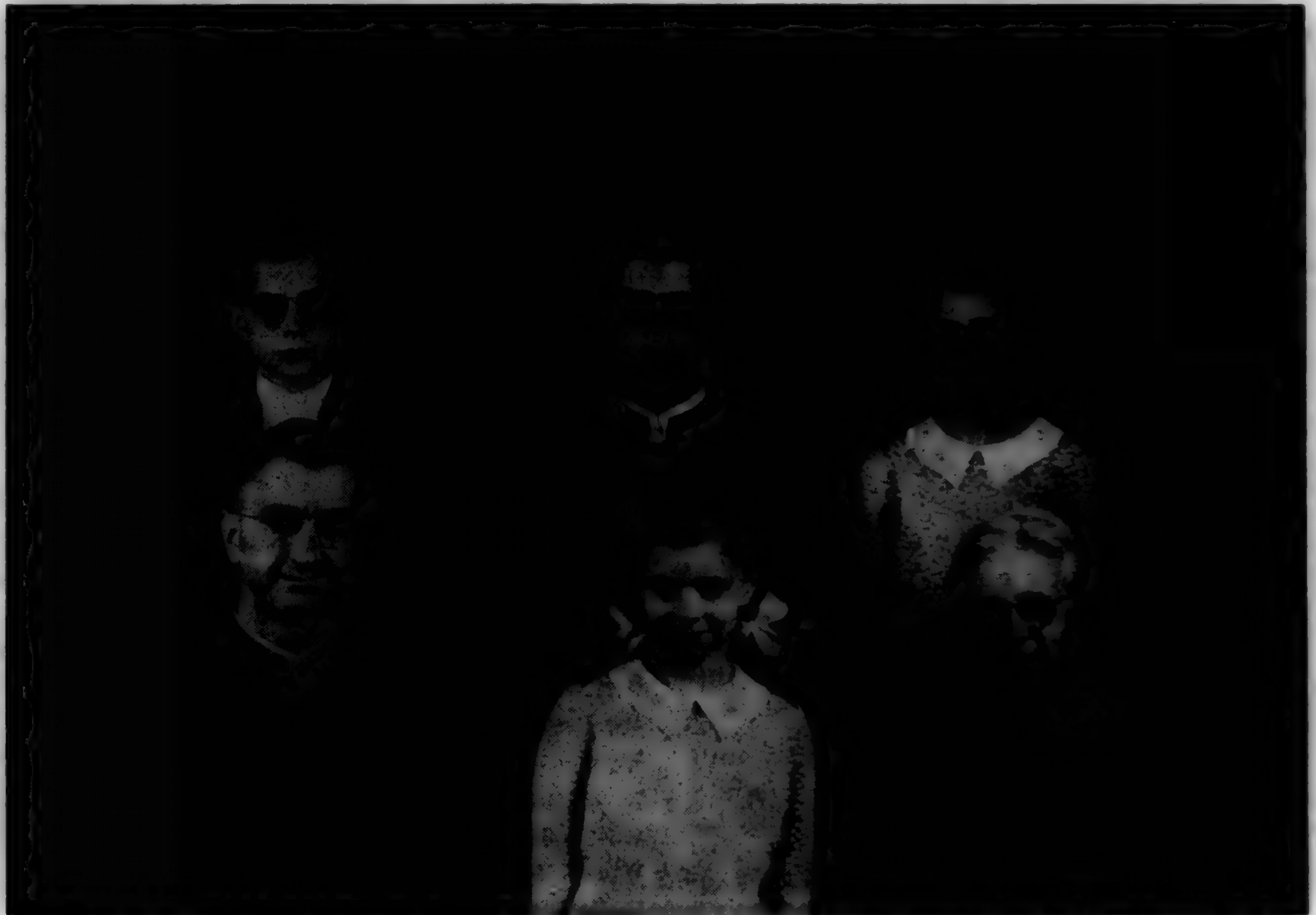
Whether she would accept it or not, that

## The Life of Jacob A. Shenk

### Biography of a Man Who Lived by His Convictions

By Linden M. Wenger

A friend and collaborer of our deceased brother gives us a brief biography of his life that should be an inspiration and challenge to all of us.



Mr. and Mrs. Jacob A. Shenk and children. Back row l. to r., James, Paul, Virginia; Ellen is between her parents.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."

In large letters, neatly framed and hung above his desk, for his own eye and the eye of every caller who came into his office, this Scripture motto not only expressed Bro. Shenk's own constant attitude toward life, but illustrated as well the readiness and aptness with which he sought to impart his testimony to others. And even as we contemplate what seems to us the untimely passing of our brother it comes to us that here is God's word of assurance to our own hearts and minds.

Perhaps few men possess the ability to relate the whole of life to the service of the Lord as he did. In church duties, in business life, or in his own home, he undertook only those things which he could feel confident would bring honor and glory to God. To the church he gave his time willingly, and served faithfully, efficiently, and co-operatively. In the circles of his chosen business where he was greatly respected, he was known for honesty, industry, vision, and the

was the question. For himself he knew what he wanted, and he would accept whatever of reproach went with it. Misunderstandings would doubtless come as a result of those who would jump at conclusions.

"But here is one girl," Jerry told himself, "who will never be without natural affection!"  
Hammett, Idaho.

aptness with which he left a Christian testimony.

Jacob Andrew Shenk was born February 17, 1900, at Denbigh, Virginia, the son of Abram P. and Fannie Coffman Shenk. Jacob was fifth in a group of seven children, of whom six grew to maturity. When Jacob was only four years old these children were left motherless. By the father's second marriage four other brothers and sisters were added to the family. Abram Shenk was a pioneer settler of the Mennonite colony at Denbigh, Virginia, and Jacob's birth was the third to occur in the new colony. For many years Abram Shenk served as a deacon in his home congregation, and in accordance with his own personal faith and deep interest in the welfare of the church he sought to bring up his family in the ways of honesty, gravity, and righteousness. Young Jacob, along with his brothers and sisters, was fortunate in having this godly home influence to foster in his mind early convictions concerning righteousness and the worthwhile things of life.

Boyhood days in the Mennonite community at Denbigh were filled with their full share of work and play. There the boys naturally turned to the water for much of their recreation of fishing, boating, and swimming. In their father's store at the boat landing the Shenk boys often served their turns as clerks. Jacob was converted at the age of twelve and was received into



the membership of the Warwick River Church. Early in life he manifested a love for good music which he carried with him to the last. While still in his teens Jacob was a member of an organized quartet, and as a young man he sometimes conducted singing classes for the young people of the community. Even as a boy he manifested many of those traits which were later to contribute to his success as a business man. About his own possessions he had a passion for neatness and orderliness. He was of an inventive turn of mind and often devised ways of lightening or speeding up his assigned tasks.

At the age of twenty he enrolled as a student at Eastern Mennonite School, Harrisonburg, Va., in whose upbuilding he was later to play so large a part. In 1922 he was graduated from the Elementary Bible Course and in 1927 from the High School. At school he took an interest in those same activities in which he had served among the young people at home, taking part in the music, literary, and Christian service activities of the School. He often served in special music groups going out to mission stations or outlying rural churches.

In order to help pay his school expenses Jacob took a part-time job working at the Park Hatchery. Here he found something to his liking, something that interested him and seemed to be a worthy and worth-while occupation. When school days were over he continued with the Hatchery as a full-time worker, serving perhaps ten years in all. In 1933 he had an opportunity to purchase a small hatchery and start in business for himself. From this small beginning he built up in seventeen years a hatchery business that rates as the largest in the state of Virginia.

On December 8, 1926, he was married to Lucy B. Wenger, of Edom, Virginia, whom he had learned to know and to love during his school days at Eastern Mennonite School. Their marriage was one of full partnership and sharing of responsibilities—in the home, in the church, and in their business activities. Their home was blessed with the presence of four children, Paul, James, Virginia Ann, and Ellen. To Bro. Shenk during his mature years his home was his first joy and concern. To him it was a haven of refuge from the cares and toils of a busy life, and he sought earnestly to make it a place of refuge and understanding for his children. He put forth Herculean efforts to prevent the duties of church and business life from interfering with his duties as a husband and father.

Bro. Shenk's interest in the active affairs of his church may be thought of as being lifelong. During all his mature years he was engaged as a teacher or superintendent in the Sunday-school work of his home district, serving sometimes in the mountain churches, sometimes at home. In 1940 he was ordained as a deacon, in which office he served faithfully and willingly, both in small details and in large duties. For a number of years he served in the task of preparing the calendar for the ministerial body of his home district, giving over the task to another man only a short while before his death.

As the passing years revealed Bro. Shenk's

administrative capacities, his sound judgment, and his consistent Christian attitude toward all the affairs of life, his service on various boards and committees came to be greatly sought, and eventually made great demands upon his time. He took great interest in the upbuilding of his home congregation, Lindale, and when the church building was remodeled in 1949 he bore a large share of the responsibility for the work. In 1942 he was elected to the Board of Trustees of Eastern Mennonite College and also to the Virginia Mission Board. He served on both of these until the time of his death. As a member of the Board of Trustees he served on a number of standing committees, particularly those related to the financial affairs of the College. As chairman of the building committee a large share of the responsibility for planning and administering the building program of the School fell on his shoulders. Building during this period included the large chapel-auditorium and the new women's dormitory, the latter still under construction.

Doubtless his most outstanding service to the work of the church was his able leadership of the Virginia Mission Board, of which he was president since 1943. Under his direction an expanding work was carried on in Kentucky, Tennessee, Newport News, Harrisonburg, and Richmond. He gave unstintingly of his time and effort to organize and administer the work, manifesting at all times a great concern for the welfare of the workers on the field and for the mutual relationship between the Board and the church at large. As president of the Virginia Board, Bro. Shenk came into relationship with the General Mission Board on which he rendered valuable service on the Hospital Planning Committee.

The account of Bro. Shenk's accomplishments in his chosen business could be made to read like a storybook; but those who knew him know that it is not a story of human shrewdness and ability. Rather it is the story of a man who had faith in God and a great sense of responsibility for using aright the blessings which God placed in his hands. It is the story of one who had an abiding conviction that whatever he did in life must in the end be a means of serving God. Most certainly Bro. Shenk possessed those qualities which go to make a good business man. He was efficient. Beginning with himself and extending to every part of his business he insisted upon economy of operation as a means of maintaining profit in a highly competitive business. He insisted on a high quality of product, depending upon satisfaction among his customers to advertise and build up his trade. Honesty and fair dealing were paramount. He was willing always to go the second mile in making adjustments where there was cause for complaint, willing rather to take loss than have a customer dissatisfied. He possessed vision in his chosen field and worked for a program of long range development rather than the profit of the moment. One of Bro. Shenk's outstanding business characteristics was his ability to make decisions. He often expressed his belief that those who were seeking to live for God and close to God could be confident of His help in times when decisions

were to be made. Most of all he felt a keen sense of stewardship, and when his business profited, as it did increasingly, he felt it his obligation to return a large portion to the Lord, to whom he attributed all his blessings. In this way he became known through the years as a large financial contributor to the various needs of the church. In recent years he had assigned 90 per cent of the net profits of his business to religious and charitable use and had entered into an arrangement with the Federal Government whereby following a ten-year period of probation this 90 per cent was afterward to be tax free.

From a very modest beginning in 1933, when he purchased a small hatchery, Bro. Shenk built up year by year a trade known for its fair dealings and the high quality of its products. In only a few years he built a completely new plant. From time to time this has been enlarged and thoroughly modernized. Today the Shenk Hatchery is the largest in the state of Virginia, having a capacity of well over a million eggs. The lives of quite a number of people are affected by this large business; employees, flock owners who supply eggs, and customers. All of these were kept in mind by Bro. Shenk as he planned his business, and it was his determination that all should receive a just share of the ultimate profit.

As increasing duties in connection with his business and church interests required more and more of his time away from home, Bro. Shenk became interested in the advantages of air travel. Accordingly he took training as a pilot, and a number of years ago purchased his own plane. Of this he made extensive use and was known as a skilled and careful pilot. On March 24, 1950, he and Bro. Melvin Weaver went to Knoxville, Tennessee on business for the Virginia Mission Board. It was on the return trip that these men met with a fatal accident. Exactly what happened cannot be known. It is thought that the plane encountered violent air disturbances and was thrown out of control. The maneuvering plane broke up in midair, throwing both men to their deaths.

As we look back on a life that is closed we realize that Bro. Shenk was a man of many accomplishments and of high ideals, and that his life is a challenge to us who remain. We have no desire to idealize him unduly, for none of us can be perfect in the flesh. One of his own characteristics was a readiness to admit his faults and to apologize when he found that he had been in the wrong.

Bro. Shenk's activities in the church are perhaps best known to us and need little more elaboration. His faithful service as a deacon, his interest in Eastern Mennonite College, his labors for the Virginia Mission Board and the General Board, are the things by which many of us knew him, and the capacities in which we learned to appreciate him as a faithful and co-operative fellow laborer.

An evaluation of his life would not be complete without begging leave of his family to look on the more intimate side of his life. In the midst of a life that included more activity than most of us are capable of accomplishing,



he took care that his home was not neglected, as the homes of too many busy men are. He was generous with his affection, took time to play with his children and to cultivate their confidence, and was not ashamed to admit to them his mistakes, if perchance he erred in some correction of them. His boys were never barred from his office, even when important business conferences were being held. He felt that his home was his first responsibility, and his family can remember with satisfaction that he did not slight it.

It is the feeling of some who worked with Bro. Sherk through the years that his most unique and far-reaching contribution in life was made through the testimony he gave as a Christian business man. He made many contacts with employees, customers, and flock owners. He tried always to keep their welfare uppermost in his mind, and his fairness and understanding were reflected in the co-operation and confidence which he received in return from all who were in any way associated with the business. One of his own employees has testified that to work for Bro. Sherk meant more than simply to have a job; it meant to be given a feeling of personal friendship and a sense of partnership in a worth-while enterprise.

During the years Bro. Sherk came in contact with many men of the business world. Often they were men who knew nothing of Mennonites and their way of life. He would many times go out of his way to give a testimony to these people, explaining to them just why he did or did not do certain things. He won a place of great respect in the minds of men who did not themselves follow his way of life. After his passing there were many letters from men in high positions, invariably expressing appreciation for his high ideals and consistent life. In his business Bro. Sherk faced the problem common to many men today, of what his relation should be to the various organizations working in his particular field. He believed his business was a legitimate one, and he was anxious to work for its mutual advancement. In so far as he could be helpful in a business way he gave support to certain organizations in his field; otherwise he kept free from their entanglements. In any group activity in which he participated he was quick to make his position known and to protest any unethical practices. When opportunity came to him to speak before conventions and gatherings of business men he always made it a point to give a Christian testimony and to express his belief that Christian principles are fundamental to the ultimate success of any legitimate business. Called to give a speech on "The Hatcheryman's Responsibility," before a large convention in Atlanta, Georgia, he took time before going on to speak of business matters to express his conviction that a business man's first responsibility is to be a Christian and to work by Christian principles. He said in part, "The question has often been raised as to whether one can be a Christian and a business man at the same time . . . I firmly believe that one can be a good Christian and also a good business man . . ." In his life Bro. Sherk demonstrated that one can be

a business man without compromising his convictions and that he can maintain the esteem of those who may not share his convictions.

Berghon, Va.

### WHAT PRIDE CAN DO

(Continued from page 162)

stirring around for quite some time. Ellen's first thoughts were of her parents. She glanced at their house. Her Dad's truck was gone. At least, she wouldn't have to face him right away.

"They must have gone somewhere," she thought out loud.

"Who's gone somewhere?" asked Ginger.

"Why, my folks. The truck is gone, and I don't see Bob's car."

"Well, that isn't going to do us any good, is it?" questioned Ginger.

"I didn't say it would, but I guess I'd better go."

Just then they heard Mrs. Allison say, "Virginia, your breakfast is getting cold."

"Oh, oh," whispered Ginger. "I know she's disgusted. She always calls me that when I've done something I shouldn't have."

"That's too bad," Ellen tried to console her. "I'm probably in for it too. If Dad's gone I'll go home and get some breakfast. Bye—I'll see you."

"Yeah, so long," answered her chum.

Ellen made her way slowly home. As she entered the kitchen door her mother called, "Who's there?"

"It's me, Mom," Ellen softly answered. "I've come home. Dad isn't here, is he?"

"I'm glad you're back, Honey. Dad and the boys have gone to the cattle sale at Centerville. Would you like to tell me where you were?"

Ellen told her mother everything and finished up by saying,

"When Dad comes home I s'pose I'll have to go again." She sighed and looked out the open window towards the road.

"I don't think you will. Your father didn't sleep much last night and was afraid he'd gone a little too far to tell you to leave."

Ellen turned and searched her mother's face. Of course, her mother always told the truth and it seemed ridiculous to doubt her now, but she couldn't help asking—

"You mean it, Mom? Can I really come home and stay?"

Mary Smith's eyes filled with tears. She was thankful for her daughter's spoken desire to come back and stay if they would only let her. Maybe she had learned her lesson, even if it had been a hard cruel one to learn.

"Of course, you may stay," she answered, then added, "if you want to."

"O Mom, you know I want to—but I'm almost afraid of Dad now."

"Don't be, Darling, he just loves you and wants to do for you what's best. You believe that, don't you?"

"Sure, I do," Ellen replied. Her thoughts dwelled on the things her mother had said. Maybe she had been wrong. Maybe she ought to go and say she was sorry. No, she would let her father do that. After all, he had ordered her out. He was the one to ask for-

giveness. With this conclusion she put the thoughts out of her mind.

The day soon drew to a close and the men-folks were expected home at any minute. They finally came and Ellen felt very conspicuous and almost like she were a stranger.

Supper was ready and they all sat down. Then ate in strained silence. Everything seemed to stick in Ellen's throat. She finally excused herself and fled to her room. She stayed there until everyone had gone to bed. The more she thought about it the more her conscience told her she had been wrong. She burst into tears and knelt by her bed. When she could control the great flood of tears she asked God to forgive her blundering ways and take her back into His loving care.

She arose from her knees with a new light in her eyes. Of course, she was wrong. She'd go and ask her Dad to forgive her right away. Ellen tiptoed quietly to her parents' bedroom. She slipped softly to his bedside, took one of his large, warm hands into her own small one and gently said—

"Daddy, won't you forgive me? You're not mad at me any more, are you? I know I was disobedient and all wrong. I'm awfully sorry—forgive me, and let me come back and stay—won't you?"

Her father was fully awake now and looking into the small penitent, tearstained face, that was searching his with dark, pleading eyes.

"Sure I'll forgive you, little daughter. I was wrong too. I guess we were both too proud to own up to it. Now run to bed and get some sleep."

With grateful heart Ellen turned to go. As she reached the door she hesitated—then she turned back to the bed. She stooped and planted a warm, loving kiss on her father's forehead.

Then silently she went to her room, dropped to her knees, and thanked God with all her heart. She arose and went to the window and looked out upon the sleeping valley.

She now saw that it was awful what pride would do to a person if he let it get away with him. She gazed into the starry blue sky and thanked God again for bringing her back home and back to His loving fold.

Hammett, Ida.

### THE ARROW HIT HOME

A Christian lady once having occasion to write on some business matter to a young man who was almost a stranger, thought, "Shall I close this as anybody would or shall I say a word for my Master?" and lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here have we no continuing city," and asked if he could say, "I seek one to come." Tremblingly she folded it and sent it off.

Back came the answer: "Thank you so much for these kind words. I am an orphan, and no one has spoken to me like that since my mother died long years ago."

The arrow, shot at venture, hit home; and the young man shortly rejoiced in the fullness of the blessing of the Gospel of peace.—H. B. M.



# CHRISTIAN MONITOR PULPIT

## Christ Our Goal

By Roy Koch

One of a series of messages given to Publishing House workers in their morning worship periods by Bro. Koch when he was conducting evangelistic meetings at the Scottdale Mennonite Church.

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:7-14.

We wonder sometimes why some people can make much more of an impression upon their age than others. I think the secret of it is that they live more intensely, they feel more deeply about things, their aims in life are much more definite. Some go through life aimlessly while others have a purpose. That purpose may become evident when they are young and they put everything they have into it, because of that they make a deep impression upon history. We can do that, too, but we must feel deeply about Christ our Lord.

Jesus said one time that if anyone wants to come after Him he must make up his mind first. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). "If any man will"; that's the first step, making up of the mind so as to say, "I am going to follow Christ." When we have made that decision many other things in life will fit into its pattern. If I as a young man decide to work for Christ, then there are a good many other things that I am going to do. I do not fit into the former pattern any more. And the earlier in life we make that full determination to know Christ the quicker we will get to accomplishing things for Him.

Now, I would like to have you look at the tenth verse. Paul says, "That I may know him," and then he mentions three things, three directions, in which he wants to know Christ. We find as we look at these steps that what he is talking about is identification of himself with Christ. First, "That I may know him in the power of his resurrection." He knew Christ as the one who died for him.

Possibly that is one of the elementary things in his experience. Then He said, "Now I want to know Christ as the living power of God in my life." In other words, he said, "Victory over self, is what I want to know. That is how I want to know Him, the One who is living and putting His life into my life." The power of His resurrection is the power of the living Christ. There are two resurrections mentioned in verses 10 and 11. Verse 11 means the physical resurrection, "If by any means I might attain unto the resurrection of the dead." He wants the resurrection unto life at the end. But, he says, I want to know the power of the spiritual resurrection, now. That is the experience of living a victorious life. When we live victoriously we have a restful life. We just leave things to God. We want the consciousness that we are living in the power of Christ. Then when temptations come, when the trials of life come, we have something to rest upon. It is the living power of Christ. We should all know that from experience. This is no theoretical knowing, this is the knowing of Christ in the actual experiences of life.

The second thing he mentions in his program of knowing Christ is "the fellowship of his sufferings." You know we are prone to shy away from suffering. If we can just evade suffering we certainly will. I don't care to suffer myself. If I get a headache I take an aspirin. That is the way most of us are. We do not want to do any suffering whatsoever if we can avoid it. So we have our anesthetics, our hypodermics, and our sedatives. Paul says, "I want to know suffering." Sometimes we say, "Well, if suffering comes my way I want to bear it patiently." But we hope that it won't come. But Paul said, "I am seeking suffering with Christ."

Now his suffering was twofold. He did suffer physically and yet he didn't complain or grumble. He said, "That is part of the program of God for me." But I believe he was talking about something more spiritual than that at this point. That suffering with Christ which he wanted was Christ's compassion for souls. He had that too, for in Romans 9:1 he says, "I say the truth in Christ, I lie not." Then he says in effect, "My heart is continually burdened with sorrow for the Jews." We have that kind of suffering when we have the same passion for souls that Jesus has and that same keen suffering that comes when we see the unsaved turning down the invitation to become Christians. When we live that way and suffer with Christ that way then we are

living on the highest spiritual plane. Paul said, "I want no lesser plane in the spiritual life than that. I want to suffer with Christ and seek to save lost souls."

Now follows the third direction in which he wants to know Christ, "being made conformable unto his death." Yes, we need to die, but I think that he means here to die so completely and so thoroughly to self that if it means actually to die he will not hold back from that either.

A Christian can make two commitments to Christ. First, a commitment of his soul to Christ. That is what we do when we become Christians. We are sinful people, but then we turn our lives over to the Lord and say, "Now, Lord, if we are going to be saved it is only by Thy grace." Thus we turn our whole salvation over to Him. But I fear we often find Christians who do not make that second commitment, which is to turn the life over to Him, to live for Him in an absolute sense—"not what I will, but what Thou wilt," and if this surrender should lead to a martyr's death that should be welcome too. It means that we reserve nothing. We want the perfect will of God for our lives now, even if it means suffering and death. It means that we have a passion for souls, but it may mean much more than that. If it means going on a march of death to glorify God, we shall do that too. We must not fall down.

A little farther on Paul says, "Not as though I had already attained," or achieved it. He never did. A person who aims high will rise higher than the one who aims low. I remember one particularly poor student. He was always aiming to pass. And he passed, although with a C, and a D, and he always had one or two F's. The reason he always failed in a few subjects was that he just aimed to pass. If he had aimed to get an "A" in every subject he might not have had all A's, but he probably would not have had any F's. So if we aim high we may not achieve just what we would like, but we will achieve a good deal more than those who aim too low. And so let us identify ourselves with Christ, totally, in His resurrection victory, in His suffering, in winning souls, and if necessary in such an utter death to self that in the end we might even die a martyr's death to glorify His name.

Our Father, we pray that thou mayest forgive us for living too far below our best. We are sorry when we realize that there is much of self even in our own Christian experience. Lord, we are too careful that we do not suffer. Our Father, help us to live in such utter abandonment to Thyself that whatever may come in Thy will for us will be accepted and loved and cherished by us, even though it may mean bitter experiences of life. Help us all, our Father, to live as nearly like Jesus as we can.

(Continued on page 191)



## Editorials

### Peace Day

For some time our young people's Bible meetings have taken the Sunday preceding July 4 as a suitable time to consider subjects pertaining to peace and nonresistance. The Curriculum Committee has also on occasion designated that the Sunday-school lessons for that Sunday should be given peace applications. For instance, the lesson for July 2 of this year has been given, in addition to the title, "Jacob, a Man of Striking Contrasts," the designation of "Peace Sunday" in parenthesis.

All of this shows that our people have had a growing feeling that the Sunday before Independence Day provides a suitable and strategic time to give attention to the Scripture teachings on peace and nonresistance. This is further evidenced by the fact that in the Curriculum Committee report to the Commission for Christian Education and Young People's Work at its meeting at Roanoke, Ill., May 5, 6, 1950, the following item appeared: "The committee is requesting the Commission to consider *Peace Day* or some other suitable term as an official designation for the Sunday preceding July 4."

In response to this request the following action was taken by the Commission; "Moved that we authorize the name *Peace Day* to be the official designation for the Sunday before July 4." This simply makes official what many churches had already observed in some way for a number of years. The Curriculum Committee also pointed out the following four objectives to be kept in mind in the observance of such a special day:

1. A Christian understanding of Independence Day.
2. To foster Christian attitudes of appreciation toward the state.
3. To provide an opportunity for an expression of our peace witness.
4. The importance of separation of church and state.

All of us who treasure the teaching of our church on nonresistance know that if we want to retain it ourselves and perpetuate it in the church of the future we will need to keep on teaching it; that, like any other Bible doctrine, it will not sustain itself automatically. Therefore we need to teach it in our homes by precept and example; we need to emphasize it in the materials of our Sunday schools, summer Bible schools, and weekday Bible schools; we need to keep it in our young people's Bible meeting topics; and we need to preach it from our pulpits. In addition to these efforts special meetings can play a very helpful part. These can be conducted by peace teams, by Mennonite youth fellowships, by local congregations, or by district conferences. As we have opportunity we should use any or all of these means to further the teachings of the Gospel of peace and to attain to the objectives outlined above. Now that we have a special *Peace Day*, it will be to our advantage to plan something to make it meaningful and helpful in propagating the teaching of peace in the midst of a world that is teeming with contention and strife in many areas of social, economic, national, and international life.

The need for such teaching in our present-day world is apparent. Our young people especially need to learn how to live the Christian life, the life of peace, in the midst of a strife-laden economic system that depends upon coercion and strife to attain its objectives. They need to know how to meet the pressures of a military system that is being more and more geared to the idea of total war, as evidenced by our continuing peacetime draft laws. They need to learn how to follow the Prince of Peace in a world that is divided into two opposing spheres that are waging a cold war that may at any time through some unexpected incident or overt act flare up into a hot war the like of which the world has never known.

### Summer Bible Schools

June is the month when the summer Bible school movement usually gets under way for the year. The summer Bible school has grown to be one of the great Bible-teaching and missionary agencies of the Mennonite Church, even though its history covers only about twenty-five years, and it is distinctly a product of the present century.

The phenomenal way in which this movement has grown in the Mennonite Church is so well known to most active Christian workers that it needs little elaboration. However, it should be of help to know that in 1949 the number of schools sponsored by our church increased from 473, of the previous year, to 556, or a gain of 83. This total brings the average to slightly more than one school for each of the 534 congregations in the Mennonite Church in the United States, Canada, and our foreign missions. During this same period the total enrollment grew from 51,597, in 1948, to 62,488, or a gain of 10,891. Then compare this total to that of our present church membership, 65,517, and our 1948 Sunday-school enrollment, 85,554, to get an idea of the proportions to which the summer Bible schools have grown.

We are always glad to note advances in the work of the church, and so we rejoice in this expansion of the summer Bible school movement, for thus an increasingly larger number of boys and girls and adults are being reached by the Gospel message. But it is well to remember that the growth of any movement in the church is necessarily the result of much consecrated toil on the part of the people who have the vision of the possibilities and who are willing to do the work that is needed in order to realize in a measure, at least, the possibilities which they see. One of the great tasks in this connection was the preparation and publication of the different courses of study which were used over the years and which culminated in the production of the fine new Herald Summer Bible School Series, in use for two years, but not yet completed in a few items.

Much general planning and work was necessary to bring our summer Bible school efforts to the present high-water mark, which will probably be exceeded from year to year for some time to come. But along with that is the necessary work that must be done in the local areas where schools are conducted. Fortunate are the places where there is capable and consecrated local leadership that sees in good time to the selection of the teaching force, the purchase of materials, the plans for financing, the places for meeting of the classes, and that makes all other necessary preparations.

In this connection we quote the following from Bro. C. F. Yake, Secretary of Summer Bible Schools, in an article in the 1950 *Handbook for Christian Workers*:

"Summer Bible school should be considered a permanent teaching agency in the congregation. It should not be thought of as a school to be held in summertime if and when the next summer comes. It should be considered something that needs to be planned for the year round.

"Your congregation needs a perennial organization for directing summer Bible school work. It may be a Christian educational committee or board, or it may be merely a summer Bible school committee. . . . It makes little difference which type of organization is used; it needs, however, to be an organization that functions the year round, and there should be a continuing membership. . . . By a perennial organization the summer Bible school work can be carried on immediately after the close of the summer's school. All the work involved in finishing up the past school should be taken care of, and plans immediately made for the next summer's school. If you operate in this manner, then having summer Bible school will not be too difficult and too perplexing a task."

All large-scale efforts require vision, and organization, and work, and finances. The summer Bible school is no exception. Experience has demonstrated that it is worth all of these that it costs. It has served a great purpose in its brief history; under the blessing of God we believe it will perform an increasingly wider service as time goes on.



# CHRISTIAN LIFE

## The Christian's Most Formidable Foe

By G. H. Clement

It is the Christian's privilege to turn every seeming spiritual liability into an asset. "Seeing God in everything" is one of the great secrets of victorious living.

The secret of joyful Christian living is to see God in everything and to accept everything from God's hand. Paul revealed in many places in the New Testament that he knew this secret and rejoiced in its possibilities. He was thus able to give thanks for everything and in everything. Eph. 5:20; I Thess. 5:18. He knew the bliss of godliness with contentment, which indeed is great gain. He had learned that whether he was abased, or whether he abounded, whether he was hungry or full, in whatsoever state he was, therewith to be content. Phil. 4:11-13. Paul believed that all things worked together for good to them that loved God. And the "all things" included not only physical infirmities and material needs, but also human opponents. And it is the latter that composes the Christian's most powerful foe.

Most of us in reviewing our experiences have found that the trials that caused us most grief came from human foes. Somehow it was not difficult for us to see God's hand in that illness that overcame us. It was necessary chastening that we submitted to, and we benefited thereby. When that sudden financial loss struck us, we reeled for a moment, but we immediately realized that our true wealth was safe up there. Even when bereavement came into our family circle, we sorrowed not as those who have no hope. Submissive, we maintained a poise that comes only from God. But, quite unjustifiably, a friend said something derogatory about us to someone else, and the blow struck so deeply that we simply could not recover from it. It deeply grieved us. We were shocked and disappointed. A feeling of bitterness crept into our hearts, and we lost confidence in everyone. But worse than everything else, we lost our fellowship with God! His Word was neglected, and we prayed perfunctorily. We no longer felt that we could work in God's vineyard. In fact, the church itself lost its attraction.

However, the heart that has known the sweetness of the presence of the Lord cannot bear to go very far along the Christian pathway without this fellowship. The Christian who delights to go up to the house of the Lord and worship and serve the Lord there, cannot long endure this indifference to both the church and its labors. But what is to be done? How is one to get rid of that sense of defeat? How is one to get victory over disagreeable people? How is one to maintain constantly a quietness and confidence in the face of the strife of tongues?

There are various suggestions. Some of them are philosophical and some are psychological. One humorously suggests that we should take this attitude toward uncongenial people: "If that disagreeable person can live with himself all his life, surely I can put up with him for a few days." Books written from the viewpoint of psychology give many suggestions as to how to get along with difficult people. But both philosophy and psychology can give only guidance; they cannot supply the necessary power to enable a person to practice their precepts. Even Christian teachers often give Scriptural advice that comes short of solving the problem. It is all very well for the latter to tell the embittered, dis-

### THE LORD'S PRAYER

**Father, adored in worlds above,  
Thy glorious name be hallowed still;  
Thy kingdom come in truth and love,  
And earth, like heaven, obey Thy will.**

**Lord, make our daily wants Thy care;  
Forgive the sins which we forsake;  
In Thy compassion let us share,  
As fellow men of ours partake.**

**Evils beset us every hour,  
Thy kind protection we implore,  
Thine is the kingdom. Thine the power,  
The glory Thine forever more.**

—Selected.

illusioned Christian to love his enemies and to do good to them that hate him. It is certainly Biblical to advise defeated Christians to render blessing for railing. That is true as far as it goes. But again the successful realization of these precepts in the life of the Christian can be experienced only as he draws grace, moment by moment, from God. What principle of life will keep the Christian in that place where God's grace is always his portion, experimentally? That principle is simply this: No one can say or do anything against the Christian unless God first permits it. And if He permits it, we can be sure that it is meant for our spiritual good. Once convinced of that, we can joyfully bear human onslaughts without fear and without bitterness.

The Christian's life is hid with Christ in God. His life is therefore encircled by divine love and power. Before anything can reach the believer within that circle, it must first pass God's scrutiny and approval. This does

not mean that God is the author of evil. But it does mean exactly what Joseph said to his brethren regarding the evil things they had done against him: "Ye thought evil against me; but God meant it unto good" (Gen. 50:20; also chapter 45:5, 7). Joseph, in prison and out of prison, was a man whose life was sheltered about by the power of God. When these evil things came against him as a result of the jealous and malicious designs of his brethren and Potiphar's adulterous wife, Joseph left himself in God's hands. He saw past first causes and chance happenings. Nothing could happen to him except by God's permission; and if God permitted it, then it must be for his good. So with the believer. Our human foes may plan some evil against us. This, needless to say, does not originate with God, but with the powers of Satan, with which the Christian wrestles. Eph. 6:12: "We wrestle not against flesh and blood . . . . Flesh and blood, instigated by the rulers of the darkness of this world, may try to destroy us. But by the time their onslaught reaches us, it has been transformed from a destructive force to a merely purifying and strengthening element. Thus, instead of injuring us it has deepened our spiritual life and made us realize the reality of that spiritual world where our resources are.

Recognizing the fact that by the time anything reaches us it has been turned into a means of blessing surely eliminates any feeling of bitterness. Why be bitter about a blessing? A child is sick, and the mother gets a bottle of medicine off the shelf and gives the ailing child a dose. But the medicine tastes horrid, and the child, seeing the bottle on the table beside the bed, decides that the bottle is the cause of that bitter taste and wishes he could hide the bottle, or throw it out of the window. Now it is perfectly true that the nasty taste did come from the contents of that bottle. But was the bottle to blame? A mother, in her love and wisdom had taken that bottle and had taken from it the medicine that her child needed. Here is a man spiritually ailing. He lacks patience. God takes a "human bottle," as it were, and brings the contents of that bottle (its disposition, actions, etc.) into contact with the ailing Christian. Now that "human bottle" may have no thought of being helpful to the spiritually sick Christian. In fact, it may even aim to increase the Christian's discomfort. But the loving Physician has decreed otherwise; and the Christian seeing past the "bottle" to God Himself submits to the medicine and finds it results in strengthening him. He discovers that he has developed patience. Had he seen only the "bottle" and struck out at it, his condition would have grown worse instead of better.

Let us note a few of the prescriptions left by the heavenly Physician to develop the Christian's spiritual character. Here is one that Paul has recorded for us; he commences it by stating that he has gladly taken it, and found out that it works: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost,



which is given unto us" (Rom. 5:3-5). The Book of Acts records the tribulations of Paul, and most of them were caused by the vicious slander, opposition, and persecution from humans. Yet he said he gloried in tribulations because they were medicine that developed spiritual character. Peter tells us that another prescription left by Christ for our benefit is the fiery trial of faith. I Pet. 1:7; 4:12-16. James tells us that we should rejoice when we take bitter spiritual medicine. "My brethren, count it all joy when ye fall into divers temptations." This medicine, he adds, will produce patience,

and patience as it is allowed to control us will lead us into the heights of spiritual attainments. James 1:2-4. The "divers temptations" to which he refers were, in his days, the result of the animosity of the enemies of Christ. They were human enemies.

The Christian's most formidable foe, seen in the light of God's Word, may become the Christian's greatest means of spiritual growth and conquest. Seeing God in everything cannot help but result in the maintenance of a poise that nothing past, present, or future can destroy.

Hamilton, Ont.

## Importunity in Prayer

By S. H. Brunk

It is still true that "the effectual fervent prayer of a righteous man availeth much."

The word, "importunate" is defined as meaning urgent in request or demand. Shall we not measure the urgency of our requests by the intensity of and the frequency of their presentation? Our prayers should surely be the desires of our hearts and not only the words of our mouths.

This word, "importunity," is found only in our Bibles in one of the parables of our Lord, Luke 11:5-8:

"And he said unto them. Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

He further teaches us to ask, seek, and knock, assuring us that our Father, knowing that we need bread, will not give us stones. Now, brethren, if some of us should feel we have gotten stones in our life experience, they did not come to us in answer to prayer.

Our Lord taught in a similar parable in Luke 18 that we ought always to pray and not to faint. In the parable of the importunate widow, the unjust judge said "I will avenge her, lest by her continual coming she weary me." Our Lord said, "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

Several questions immediately arise: What is the purpose of any prayer? Why do the saints not always get what they pray for; and How shall they know for what to pray?

All true prayers, whether audible or silent, whether public or secret, should come from the heart. A part of each prayer should be adoration and worship, but the intercessory part of one's prayer must have a purpose. Why does not our loving Father give to us, His children, just what He knows we need without our asking? One purpose in having

men pray most assuredly must be to have them recognize the source of the answer to their prayers. We find no record in the Bible of anyone's receiving an answer to his prayers and then proclaiming that he was lucky or fortunate, but rather that he was blessed by God. We as parents know the drawing effect of our children's requests. God is recognized by His children as the Giver of all good. While He sends rain on the just and the unjust, yet the just realize the need of many blessings to live worthy lives pleasing to their God.

While Christ Jesus made all provisions for the forgiveness of sins, yet they are only forgiven to them who ask. The Holy Spirit comes only by invitation to those who have repented and confessed and forsaken their sins. Jesus said, "If thou knewest the gift of God, . . . thou wouldest have asked of him, and he would have given thee living water . . . springing up into everlasting life." Now we cannot understand Christ to mean that by asking once we should become an artesian well of everlasting life. No, this never-thirsting or never-famishing comes by our continuous asking. How many of us are made to think that one drink will take us to heaven and are satisfied to have such a small part in the plan of God for His children to spread the Gospel?

Unanswered prayers are in no way related to God's plan of our salvation if they come

### SECURITY

**I built a castle in the air;  
It seemed so very real to me,  
Until one day a monsoon came  
And blew my castle out to sea.**

**I built a bungalow on sand,  
Of charm and beauty fair to tell;  
Floods came, wild winds blew,  
Beat upon it, and it fell.**

**I built a house upon a Rock,  
Built it so to long endure;  
Let rains descend and tempests smite,  
I know my house will stand secure.**

—Grenville Kleiser.

from a contrite heart. However, we as faithful Christians have problems the solution for which we may not be sure what the will of our God is. Then, too, there are others, even they who despitefully use us whom we are to pray for. I suppose if there were more talking to God and less talking to others about those who despitefully use us, things would much sooner be corrected.

Those things which we know to be God's will we are urged to pray for without ceasing. This is importunity in prayer. God has given to men a free will, and He will not force the will of others, nor even our own, if we have our minds closed to the calling of the Spirit.

Then we as Christians are oftentimes perplexed by the problems of life as to whether it is more in order to pray to know the will of God than to tell God how it shall be. Very outstanding among these for some is the healing of bodily infirmities or sicknesses. I have only recently been made to believe that where such a weakness interferes with, or prevents, our answering our calling, it should be an open door for persistence in prayer.

I like to be importunate with God, my Friend, to lend me three loaves for the hungry world which is come to me, and in myself I have nothing to set before it. The first loaf is a spirit empowered to quench all the fiery darts of the wicked one; the second loaf, a mind able to rightly divide and present God's Word of truth; the third loaf, a body, healed and strong, a fit place for the indwelling Spirit.

All will agree that if we had more importunity in our prayer life, we would have more answers to prayer.

Denbigh, Va.

### BUGGY WHEELS

A Texas pastor beautifully illustrated with this story, the thought of Jesus when He said, "Seek ye first the kingdom of God."

Some mischievous boys changed the wheels on his buggy while he was preaching one night at a country church. They put the tall back wheels in front and the small front wheels in back. He was going home to spend the night with a deacon whom he had never visited. The next morning when the deacon got up, he saw the parson standing out in the middle of the road looking away toward the church; and when the deacon asked him what he was looking for, he answered, "I'm looking for that hill I came up last night." "There is no hill between here and the church," replied the deacon. "I know better," insisted the preacher. "I like to have pulled my horse to death, and I rode up here on the back of my neck." Together they walked over to the buggy shed, and both broke out laughing. The deacon laid his hand on the minister's shoulder, "There's a great sermon in that, preacher," he said. "When you put the things in front that belong behind and the things behind that belong in front, you go through life on the back of your neck." —Selected.

One of the hardest sins to conquer is the sin of judging others—expressly forbidden by Christ.—Christian Union Herald.



## OUR HOME CIRCLE

### Where Should Young Women Find Work?

By Ethel Reeser

Originally appearing in "The Mennonite Community," this article is reprinted because of its thoughtful and helpful discussion of a timely subject.

The question raised by the title of this article may be considered by some to be one which might be answered optionally. It may be generally agreed that the problem should be one of concern to Mennonite girls themselves, but I would like to present it here as an issue of importance to Mennonite communities and to the entire church constituency. The urbanization of any age or sex group with its effects upon our historical cultural patterns calls for our consideration, but I wish to present one phase of the problem—that of Mennonite girls working as domestics in aristocratic homes in urban areas.

That the issue of young people leaving the farm for city work is a concern for our nation, can be seen by a perusal of current sociological and economic periodicals and texts. A historical sketch is usually given showing the changes which have taken place in our country in transportation, industry, and agriculture. Frequently charts and statistics are presented to show that the influx of youth to the city is increasing, and the articles accompanying them raise the question of what will happen to the rural community that is being drained of its potential leadership.

There is need for studies of this kind within the Mennonite Church. As a church we possess an awareness of our conviction concerning participation in war. The Bible has been carefully studied on the question, conferences held, and books written to help us form the convictions we hold. Mennonite urbanization is a newer problem than the one of military training and it does not affect as many members in such an abrupt fashion at a given time. Yet it is a growing problem, one which could ultimately result in unfavorable changes in our simple way of life. At least this subject as well as the other, merits our careful consideration in the light of New Testament ethical standards.

For the purpose of clarification, let it be said at the outset that references concerning domestic employment are pointed at positions in which one caters to the luxurious living of the wealthy classes, those in which time and energy spent are an actual economic waste. The following personal experience will clarify the nature of the type of work to be considered.

#### A Conscience That Could Not Consent

While looking for a job one summer after graduation from high school, I was attracted by an advertisement for a second maid in the

"HELP WANTED-DOMESTICS" column of a Beverly Hills, California, newspaper. In spite of my immaturity I was hired for the job since my employer, who had formerly lived near the Amish people in Pennsylvania and knew of their habits of frugality and honesty, felt that any Mennonite girl was a "find."

Some people would have considered mine an ideal existence—getting up at 8:30 or 9:00 o'clock in the morning, performing such tasks as answering the telephone and doorbell, polishing silver, and washing fragile china-ware, duties which consumed only four or five hours of the day. But I became increasingly convinced that I was out of my rightful sphere in that I was one of a corps of servants who were catering to the laziness and luxurious desires of a wealthy few. It was a former film comedian, I learned, whom I was serving—a man whose daily activities consisted solely of eating, drinking, playing golf, and taking sun baths. I learned that I was taking the place of the butler who had gone to war. One night as I stood at the door of the palatial mansion to take the coats of the guests who had come to attend the wedding party held in honor of the divorce and remarriage of my employer's brother, I thought of one Saul who had held the coats at the stoning of Stephen. I resolved to seek employment elsewhere.

I had accepted this position because I was told that they were desperately in need of help, and to one contemplating college the next fall, the amount of salary had loomed attractive in comparison to one three times smaller offered by a Mennonite farmer's wife who had six small children. Most of the reasons given for accepting this kind of work are similar to these. They usually relate either to advantages offered by the city or to disadvantages to be found in rural living. Other Mennonite girls in that metropolitan area felt that the city was the better place to work because working hours were shorter there than in the country and there was more privacy and modern conveniences. For some, work in the city fulfilled a desire for change or adventure and for social companionship. One girl asked, "Isn't washing dishes and making beds a legitimate type of work regardless for whom one does these tasks?" And we might raise the question, "Isn't this kind of work an avenue for missionary service, an actual open door to reach the play boy, the movie actor, the big business executive with whom one does not ordinarily rub shoulders, the man

who needs the Gospel as badly as the colored migrant worker in New York or the poor white boy at Gulfport?"

#### Work and Environment

Perhaps we can evaluate the legitimacy of this type of employment in the same way in which we evaluate participation in army non-combatant service, by weighing it in the light of the whole question of urbanization. The urban culture of today with its tendency toward consumption and extinction, its materialistic philosophy, and the changes that it has wrought on the home and family life, is realistically described by Ligutti and Rawe in "The Rural Roads to Security":

"Competition with factory products forced members of the family to seek employment in the large-scale industries. Spacious homes were abandoned for dingy, unsanitary shacks near noisy, smoking factories . . . Both husband and wife were often compelled to continue in their former outside employment so that the family may be able to subsist. . . . Children were left without care and childless homes became common. Self-interest was created by the separate purses of husband and wife. Divorce increased. Submarginal living was almost the rule for larger families. Commercialized amusements, the movie, dance halls, soft-drink parlors, saloons, and the automobile assisted in drawing people out of the home."

Most of us would feel that this is not the kind of society God had in mind when He said, "Be fruitful, and multiply, and replenish the earth." In order to propagate people who would worship Him and bring glory to Him, He gave to man the faculty of productivity, both to generate his own kind and to bring forth from the soil food to sustain himself. It was a plan of creativeness, of yield, and of survival, and in order to carry it out, He placed man in a garden.

By tradition, we are a rural people. Historically we have been known for our ability to make a wilderness thrive, our knack for making nice white soap out of the waste fats which most housewives would not save, or of placing on the table a dish of creamy white cottage cheese which was a pan of sour milk only a few hours before. So in spite of the minority of our group, our girls have often been appreciated for their domestic frugality and resourcefulness even in large metropolitan areas.

But we are also a spiritual people, a brotherhood which believes that the whole of one's life belongs to God, and that to the regenerated Christian, no work in itself can be called either sacred or secular until its relation to the entire program of the salvation of mankind has been determined. While this discussion is not an attempt to designate arbitrarily which types of employment are right for a Christian and which kind are not, it is an appeal for the purpose of stimulating our thinking concerning our personal responsibility for the long-range consequences of the work we do. The Holy Spirit was given to show us the truth in everyday matters such as these.

In 1940 J. Winfield Fretz, after making a study of Mennonites who came to the city of Chicago, found that "a high percentage of those Mennonites who leave the farm



and find work in the nonagricultural pursuits are lost to the Mennonite Church." The inference was not that there is an inherent spiritual safeguard in farming nor that we should withdraw from the spiritual needs of urban society, but that relationships in the city are impersonal and secondary and that it is not easily possible to adhere to vital principles which are worth preserving without working in close connection with the groups which share these principles. High ethical standards are most successfully maintained in the intimate type of social life found in primary groups. However missionary-minded one may be, it is not easy to refrain from absorbing wrong attitudes of fellow domestics, without an intimate contact with other Christians. Most of one's fellow workers in this area of employment have no roots, so to speak, have too little sense of honesty, and often regard their work as nothing more than a necessary evil.

#### Finding Ourselves in God's Creative World

This is not to encourage us to isolate ourselves in rural communities where we would not reach the spiritual needs of urban people. But there are other ways of attacking the problem besides that in which the very work required promotes the kind of living which the Gospel of Jesus Christ condemns. Those factors which have enriched our culture in the past, such as nonresistance, mutual aid, the simple life, and an emphasis on New Testament teachings, are best fostered and expressed in rural areas where a familistic philosophy prevails, where activities are carried on which contribute to the well-being of mankind, where there is less waste of personal resources, and where any so-called "secular" work is not apart from the work of the church.

Such a community is, in itself, a witness against the evil effects of urbanization. It can be the spring from which workers go out to help alleviate the ills caused by the inequality of wealth, and it is an ideal place for the care of homeless children, the mentally deficient, or the mentally ill.

The satisfaction that comes from being a part of God's creative process offsets the advantages afforded by mechanization which are more often found in urban homes. I recall experiencing an empty feeling after each meal in that home previously described. A part of the useless ritual called for finger bowls after the last course was served. These required water of a certain temperature and a decoration of floating pink rosebuds. But they were never used!

In contrast to this was the comfortable feeling of being useful which accompanied work in a rural mountain home where the stove was a heavy, black, wood-burning range. Especially was this feeling pronounced one night when I chopped wood and carried spring water to help a rural doctor deliver a baby girl to this mountain family.

The needs of each area differ, but there is a wide variety of possible aids toward building a functioning, serving community. It is not an optional matter, this problem of keeping free from types of employment which are compromises to our faith. For

Mennonite girls and for the church as a whole lies the challenge of perpetuating a culturally and spiritually satisfying way of

life, and of promoting the most effective methods of transmitting it to others.—The Mennonite Community.

## Foster Home Care

By Orval Shoemaker

Out of training and experience the author challenges us regarding a special field of Christian service.

A little more than 3500 years ago an Egyptian princess took a three-month-old baby into her home. Thus began the life of Moses, the great leader of the Israelites. Here we have a very early account of a child in a foster home and a very unique reason for the child's being taken into a foster home. The reasons why children need care outside of their own homes are different today, and in recent years the children needing such care are different from those of several decades ago. Formerly children were sent to institutions or placement agencies because of poverty or the loss of one of the parents. Now, by using other available resources, these children are allowed to remain with their families. At present the chil-

dren who must be removed from their homes have been much more gravely injured by life. As a result of the great increase in family problems and the breaking up of unstable homes, we have some seriously confused and disorganized children. Many children are placed because they are not wanted by their parents, and consequently these children feel that if their own parents did not want them, certainly no one else ever will.

Uprooting and removing a child from his own home is a painful process, and just as it would not be wise to amputate a leg unless it was endangering the health of the whole body, it would be unwise to remove a child from his own home unless allowing him to remain in the home would endanger his total personality.

The greatest question is, What should be done with these homeless and unwanted children? There are three generally accepted alternatives: adoption, institutional care, or foster home care, and all three types are needed. The purpose of this article is to stimulate your thinking about foster home care, so I shall not attempt to discuss the children who are suitable for adoption or those who could profit best in an institutional setting, even though a discussion of those phases would be just as timely.

By and large, the small child under eight years old who for some reason or other is not adoptable is the one who can profit most from a good foster home. In fact, foster home care is practically a must for these children, because they will not receive enough individualized care in the institution. These infants and young children thrive best in the warmth of family life. God created man with a capacity to love and be loved, and the Bible says, "We love him, because he first loved us." We love our parents because of the loving care and concern they gave us during our helpless years.

Unless the child has been loved it is unable to give love. As the mother showers affection on the child, the child is able to give love in return. As the child develops attachment and love for the mother, the child has a desire to obey the expressed wishes of the mother, and thus we have the training of the child's conscience. As a result of the individualized attention and love from the mother, the child loves the mother and has a desire to copy the standards of the mother and comply with her wishes. The small child tries hard to learn how to walk, talk, etc., because he knows his mother will be greatly pleased. The institutional child has no such stimulation from the personal attention of a parent, and conse-

(Continued on page 181)

### THE MOTHERLESS

God pity the motherless children,  
Who shrink in the darkness, and miss  
A voice on the stairs, and the murmur of  
prayers.

And the joy of a good-night kiss,  
Who nestle like birds with no hovering  
wing.

From the gloom of the night and its  
fears.

Oh the smothered sob, and the hearts that  
throb

On the pillows bedewed with tears!

God pity the motherless children  
Who never dare lift their eyes  
Or voices to plead, though their hearts may  
bleed,

Except to the pitying skies,  
Who cringe from the sting of a word or a  
blow,

Where merciless justice stands,  
Till I long to gather them all in my arms,  
And soothe with love's pitying hands.

Oh, shelter the motherless children,  
They are bearing life's heaviest cross!  
No love is so sweet to the bruised little feet,  
No loss is so bitter a loss;  
For the love of a mother is nearest Christ's  
love,

Redeeming, forgiving as few,  
Unchanging always, and unailing for aye,  
As infinite as it is true.

God pity the motherless children!  
Oh, if love were not selfish today,  
We would hush every cry that is wafted on  
high,

From the orphans that throng in our  
way.

We would clasp little hands, we would  
cheer little hearts.

As motherhood blesses and charms,  
We would gather them in from sorrow and  
sin,

As Christ folded them into His arms.

—Sel.



# BIBLE STUDY

## Christian Doctrine XCI. Angels—Concluded

*By the Bible Study Editor*

It is certain that angels have no authority in their own right. They are all angels or messengers. They are heavenly spirits sent to minister for God. Certain angels, or messengers of the Lord, have spoken as if they were the Lord, and therein lies some of the confusion regarding the identity of the messenger, whether it is God who speaks or whether it is another who speaks as if he is God. This is the case concerning the messenger who came to Abraham on the plain of Mamre. The three men stood, and Abraham bowed down to them. He addressed them as, "My Lord." The three ate of the meal which Abraham brought. Gen. 18. Then one of them addressed Abraham concerning the birth of the coming heir. V. 10. Throughout this discourse Abraham continued the address to, "My Lord." The men arose and Abraham accompanied them on their way. Vv. 16, 22. Abraham had been told of the coming destruction, but stood yet before the Lord. V. 22. Was this one of the three, or did Abraham commune with the Lord after the three men had gone away? After the plea of Abraham for Sodom, the Lord "went his way" (v. 33).

But what the angel messengers had told Abraham would occur, came to pass in due course. Lot addressed the messengers as, "My Lord" (Gen. 19:18). Only two angels returned to the destruction of Sodom, yet they had the authority of the Lord. "I will not overthrow this city (Zoar)." "Haste thee, escape thither; for I cannot do anything till thou be come thither." "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire." (Gen. 19:21, 24). It is true that the word spoken by angels was steadfast and was as the word of God. Heb. 2:2. An angel had spoken to Hagar from heaven. God heard from heaven, and the angel of the Lord spoke to her from heaven. Gen. 16:7; 21:17. All that the Lord had spoken through His angel came to pass.

But angels are neither men nor God. The observations and experiences of Manoah and his wife were proof of this fact. The angel refused to be honored as God by accepting the burnt offering, but gave evidence that he was sent of God by performing his wonderful deeds. Judg. 13:15-25.

Angels have proved to men that they are not God, but have also proved that the words and works which they have performed are of

God. God has also proved that the testimony of His angels is honored by Himself. The things that were promised by angels were fulfilled as perfectly as those which He Himself had given by His prophets.

### Special Visitations of Angels

There is now one Mediator between God and man. I Tim. 2:5; Heb. 8:6; 9:15; 12:24. And there is one means of fellowship with God in this dispensation, that is through the Holy Spirit who dwells with the believer. In the days of the patriarchs the visitations of God were through His own speaking to men or by the ministry of angels, and later through the priesthood ordained for the tabernacle and Temple.

The tabernacle disclosed the plan of God to abide with His people, for He placed His sanctuary in the midst of the camp. The presence of God was manifested by the pillar of cloud by day and the pillar of fire by night. This manifestation of His presence began before they reached the Red Sea. Ex. 13:21, 22. "And the angel of God, which went before the camp of Israel, removed and went behind them; And the pillar of cloud went from before their face, and stood behind them" (Ex. 14:19, 20). Ex. 23:20; 32:34; Num. 20:16. The angel of God's presence was signified by the pillar of cloud and fire. We are not told that the pillar of cloud and fire had the appearance of an angel. We need not question the presence of God as being with His people. God spoke to Moses again and again both in the tabernacle and on the occasion of the offences of the people and his own wrongdoing. But the pillar of fire and cloud remained above the tabernacle, and only on occasion of great offense did it remove from the scene. But Moses and Aaron did not speak to an angel when they went in to meet the Lord.

In the most holy place the ark of the covenant stood with the mercy seat above it and the cherubim on the mercy seat. Here again the "angel presence" of God was manifested. But God dwelt with the glory of His presence between the wings of the angels. Cherubim were everywhere present on the coverings and on the veil of the tabernacle. Surely God was present in His tabernacle, and His angel went with His people as their protection and guide.

Jesus said, "If I go away, I will send the

Comforter, that he may abide with you." The Holy Spirit is also a sent one, a messenger of the Lord, to abide with us. But God is present with us in the person of Him who has been sent. The authority of God is with those whom He sends, whether it be an angel, or the Son, or the Holy Spirit.

### Special Angel Visitations

Every time that an angel was sent to any person with a message from the Lord, it was a special visitation from the Lord. There were no two occasions exactly the same. There were many angels whom the Lord might send, and, had we a record of all the ministries which angels have performed, it would be one among a host of angels who have served the Lord in blessing His saints and servants. The fact that we have so few records is not an evidence of the sparsity of angels to serve the Lord, nor the lack of need on the part of God's people for such services from Him. The ministry of angels is given that we may know the truth of the fact that God has these spirits to serve Him when His saints are in need of them. They are "sent forth to minister for them who shall be heirs of salvation."

The first particular visit of an angel to Israel was that made to Joshua by the captain of the Lord's host. Joshua 5:14. This man gave not his name to Joshua; Joshua fell to the earth and worshiped. He removed his shoe from his foot, for the place was holy. The Lord gave to Joshua the plan for destroying Jericho, and as the plan was minutely followed the city fell into the hands of Israel. Achan only failed to obey, and Israel suffered for it.

Another angel with a drawn sword was sent to the prophet Balaam, son of Beor who came from Pethor in Moab. Again the angel of the Lord stood in defense of Israel and warned the prophet against speaking other than the word which God put into his mouth. As the ass had spoken the word of the Lord, so Balaam did also. Israel did not suffer from the curses of the kings beyond Jordan in the lands of Moab and Midian. They suffered from their own waywardness in fellowshiping with those nations. Three chapters of Numbers record this remarkable visitation of the angel who warned Balaam to whom the ass had spoken.

An isolated incident of angelic visit and judgment is that found in Judges 3:1-5. Yet it is worthy of note. The angel of the Lord that came from Gilgal to Bochim spoke to the people of their disregard of the command to destroy the idolatrous altars of the nations and to refrain from allegiance with them and of the affliction which would be theirs to have these nations as thorns in their sides for years to come. This must have been at the time of Joshua's dispersal of the tribes to their homes. The message of the angel, instead of being one of consolation and help, was one of affliction.



tion and sorrow. But it had the effect of a general and common sacrifice being offered unto God before they separated to go to their own places.

Another special visitation of an angel of the Lord was the visit of the angel who sat under the oak at Ophrah, the home of Gideon, when he was threshing wheat and hiding from the Midianites. Again, the angel spoke as if he were the Lord. Judges 6:13, 14. "Have not I sent thee?" In honor to the messenger, Gideon presented his gift of a kid, unleavened cakes, and the broth from the kid which had been prepared. The offering was burned by the touch of his rod, and the angel went away. This visitation does not differ greatly from that of the angel who visited Manoah. Neither angel accepted the offering as one presented to God, which should have been offered upon an altar. They were only the messengers of God and fulfilled their mission in telling the word of the Lord to His servants. Gideon continued to carry out the mission to which the Lord called him, although he sought the assurance that God would be with him by asking for signs.

#### Special Messages from Angels

All the messages of angels are special ones, but some are somewhat more personal than others. God spoke to Abraham in a personal manner. But on the occasion of his offering up Isaac, it is said that an angel called to him from heaven and withheld him from slaying his son, and showed him the ram that was offered instead of the son. Another occasion of an angel assisting in a mission for Abraham was that of sending to the city of Nahor for a wife for Isaac. Gen. 24:10. Nothing is said concerning the angel until Eleazar is sent on his mission. Gen. 24:7, 40. Abraham said God shall send His angel, and Eleazar reported to the family of Bethuel that it was Abraham's trust, and the mission had thus been fulfilled under the direction of God's angel. But at no time was there an apparition and no voice of the angel was heard. God's angel ministry need not be seen or heard in order that it may be accomplished.

Jacob's experience with angels was a significant one. In a dream he saw the angels at Bethel. Gen. 28:12. In the land of Haran God spoke to Jacob bidding him to return unto the land of his kindred. Gen. 31:1-13. As he journeyed he met the host of God, angels. Gen. 32:1, 2. At Jabbok "there wrestled a man with him until the breaking of day," who blessed him with the new name, Israel. Jacob said, "I have seen God face to face" (Gen. 32:24-30). At Bethel Jacob saw, in his dream, the Lord standing above the ladder. Gen. 28:13. And Jacob said, "Surely the Lord is in this place; and I knew it not." Jacob saw God and angels in his dreams. He saw angels and the man of God in a more real sense, and wrestled with the man all night. The man was most certainly the messenger of God. He is not called God, neither an angel, but a man. His commission was from God as the blessing indicated. John said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18).

The experiences of the prophet Elijah

were unique. As a prophet, the Lord spoke to him and through him; but the Lord also ministered to him by angels. He was directed by the Lord to go to the brook Cherith and then to Zarephath. Miracles were performed at his command. When he fled into the wilderness an angel came and provided food for him. At Mount Horeb the Lord spake to him, giving him a special commission which in due time was fulfilled, and Elisha was anointed his successor. I Kings 17:1-9; 19:1-16. The last experience of Elijah occurred while he waited to be taken away. There appeared the chariot of fire and horses of fire which parted Elijah from Elisha, and Elijah went up in a whirlwind into heaven. Elisha called it the chariot of Israel and the horsemen thereof. II Kings 2:1-12.

#### Angels and the Prophets

We have noted that the prophets of the Lord spake the word that was given to them. There were also visions, and many of these were not associated with angels nor with the messages of angels. The prophets also saw visions of angels, and angels spoke to them for the Lord. Isaiah refers once to the angel of His presence which went with Israel. There are comparatively few references to angels in the writings of the prophets. And it is an added testimony to the verity of the Word of God which was spoken by the prophets. Peter refers to the apostolic witness of the Lord, and adds, "We have a more sure word of prophecy." The words of the prophets are equal in importance to the words of angels.

Ezekiel's prophecies centered around special visions which the Lord gave to him. There was one with the appearance of amber and fire who took Ezekiel by a lock of his hair and transported him by the spirit to Jerusalem to behold certain visions. Ezek. 8:1-4, ff. There appeared also to him the group of four cherubim, associated with the events that the prophet saw in his visions. Ezekiel's vision of the Prince of Tyus (Ezek. 28) is a remarkable one associated as it is with the angel that had been "in Eden" and was "the anointed cherub that covereth" (Ezek. 28). In his description of the new Temple and the restored kingdom, Ezekiel saw the man like brass "with line of flax," who gave the dimensions of all the parts in the construction of the Temple.

One would expect many references to angels in Daniel's prophecies. There are a few specific ones, even the mention of the names of the angels. But in large part, the messages of Daniel were direct ones from the Lord. Kings who had visions from the Lord saw no angels. Daniel received his interpretations from the Lord. His first mention of an angel had to do with his deliverance from the lions. Dan. 6:22. Darius saw the four men in the furnace, one of whom had the appearance of the Son of God. Belshazzar saw the handwriting on the wall. These were manifestations of the power of God.

Daniel received visions particularly related to prophecy concerning Israel. Other nations were associated with these events, but Israel was the purpose of God's message through Daniel. He saw the sea and the beasts coming

out of it. The vision of the man between the banks of the Ulai called for Gabriel to reveal the meaning of the beast. Here was a message from one of God's chief angels. Dan. 8:16. The man clothed with the gold of Uphaz, sent to make Daniel understand the time of Israel's return, was helped by Michael, who is later called "your Prince." Dan. 10:21. Michael, "who standeth for the children of thy people," was declared to stand up in defense of Israel in the day when the glory of Israel would be revealed in a time that Daniel could not understand. Things were revealed to him which he himself could not fully comprehend. Yet he had seen wonderful things and wonderful beings working for the Lord.

Zechariah was a prophet of many visions, and there was an angel of the Lord associated with the explanation of them. Zech. 1:9, 14. The man with the measuring line was explained. Zech. 2:1-5. There was a message for Joshua, the priest. Further visions were revealed by the angel. Zech. 3-6. But the latter chapters were the Word of the Lord which the prophet declared to the people.

#### The Revelation to John

In the closing book of the Bible, the most remarkable of all the books, God purposes to confirm to the believers all that had been spoken in times past to the prophets, whether by angels or visions or by signs, to confirm the Word of God concerning the Son. The Son was given the messages for John, and these messages were signified by His angel to His servant John. Rev. 1:1. In many instances in this revelation of Jesus Christ, it would appear that visions and angels and messages of the Old Testament stepped out upon the scenes depicted in this revelation, and fulfilled the testimonies of faith which had been declared in the ages past.

There is a reason for the similarity of visions declared by older prophets and those revealed to John by the angel of the Lord. They had to do with the same things. In the first instance, they were declared; in the new revelation they were fulfilled. But what Christ first revealed to John was not the angel, but Himself. "I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." Rev. 1:10-20.

It is evident that the first angels of the seven churches were not heavenly beings, but the messengers or ministers of the churches. Rev. 2, 3. The first of the heavenly creatures which John saw were those of the scene in heaven—the living creatures, called beasts, with the faces of a lion, ox, eagle and man. Rev. 4:4-11. There were also the twenty-four elders. The four living creatures were those who introduced the breaking of the seals. Rev. 6. All of the angels in heaven had a share in the glory that was about to break in the full redemption of the saints of God. Rev. 5:11; 7:11.

There were angels of God's judgments revealed in this book. The first were the angels of the seven trumpet judgments and then the angels of the seven vial judgments. There was the host of angels with Michael who fought

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# EDUCATIONAL

## La Junta Mennonite School of Nursing Its Purposes and Objectives

By Maude Swartzendruber

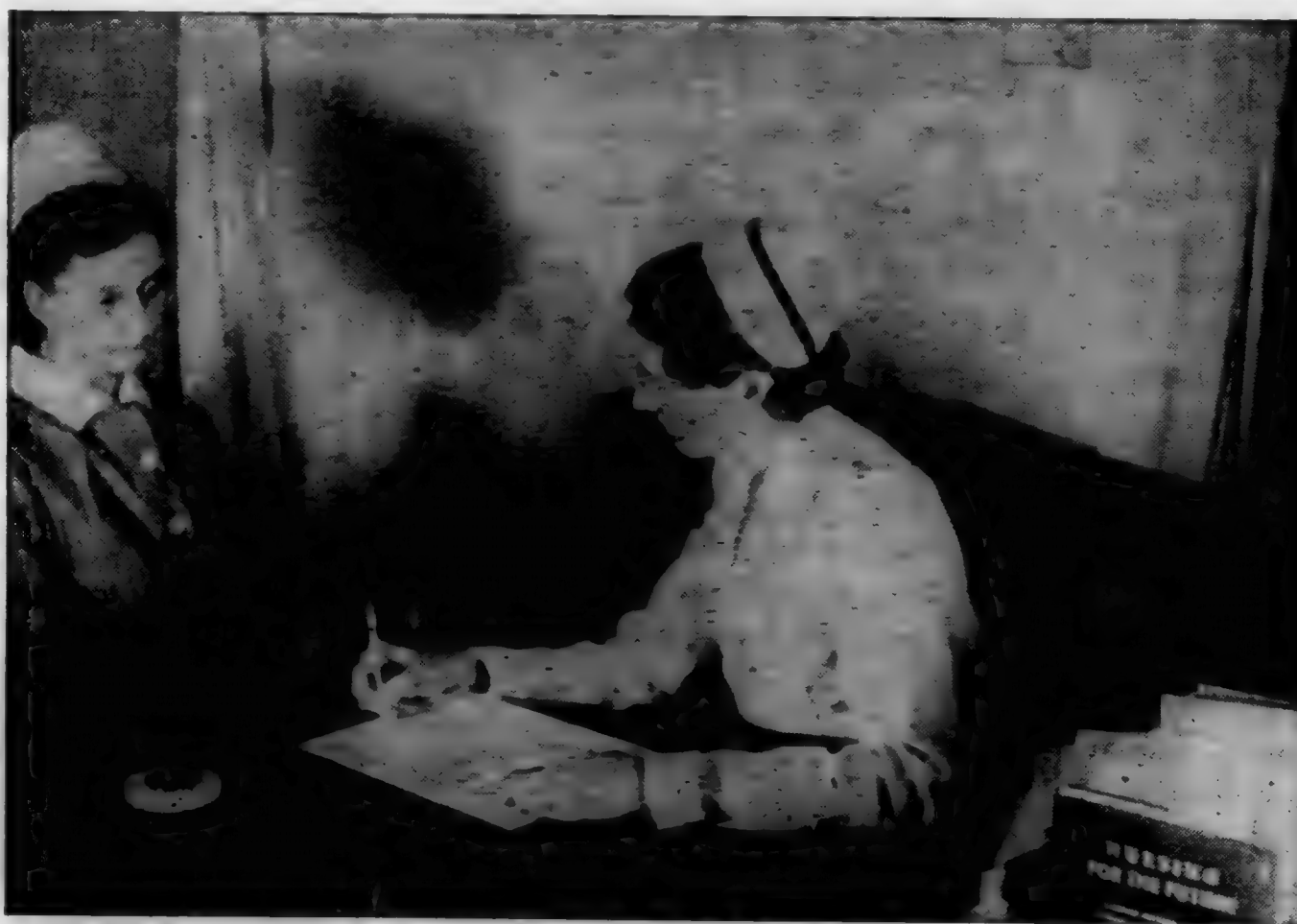
As Director of the Mennonite School of Nursing, the writer gives a comprehensive statement of the purpose and objectives of this institution.

Any school of nursing is an undertaking with a purpose which differentiates it from every other undertaking. The general purpose of a school is to educate students. The **specific purpose** of any institution is its differentiating factor. The instigators and leaders of our School of Nursing firmly believe that the only reason the Mennonite Church should seek to operate a school of nursing is because it has a **specific purpose** for doing so.

In general we would say that the purpose of our School of Nursing has its source in the needs of society for nursing service, and the objectives of its educational program are derived from this general purpose. However, the specific purpose which distinguishes the Mennonite School of Nursing from the average school of nursing is stated in three specific aims or objectives which we endeavor to incorporate into our general program of instruction. These objectives are: (1) "To teach nurses the ministry of spiritual help. (2) To provide this teaching in an atmosphere that will nurture loyalty to God and the church. (3) To stimulate and foster a zeal for full-time Christian service." In addition to these objectives we also include those found in the program of all schools of nursing, which are very important and dare not be underestimated. However, may I repeat that if we as a church institution cannot demonstrate that we have a specific purpose above that of the average secular school of nursing, then we have no right to exist, since we are not able as an institution of a small denominational group to adequately finance and staff just an ordinary school of nursing.

Each year as the State Accrediting Agency evaluates our program of instruction, they analyze the objectives of the School and make observations as to the achievement of the objectives. They recognize that we have been able to produce high academic accomplishments as demonstrated by the State Board examinations. The past two years Colorado graduates have written the National Test Pool Examinations. In this last year one of the La Junta graduates scored 98% in

all tests except two. A year ago the general average grade of the seventeen graduates writing the examination ranked second in the state. Occasionally there is a failure in one or two subjects. However, records show that the percentage of failures among the graduates of this School is extremely low. Of the 284 who have written the examinations, eight of these have failed in one or more subjects at the first writing. It is difficult to evaluate the achievement of students in skills, attitudes, and character development. The State officials say they believe we definitely ac-



Mrs. Maude Swartzendruber, Director, Interviews a Student Nurse

complish the three specific objectives listed above. We as a faculty are not so sure. In many instances we feel that we have failed to develop a consecrated nurse who demonstrates a deeper loyalty to her Lord and to her church. Some people criticize the School because there are not enough volunteers for foreign missions, relief, children's homes, etc. A few of our graduates have married outside the church and are no longer members of the Mennonite Church.

Truly, it is a great disappointment to the School administration when our students show characteristics of the non-Christian nurse during their period of learning. We are often burdened with the responsibility which is ours as we attempt to guide and teach the skills of a kind and tenderhearted nurse, as well as to sensitize her to the mental and spiritual needs of her patient. If our

students come to us with a personality that is well balanced, a character that is truly Christian, and a heart that has experienced the new birth; then we can rightly hope for the development of a nurse who will have the prerequisite of a noble Christian character.

We cannot overemphasize the necessity for students who wish to enter our School of Nursing to have all the basic personality and intellectual qualities for developing into the kind of nurse we seek to produce as stated in our objectives. Some of my readers may be parents or counselors of young women who are considering nursing as their vocation. There are many personality traits needed to make a good nurse, but the outstanding ones, perhaps, are found in one who has ability to get along with people, who is liked by others because she is kind and sincere, who is not sensitive to criticisms and not faultfinding. A girl who does not get along with her roommate in college or who is easily offended because of being corrected will not be the kind of nurse who can be used in the needy places of the church and society. Then, too, if studies are difficult for a young woman, if she dislikes subjects pertaining to the physical and biological sciences, she no doubt should be directed into another type of work, for the nurse of today must meet the requirements of highly technical subjects when she enters the nursing profession.

One way in which to evaluate the outcome of one's objectives is to see the end results. If we say that our purpose and objectives in this School of Nursing are to produce a good bedside nurse with necessary knowledge of medical science who has learned how to give spiritual help to her patient and has developed in loyalty to her God and to her church; our constituency has a right to ask, Are you accomplishing this?

In the first place we say that our School is specifically for Christian girls and preferably for Mennonite girls. Of the total number of nurses who have graduated from the School, twenty were members of churches other than our branch of Mennonites; so it has been primarily a school for Mennonite young women. Of the 260 Mennonite graduates, eighty-seven of these have given one year to twenty years in full-time Christian service in the church. At the present time fifteen graduate nurses are serving in foreign lands. Another fifteen are serving full time at the La Junta Mennonite Hospital and School of Nursing. Three are serving at the Hospital at Greensburg, Kansas. Three or four are serving at the Hospital at Lebanon, Oregon. One is serving at the Mental Hospital at Brook Lane Farm. And, of course, a number are serving faithfully at various posts of duty in many of our communities. We believe we can say that to some extent the School has fulfilled its specific purpose and objectives.



### How to Achieve its Purpose

It might be wise to become more practical in the further discussion of the purpose of operating a Mennonite School of Nursing. Certainly, we must first have the right kind of student; but equally essential are qualified personnel, adequate physical facilities, and time for the achievement of goals and activities which are essential to the fulfillment of our purpose.

As has been stated in earlier articles, this School has been handicapped throughout the years because of the inadequacy of these essentials. After thirty-five years of growing, with many aches and pains along the way, we have overcome a certain amount of these handicaps. With the completion of our new nurses' residence and educational unit, our physical facilities will certainly be far more adequate for teaching and living. There is yet a lack of qualified personnel for teaching and supervision. Only a very small per cent of the total graduate group have been interested in preparing for this greater responsibility of nursing. A high percentage of our graduates enter the field of home-making, which naturally eliminates them from active participation in nursing education.

In our School we have a well-rounded curriculum for our students. We do not have adequate time for carrying out all the activities as we desire. One need that is becoming more evident as time goes by is for a personnel director who might do more effective counseling and help execute important activities that are now neglected. This person should be a nurse of a very special kind. Where can she be found?

Last, but not least, is the problem of finances. As in all institutions, it takes money to provide the essentials of this teaching program. For the past ten years financial assistance has come from the sisters sewing circles of the church—as routed through the channels of the Mennonite Board of Missions and Charities. It is our hope that this support will continue through the avenue of the Board of Education, since this Board is now responsible for the operation of the School. Since the School does not charge the student a tuition fee, the cost to the student is rather small compared to other types of education. However, there is an income to the School for the service which the student renders to the hospital in nursing care which is paid by the hospital. This amount, however, is not adequate for the total expenses of the educational program.

We are seeking to interest individuals or groups in offering scholarships or loans for students in nursing. Certainly this would be a worthy use of anyone's extra finances. The total expense of the student's thirty months in our School of Nursing is approximately \$200.00. This, of course, does not include the year spent in college before entering the School, nor the personal experiences during the time she is enrolled in the Nursing Course.

In conclusion, I should like to give a brief picture of the clinical facilities now available for our students in our School of Nursing. The Mennonite Hospital and Sanitarium at La Junta has a total capacity of 108 adult

beds and 18 to 22 bassinets. We affiliate with the Colorado University in Denver, where our students spend three months at Denver General Hospital in the care of sick children, and three months at the Psychopathic Hospital in the care of the mentally ill. Students receive University credit for these two courses and also for a course in Public Health Nursing taught by an off-campus faculty member at La Junta. Within the

next year it is hoped an outpatient department can be organized on the first floor of the hospital where our educational unit has been housed. This department, with an accident ward and central supply room, should offer additional facilities for teaching purposes. We humbly solicit the interest and prayers and financial help of our constituency.

La Junta, Colo.

# Glimpses from Sea and Sky

## II. Portugal to Ethiopia

By Edwin L. Weaver

A teacher in Addis Ababa, Ethiopia, under the direction of the Mennonite Relief Committee, Bro. Weaver interestingly shares with us his travel experiences.

A restful feeling mingled with expectancy possesses a person as he approaches land after nearly eight days on the ocean. Knowing on Saturday evening that we were to reach shore on Sunday morning, I arose early and saw the lights of Europe at ten minutes before four in the morning. A fellow passenger said that the lights could have been seen nearly two hours earlier. These lights first visible were west of the city of Lisbon, which is situated on the north side of the Tagus River. As we sailed up the river, buildings and small villages were visible to our right, and on both sides cultivated fields on the hillsides could plainly be seen. After continuing on the Tagus adjacent to the custom house of Lisbon, the *Italia* stopped. Soon gigantic ropes and chains connected our ship to a small but powerful tugboat which towed us and slowly turned us about until the prow faced west; then other small boats helped move us to the dock where ropes were thrown to shore and our ship was anchored.

Not until nine o'clock were passengers permitted to leave the boat. An excursion through the city of Lisbon had been planned, and shortly after nine, the announcement came by loudspeaker that those going on the excursion should get off at once. The exit was from the promenade deck at the front of the ship and then to the land on a long staircase outside the hull. Just as I reached land, three buses were already departing for the tour, but several additional taxis were waiting. I was placed beside the driver of a Studebaker for my first motorcar ride in Europe. The large and rather attractive Portuguese driver could speak very little English.

Beyond the wharves and quays, which stretch along the northern bank of the river for five miles, the city rises in terrace upon terrace of white houses and green parks with the granite mountains of Cintra behind. First we drove eastward along the river, then northeastward and north through the old part of the city. Streets were narrow and had many turns. We ascended steep hillsides until reaching a high point from which much of the old portion of Lisbon lay below us to

the south and east. We were shown by our guide, who spoke English, the stronghold where the Moors centuries before held out against the Portuguese. A church was pointed out that had not been destroyed by the earthquake of 1755 which destroyed almost the entire city. Near our vantage point was a small Catholic church, old, but with the front section under repair; services were in progress and we stepped inside a few moments.

Then we proceeded on our tour. Many donkeys hitched to carts were on the streets, and women were carrying broad circular baskets on their heads. Certainly, I began to conclude, Europe is more old-fashioned than America. No well-dressed people were on the streets, and they seemed very poor. Names of streets were printed at intersections on the corners of buildings. The name "Rua" I often saw, and "Avenida" sometimes. I recall only a few names—Rua Augusta, Rua de Ouro, Avenida de Republica, and Avenida de Libertada; and these were in the new section at the city.

Nearly all the automobiles in use were taxis; evidently few were privately owned. Streetcars were common, but they were small and had open sides and running boards. In the newer sections of the city were many beautiful buildings of modern construction; there were no skyscrapers or very tall structures, however. Perhaps few were more than five or six stories high. It has been said that the modern part of Lisbon is not surpassed in beauty by any European capital. The streets are straight and broad and lined with attractive trees. The Avenue of Liberty is three hundred feet wide and has a double row of shade trees down the middle. We passed various grand and attractive government buildings: the prison in front of which policemen carried rifles, the university with a modern institute of technology, a large circular red brick building used for bull fights, a large hospital, theaters, and churches. The center of public life is the Terreiro de Passo, the great square with government buildings lining it on three sides. In another part of



the city was a large market where buying and selling were done on Sunday, and near by ox-carts rumbled over the cobblestones.

In the course of our tour we went through the botanical rock garden where plants of many kinds, even tropical plants, grow. This garden has been rated as one of the finest in Europe. Our guide explained its origin and history and its use during the summer for concerts, for which purpose the lights are arranged. The roof is made of poles and is not artificially heated through the winter. Also we visited the Museum of Royal Coaches with its rare and superb collection of gorgeously constructed coaches used by Portuguese kings and queens of the past. From four to ten horses were in former times hitched to these royal vehicles, and on the walls the harness was hanging. We saw a coach which had a floor of ivory, and another in which a king of Portugal traveled to the pope in Rome. Our finest modern automobile would hardly compare in grandeur with some of these splendid coaches. Another building we visited was the fifteenth century monastery of Belem (Jeronimos) with its cloisters and the church, which are marvels of architecture. In one portion were tombs of great poets and writers of Portugal; in another were tombs of some of the kings. The front entrance had on the exterior a lavish display of sculpture and architectural design. This great building is still a place of worship, but evidently so few people attend the service that only a small portion is used. Those present at the time of our tour were old and very poorly dressed. Some almost in rags stood at the doorway begging, and a few sold photographs of the church and of the city. It does not seem that the Roman Catholic Church receives strong and willing support from the people of Lisbon.

Some of the things we saw are indications of the past greatness of Portugal. Our guide mentioned that at one time Portugal ruled India and much of Africa, and an English writer recently stated that the Portuguese were discoverers of two thirds of the civilized world. Elsewhere this country has been mentioned as being for one hundred and fifty years of its history one of the world's leading powers. We had traversed the principal panoramas of colorful Lisbon and at nearly twelve o'clock returned to our ship.

Sunday noon at about thirty minutes after twelve the *Italia* left the capital of Portugal, rode out of the mouth of the Tagus, and turned southward into the Atlantic once again. We had lost about one third of our passengers and I missed them. All afternoon and all night we continued southward and southeastward; at perhaps six o'clock Monday morning, September 19, we entered the Mediterranean Sea through the Strait of Gibraltar. When I came on deck at seven in the morning, the sea was covered with a heavy fog, but both the African side and the European side of the strait were plainly visible. For a time our vessel signaled with a whistle every two minutes, but before long the fog lifted, and then we were in a different world. The Atlantic had been cold and boisterous, and its waters seemed black. The Mediterranean was blue and quiet, and the sun shone brilliantly every day. The air was warm and balmy. For

the first time on the voyage I saw fish jump out of the water. The coast of Spain remained in sight through a part of Monday, but later we lost it. The African shore, however, was visible most of the way from Gibraltar to Sicily. During the day ridges of the Atlas Mountains were readily discernible, while at night warning lights could be seen along the shore. In passing the African lands of Morocco, Algeria, and Tunisia, one could reflect on the extensive continent, behind which were teeming life and challenging opportunities.

Wednesday, September 21, was an exciting day. The coast of Africa was visible for the last time on this sea journey, and one's imagination could recall the ancient and proud city of Carthage whose citizens were once lords of the Mediterranean. And at about the same time ahead of us mountains were rising out of the sea; we were approaching sunny Sicily, "the fairest garden of the Mediterranean," the large island with curving bays, shining cliffs, crowded villages among rocks and crags, and rugged mountains dark with evergreen. At one o'clock we sailed into the beautiful, mountain-surrounded harbor of

the streets became filled with pedestrians, and life appeared gay indeed. There is evidently much poverty in Palermo; also buildings around the harbor and elsewhere had been bombed during the war.

At eight o'clock the giant propellers of the *Italia* began once more to thresh the water and to drive the vessel northward. I stood on the deck and looked backward to the glittering lights as they curved about the circular harbor of picturesque Palermo. I retired for my last night on board and the next morning when I returned to deck we were already nearing the celebrated Bay of Naples, the lovely and spacious bay around and beyond which has been built one of Italy's fascinating historic cities. Naples is noted for its beautiful appearance as one approaches it by sea; it reaches up the sides of sloping and extended hills, and in the background higher volcanic hills curl around the city. And just as fascinating it is to view the lower areas from the upper regions, as I later did.

Our arrival at Naples was at eight o'clock in the morning. Here many more passengers disembarked and not many remained for the



"We visited the Coliseum, viewing its interior and walking around its exterior."

Palermo where our ship was to remain seven hours. Here we lost another third of our passengers, but some of those remaining again took a shore excursion arranged by the ship authorities. I missed this one and took a walking tour of my own; I walked west through poverty-stricken sections and on to a hotel high on top of a hill, then south along streets where plots of ground are filled with citrus trees, and then eastward along a very picturesque street and into the business center of the city, and finally back to the ship. It was satisfying to observe beautiful houses with gardens in front and surrounded by concrete and steel fences; these gardens contained palms, cactuses, citrus trees, and a variety of other tropical trees, plants, and flowers. On the smooth pavements were motor buses, small motor cars, two-wheeled carts drawn by donkeys as in Lisbon, one-horse carriages, and bicycles. In a central park were monuments to famous Sicilians. During the afternoon Palermo was flooded with bright sunshine, and after darkness fell

final leg of the trip—to Genoa. Before I could descend I looked earnestly for the Mennonite Central Committee representatives who were to meet me. My suitcases I carried with me off the ship, waited again, then went through the customs and on my way out was accosted by the persons for whom I was looking. We went to the Mennonite headquarters at Vico Cangiani al Mercato 69 and several hours of the forenoon I walked about on the sidewalks of this noisy, densely populated city. In the afternoon we rode by jeep over much of Naples and saw the most famous attractions, including the National Museum, the University, the post office, the Piazza Plebiscito with the Church of San Francesco da Paola and the Royal Palace, Galleria Umberto, Angioino Castle, Palazzo della Borsa, the top of Vomero, Via Caracciolo, and the children's work conducted by relief workers. In the evening we had lunch in an Italian restaurant, and later went up the heights and looked over the city at night. We spent several pleasant social hours up on the crest, and made the



trip there and back on a city bus. Also earlier in the evening we stopped at a Waldensian church where we met young people acquainted with the relief personnel. In the morning I had seen along the edge of the curved bay the remains of a large number of ships that had been bombed during the war, and in the afternoon I saw the ship *Italia* sailing away to its destination at Genoa. I was also impressed with the thick crowding together of poor people and the low standards of morals and sanitation and the physical and spiritual needs of the people in some sections of Naples.

The one-hundred-and-fifty-mile drive from Naples to Rome on Friday morning in the jeep used by the Mennonite unit members in Naples, I very much enjoyed. The many rather strange evergreen trees with gray-green leaves, I learned were olive trees. The groves with these trees were very numerous and an additional crop was usually grown on the same land. We passed through many towns some of which were as follows: Aversa, Cyriac, Capua, Minturno, Forna, Itri, Fondi, Terracina, Cisterna, Villettri, Genzano, and Agriccia. Some of them had been seriously bombed, and all were apparently very old. We took the route which at times was near the sea, and we were privileged to learn how Italian farmers live and work. Many farmers used oxen, and only once did I see a tractor in operation. For several hours we drove through portions of Rome and ate our noon lunch in the large park called Borghesi. We visited the Coliseum, viewing its interior and walking around its exterior. We saw the Trajan Column and the Altar to the Fatherland, the Roman Capitol, Mussolini's Balcony, and many famous squares, piazzas, streets, and buildings. Early in the afternoon my friends returned to Naples, and I was left alone in one of the world's most famous cities. I walked about the streets, returned to the large park where we had been at noon, entered the large library operated by the United States Information Service, exchanged United States money into Italian liras, and purchased pictures of famous scenes in Rome, but I always tried to keep in mind the location of the airlines office on Via Barbarina from where I was to leave for the airport at nine o'clock in the evening. After dark the streets of the brilliant city were crowded with multiplied thousands and store interiors were remarkably artistic and beautiful. Rome was grand beyond my expectations, and its ancient glory had not all departed.

It is said that the Rome which ruled the world for five hundred years and had an extensive empire before Christ was born is twenty feet below the present city and that Paul's lodgings are the foundations of the modern streets. However this may be, one is made to think of the career of the apostle in this city and of the courage of the early Christian martyrs and the triumph of the Christian faith. When one thinks that of the more than forty-six million people in Italy today more than ninety-seven per cent are classed as Roman Catholics one wonders how well this church is meeting the spiritual needs of the people.

At about eleven o'clock Friday night,

September 23, I walked into the fuselage of a T.W.A. airliner at the Rome airport and was destined for my first air ride to proceed from the historic city of Rome to the equally historic cities of Athens and Cairo and finally to the new metropolis of Ethiopia—Addis Ababa. In less than three hours after leaving Rome we arrived in Athens, descended and had refreshments in the airport dining hall there. More than thirty minutes later we again ascended and continued over the eastern portion of the Mediterranean. Of Athens I saw only the lights and the airport. Our flight was between ten thousand and eleven thousand feet above sea level and through most of the night little could be seen other than darkness. Shortly before sunrise Saturday morning the shoreline of Africa came into view. Far below were clouds and beneath them was a rare sight. There was the Nile River emptying into the Mediterranean through the delta, and villages and towns almost innumerable appeared in our one-hundred-and-fifty-mile flight on the east side of the Nile from the sea to Cairo. The valley of the Nile was a narrow green ribbon, densely populated, with only bare, yellow sand on either side, and through this ribbon the river made many curves.

The Cairo airport, a few miles out of the city, is in a complete desert. I was taken into this largest city in Africa and remained all of Saturday and Saturday night; already I had seen something of the incomparable Nile Valley and the limitless sand of the desert, and now I employed a dragoman to show me the city of Cairo. We found a room in the Royal Oak Hotel, and then walked along famous streets such as Soliman Pasha Street, Abriham Pasha Street, and King Foad Street, which is the main center of the city. This took us past the Shepherd's Hotel and the Continental-Savoy Hotel. We proceeded then to the Egyptian Museum where my well-informed guide took hours explaining the antiquities. Also we passed the Egyptian University and went to the part of Cairo where historic Mohammedan mosques are. We saw the Sultan Hasan Mosque, the Coronation Mosque, and the Mohammed Aly Mosque and went through one of these. Before going through, however, my Moslem guide requested that I remove my shoes and he gave me sandals instead. In the afternoon, traveling by tramway and the bus, we crossed the Nile River on the west side of Cairo and the Island of Gizeh and then south we went to the city of Gizeh. There was the Mena House Hotel, but what was far greater, the nine pyramids of Gizeh—three large ones and six small ones—and the Sphinx and the Valley Temple. The pyramids, southwest of Cairo and visible from it, have been there about four thousand years and were likely seen by Moses and Aaron and millions of people since. Books have been written about them and I shall add no more here. In our travels through Cairo we passed the zoo, Azbakiya Park, the American Mission, and the Heliopolis Palace. The city is far less beautiful and artistic than Rome, but large extensions of it contain new buildings, and many more are under construction. I was in filthy shops packed with gorgeous rubbish

and was impressed with the strange manner of dressing. Cairo was the only city on my trip in which I did not venture out on the streets alone at night. Clearly it is an Oriental city.

Sunday morning, September 25, we left the intellectual center of Islam and went south-eastward toward the Red Sea. Continuously through the major portion of the day we flew southward, usually along the western shore but at times directly over the waters. At the Gulf of Suez we passed Mount Sinai, a most significant spot in Old Testament history. The shores of the Red Sea through most of the long distance are uninhabited; they are only barren sand, and farther from shore are mountains. Toward evening we entered Eritrea, the African province northeast of Ethiopia and on the west shore of the Red Sea. Here the hills were covered with green grass, for we were out of the desert. We descended to the airport at Asmara and remained in this attractive city, which has among its inhabitants many Europeans as well as natives. Monday morning we left Asmara and soon entered the most mountainous country of the entire trip. For some distance the mountains to our right extended higher than our plane, which jarred and swayed much. Below us were the flowing rivers, the rugged plateaus, and the villages of Ethiopia. At nearly ten o'clock, just behind a high mountain range, we landed in Addis Ababa.

Addis Ababa, Ethiopia.

## LANGUAGES OF ETHIOPIA

(Continued from page 183)

languages, and the problem of verb construction, there is also to the student studying the Amharic language the problem of sentence construction. For example, while studying Amharic grammar this morning, my attention was called to the following sentence: "My brother who started yesterday for Gondor, led by evil thoughts, entered the house, stole the money from my father's box, and went off." To say the same thing in Amharic, one must reconstruct it into the following form: "Yesterday to Gondor to do, I am saying, who started, my brother evilly thinking, in my father's box which there is in it money, into the house entering, stealing went."

So Amharic is by no means a simple language. I marvel at the ease with which our interpreters rapidly translate from English into Amharic and from Amharic into English.

I am also reminded of the account given us in the second chapter of Acts. Is it any wonder that the people were amazed when they heard uneducated men, suddenly through the power of the Holy Spirit, speaking new languages?

It is not easy to learn to use correctly a new language, but God giveth language mercies for His honor and glory.—Ethiopian Service Notes.

Nazareth, Ethiopia.



# As a Man Thinketh

By Tillie Yoder

A present-day emphasis and application of the great truth expressed by Solomon in Proverbs 23:7.

Motives are the regulators of all our actions. That does not mean that our actions are always the true indicators of our motives. In fact, if we are honest with ourselves, we will discover how deceptive we often are, not only to others, but to ourselves also. It is comparatively easy to **act** acceptably in the presence of others, but it is not nearly so easy to be sure always that the right motive **prompts** our action. For instance, it is possible to live a very self-sacrificing life and give the impression of real devotion to service when in reality we might be driven by an insatiable craving for attention and pity and to satisfy this craving by the complimentary remarks and sympathetic expressions of our observers. Paul indicates in I Corinthians 13 that it is possible to give every evidence of love and devotion to others and yet not to be motivated by love at all.

There are a number of basic needs of man that drive him to act as he does. However, the manner in which he secures the satisfaction of these needs is as different as one person is from another.

## The Need for Security.

Every person, for the simple reason that he is human and dependent, must have a certain amount of security in order to be well adjusted and happy in society. Some people attempt to achieve security in the accumulation of a great amount of wealth. Some people rest in the security of their good name built up by their reputation. Our governments have tried to meet this basic need through the provision of pensions, social security, and various forms of insurance.

Children need a deep sense of security. The greatest possible security you can provide for your children is a constant love-relationship between you and them. You cannot do this by giving them all sorts of toys and mechanical playthings, or by building up a sizable bank account. Neither can you do this by never opposing their will. It can only be done by giving yourself to your child, to each child. He must **know** that you love him, not merely because you say so, but because you prove it in your respect for his opinions, in your guidance without nagging, and in your companionship in his work and play activities. If you cannot give your child this, there is little else left that you **can** give him.

Children have developed serious maladjustments because this basic need was left unsatisfied. It is difficult for such a child ever to accept the love and forgiveness of God. Some children develop a mania for lying or stealing, and sometimes both, when they lose their sense of security. Then we tend to call the child a little sinner when really the parent has been the greater sinner in depriving the child of the security that a sound relationship of love between parent and child offers. When

a child loses his sense of security it is like falling into a deep well and grabbing for even the tiniest thread to save oneself. Why do I say this? To show how important security is in the life of every person. This is true both for the Christian and the non-Christian. However, the Christian's security far transcends any security which the world can give. His security is the result of a living, active faith in God. He can leave his home, his friends, his relatives and do so with a deep, abiding serenity because he is conscious of following the voice of God. He can lose everything that men ordinarily consider of extreme importance and still maintain an unshaken, although tried, faith in the love and goodness of God because he knows the greatest possessions in life are eternal and spiritual and not material things that perish with using. Security, then, does not become his chief motive of action. It is the fruit of his devotion to God and his consciousness of God's love to him.

## The Need for Achievement.

It would be a dreadful thing to feel that you were needed by no one, to feel there is not a thing in the world which you can contribute to a deserving person or cause. Some people seem to think certain social positions are desirable goals for achievement. Because a man has money, he belongs on a certain rung on the social ladder. In other groups, it may be his intelligence that gives him a certain amount of prestige. In still others, it may be a good social heritage, or some outstanding personal accomplishment that gives the person the sense of achievement for which he is seeking.

Again, the Christian also needs a sense of achievement and accomplishment. He needs to be able to feel that he is making and can make a contribution to other persons or worth-while causes. However, we must say again that his need for achievement is not his chief motive of action. He is driven by an inner compulsion to serve God by loving and serving his fellow men. He knows that only in losing himself can he truly find himself, and that only in giving himself to others does he truly save himself. He knows that "except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," and he is willing to be that grain of wheat and to become all "things to all men that he might by all means save some." Men have become fools for Christ's sake and have been joyful in it. Our relief workers are a supreme example of losing all to give all.

Several years ago a young married man who lived near our home became a Christian and decided to dedicate his life to the ministry. Pat was one of the most successful farmers in the community; he was a leader in the Order of Masons and a respected citizen.

When Pat made the decision to become a minister, his parents, who were practical atheists, thought he was a fool and refused to discuss his new experience with him. When he dropped out of the lodge, he lost the friendship of his former colleagues. He lost his former status entirely. He lost much that most men count important. But when I visited Pat's family and his struggling little church about a year ago, the expression on their faces and the fellowship we had together gave evidence of the deep satisfactions which come to him and his family because they are driven by a new and higher sense of mission, a greater loyalty, and by a purer motive—that of love and consecration to Christ and all that He represents.

## The Need for Physical Satisfaction.

Every man craves for and seeks the satisfaction of certain basic physical and biological needs. Because we are human we need food, clothing, shelter. We respond to certain esthetic attractions such as a beautiful painting, the rendition of good music, the attractive arrangement of a home, an innocent child, or picturesque mountain scenery.

It is not unusual to see a man's need for physical satisfactions drive him to the extreme. A man's thirst may lead him to drunkenness. His need for clothing may lead him to an extravagant display of the best in clothing. His need for shelter may lead him to construct an elaborate mansion to encase his perishable body. The satisfaction of his biological needs may lead him to a life of immorality and debauchery.

The Christian does not despise his physical needs. He recognizes them as gifts from God and that they are wrong and sinful only when they are prostituted to serve selfish purposes and motives. He considers them as potential energies to be channeled into avenues of service for the kingdom of God. He can suffer severe physical persecution and yet rejoice in his faith in Christ. He can be simply clad and be happier than the person in richer garb. He can suffer intense physical pain and discomfort and still be glad in his relationship with Christ. Paul was often in this position. Even though without a home, with a bleeding back, and in prison, he could sing hymns of praise. The Christian does need the satisfaction of his physical needs, but he does not become their slave. He recognizes his body as God's possession and cares for it properly so that he can be a better, a more creative tool in the hand of God to carry on His work on earth. Again, why do I say this? Because we do not really know a man until we know the motive from which his action springs.

Every Christian must constantly check his motives of action by at least three guiding principles. We must ask ourselves:

**What effect will this particular act have upon myself as a person?**

If I participate in this amusement, build this elaborate home, buy the more expensive car, associate with this type of friend, ignore the needs of the poor and underprivileged, or accept this position for prestige reasons, will my physical body be stronger? Will my mind be more alert to new facts? Will I

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# The Founder of the Mennonite Church

## Book Review of the Life of Conrad Grebel

By John A. Hostetler

Our readers will be interested in this new book, one of the most significant in the field of Mennonite history to be published in recent years.

Menno Simons is commonly thought to have been the founder of the Mennonites, but that is not true. Obbe and Dirk Philips were the founders of the church in Holland and Conrad Grebel in Switzerland. If Conrad Grebel was the founder of the Mennonites, why has he not been more prominent in our conversation?

Harold S. Bender gives the answer in his new book just released from the press, *Conrad Grebel (1498-1526) The Founder of the Swiss Brethren* 326 pages. Price \$3.50. Available from the Mennonite Historical Society, Goshen, Indiana. This book was planned more than twenty-five years ago, and from a careful examination of the content we can say that much heretofore unknown has gone into this book. The biography is the result of Bender's student days in Germany and was submitted to University of Heidelberg, Germany, in 1935 for the doctor's degree.

The book contains nine chapters on the life of Grebel, covering everything known about his life and writings, his conversion and Christian experience, and his labors in establishing the first group of Swiss Brethren (Mennonites). The footnotes in the appendix containing 110 pages show some of the exact and laborious painstaking research on the part of the author.

Conrad Grebel came from an outstanding upper-class political family, his father's name having been Jacob Grebel. Jacob inherited his father's wealth and his iron industry, he was an active member of a guild, and was magistrate of a small territory. The family lived in the castle of Grueningen where Conrad spent his boyhood days. The young man was thoroughly educated in his day, particularly in Latin, Greek, and Hebrew.

Conrad had a rather lengthy career of study in the universities of Europe—at Basel, Vienna, and Paris. His training led him to an intimate acquaintance with the great teachers of the times. His experience in Paris was disappointing, however. With his pocketbook empty, his health broken down, an unhappy event of trouble with his roommates, and the angry temperament of his father—probably because he kept company with a lady of lower-class society—Conrad was very unhappy at the end of his educational career. He returned home, and for two years he lived in uncertainty, anxiety, and frustration.

In 1520 Conrad found a group of friends who had been studying Greek and Hebrew under Ulrich Zwingli. The noted state church leader became interested in Conrad. Likewise, Conrad was impressed with the zeal of Zwingli in his church work. Through the study of the classical languages and letters he was introduced to the religion of Zwingli. In the midst of his unhappy state of mind and his tribulation, he married against the consent of his parents.

The year 1522 marked the transformation of the life of young Conrad. For two years he was a follower of Zwingli and his movement of preaching and reform.

However, as Conrad grew in his experience and his understanding of the Bible, he opposed more and more the state church system of Zwingli. Fear arose on the part of many besides Grebel, that perhaps, after all, the Refor-

mation would fall short of full obedience to the Gospel.

The specific points which led to a parting of the ways was on the practice of the mass and use of images. In a debate held in 1523 Grebel insisted that the mass should be discussed before the meeting came to a close. Grebel also felt that Zwingli had put the state in a position of dominance over the life of the church.

The Scripture did not have its rightful place. Another cardinal point of difference was Conrad's decision that infants should not be baptized. Readers will enjoy reading the exact details in the book.

The city council in the debate of 1529 decreed that Grebel and Manz were to stop their "disputing and agitating"—their teaching. Brethren who were not citizens but of the same mind as Grebel, were ordered to leave the city within eight days. Grebel and his friends made it clear that they had no intention of yielding to the demand. "In these dark days several of the Brethren, probably on the night of January 21, 1525, gathered in the house of Felix Manz in Zurich to take counsel. It was a historic meeting, for it was here that the desire for baptism upon confession of faith first manifested itself in the spontaneous request by George Blaurock that Conrad Grebel, as the acknowledged leader of the group, should baptize him. Grebel consented to this wish, by immediate action. Blaurock then proceeded to baptize the other Brethren who were present . . . "And it came to pass as they were together anxiety came upon them, yea, pressed upon their hearts. Thereupon they began to bend their knees before Almighty God in heaven and to call upon Him as the one who knows the heart; and they prayed that He would grant them to do His divine will, and that He would reveal His mercy unto them. Flesh and blood or human wisdom had not brought them to this point, because they well knew what they would have to suffer on account of it . . . And so they together dedicated themselves in the high fear of God to the name of the Lord, confirmed one another in the service of the Gospel, and began to teach and to hold the faith. Therewith was the separation from the world and its evil works begun."

From that time on the brethren were busy going from house to house, admonishing and baptizing people. Baptism was the symbol of the washing of repentance and the laying off of sin. The new movement spread rapidly and hundreds asked to be baptized upon confession of their faith.

Persecution and stiff opposition by the authorities immediately followed. Grebel, Manz, and Blaurock were imprisoned for a time in the tower of Zurich. Manz was executed by drowning on January 25, 1527. Little is known of Conrad after his imprisonment except that he fell victim to the plague and died sometime in 1526. The numerous details in connection with his later life form a most interesting part of the book. For the chief principles held by this early small group of Bible-believing persons, see chapter X, "The Significance of Conrad Grebel and the Swiss Brethren."

Had it not been for Menno Simons' conversion in 1536, and the untimely death of Grebel, it is altogether possible that "Mennonites," as we know them today, might have been called "Grebelites."

This book by Bender, which is practically a lifetime job, deserves equal recognition with the works of *Menno Simons* and the *Martyrs' Mirror* on the reading shelves of our homes. The memory of some of the early important leaders has not been kept alive through the succeeding generations since many of them were martyrs and did not live to relate the full account of their beliefs and trials.—The (Sugar-creek) Budget.

### FOSTER HOME CARE

(Continued from page 173)

quently institutional babies have a noticeable lag in intellectual development. The unwanted child grows up emotionally starved and is continually reaching out for love in later years. Oftentimes these unwanted children in the late teens in their frantic search for love become involved in unwise, hasty marriages. He or she felt that here at last was some one who loved them and that they would do well to capitalize on such an opportunity, for it might never come again.

Thus it is evident that the foster home must be a home that is stable, free from marital conflict, and able to give love and security to the child. Obviously the Christian home should be better fitted for the job and in addition have the motivation to volunteer its services. Most child-placing agencies assume the responsibility for the child's living expenses and in some cases pay a fee for service to the foster parents.

Unfortunately many agencies have children in foster homes that are far from ideal for rearing normal children, and in some cases neighbors and ministers complain to the agency about the care the children receive. There is no immediate remedy for this situation, because often no suitable homes are available and qualified families do not want to be bothered. We seem to be living in an age when people would rather care for dogs or cats than homeless children who have never-dying souls.

For years our church has been alert to people in need, and in times of war and famine we have given out of our abundance to feed starving peoples. We also possess the resources to minister to these unwanted children who are starved for love. We believe that love is an essential part of our Christian experience, and we have homes with the stability and capacity to love one or two more.

Caring for foster children is not glamorous or easy, and for many reasons the sacrifices foster parents make are usually unnoticed, but the opportunity to provide a Christian home background for unwanted children is challenging us as a worth-while service we can do in the home. Matthew 27 teaches us that we must not neglect our opportunities to minister unto "the least of these."

Chicago, Ill.

The last day is hidden, that every day may be regarded.—St. Augustine.



# MISSIONS

## Advancing in Pulguillas Area

By Lester T. Hershey

Brother Hershey, now stationed at Pulguillas, gives us another interesting account of the progress of our mission work in Puerto Rico.

"The first Christmas program given in December, 1946, was attended by a very large crowd from all sides of the community. A flannelgraph presentation of the Christmas story was the main feature and was enjoyed by all." This we read in the congregation's record book.

As the Gospel was preached in the community, it was felt that help ought to be given along the material side, too. It appeared to the missionaries that these people were very much in need of clothing, shoes, and milk. They were used to going about with very little clothing, especially the children, who if they wore a little undershirt, they were doing well. Shoes were necessary, it seemed to the missionaries, because the ground was infected with hookworm, an enemy to healthy bodies. Since the majority of the people in the community did not have a cow or a goat and since the missionaries thought the children were a bit undernourished, they soon began a milk station to care for this malnutrition.

By this time, it seemed to Dr. Troyers that for better co-operation in the mission program, they ought to be living on the mission premises also. So, Noah Hershberger, a brother-in-law, came down to help in the building of the Troyer house, also hurricane proof. By June, 1947, this house was finished and Hershberger's task was completed, and so they returned to the United States. The cottage which had been serving as the first home to each of the families upon arrival, was now empty. It was available to any from La Plata Unit who desired a week end of freedom and refreshment. It remained as a rest home until Nortell Troyers moved in a year and half ago.

The garage that had served as the first chapel was changed to a new location, back of the Lauver and Springer homes. An addition was built on, and it made a nice cozy home for the two nurses, Marjorie Shantz and Linda Reimer. These sisters had served one term under the M.C.C. at La Plata. Instead of returning to Canada, they stayed on as workers under the Board until the end of the summer of 1947. Marjorie Shantz spent the next school year at Goshen College, while Linda Reimer spent the school year at Polytechnic Institute, a college on the west end of the island. Both returned to the mission field under the Board in the summer of 1948, being appointed to the La Plata area but

doing most of their work in the Rabanal mountain mission.

Successive classes were prepared for baptism at Pulguillas Mennonite Church, dating February 3, and November 2, 1947; April 18, October 31, and December 31, 1948; and the last being May 29, 1949. Besides these baptisms, several Americans were added by letter. These add to a total of fifty-two. The breakdown shows eleven Americans and forty-one nationals. Their ages ranged from thirteen years to nearly seventy. It isn't always possible to know exactly their ages as many do not keep track of them, and cannot tell you exactly when they were born. When we asked the age of one old lady whom we



The Tabernacle Church at Pulguillas, Now Replaced by a More Permanent Building

visited one time she answered. "I don't know, but I remember the great Orocovis fire." We haven't been able to find out when this fire took place.

In the summer of 1947, the first summer Bible school was held here. Two students from the seminary assisted besides Lester T. Hershey and several from La Plata unit. The school was conducted for two weeks with an average attendance of nearly 80.

In October, 1947, a weekly women's meeting was started. Very good attendance at this meeting was evident from the start. When in 1948 Juan C. Varétto, Argentine evangelist and author and a personal friend of our missionaries in Argentina, visited our work here, he spoke to the women's meeting. There was an attendance of nearly fifty women. He remarked, "Never in all my Argentina experience have I spoken to such a gathering of women." That was a bit over average at-

tendance, but was a good showing of a number of their meetings.

During the past years, a few extensions were begun. By extensions we mean outlying communities where the missionary and some of his members went weekly to conduct services. One was in Sabana area, with an average attendance of thirty-five. The home where meetings were conducted was reached by horseback. Olla Fría was another place reached by horseback. Later two sisters went every Sunday afternoon to conduct Sunday school. There was an average of twenty-four present. Both of these places have now been discontinued.

In the spring of 1947, a clinic was built at the one end of the compound. It is a two-room concrete block building. One room serves as a clinic; the other, as a milk station. Dr. Earl Stover serves this area weekly as dentist. Dr. Troyer holds weekly clinics here also. Linda Reimer and Marjorie Shantz had been nurses until they were transferred to La Plata. Now, Marie Yoder serves as clinic nurse, and directs the milk station through an assistant, Diómedes Espada, a member of the congregation.

During the summer of 1948, Beulah Litwiller, a new missionary, began preparations for the opening of the mission school. The tabernacle church was walled in. Tables, benches, and bookcases, as well as blackboards and teachers' desks, were made by the local carpenters. In August, 1948, the school year began with an enrollment of thirty-five pupils in first and second grades. The principal of the school was Beulah Litwiller, and Clara Springer was the second teacher. In the second school year, a third grade was added. This grade met in the afternoon, as classes on the island last only a half day. Alta Hershey has also served as a teacher in this school for the past seven months. It is the Mission's intention to add a grade each year until the primary grades are completed. This school is doing a very good work. It is filling a much needed task, and is appreciated as well as respected by the school authorities.

Plans to build a hospital were begun in 1947. It was Dr. Troyer's vision to have a hospital under way as one of the first things. Since it was upon their promise that a hospital would be built that don Antonio Emanuelli donated ten acres of land, the Mission feels that this ought to be carried out. But, in this country, the health authorities have many plans and ideas that must go into the blueprint which the doctor thinks are not necessary. To carry out the health department's plans entails more money than the Board thinks advisable to spend. To carry out the doctor's plans, is hardly satisfactory to the health department. So it is a merry-go-round chase. It is hoped that very soon a hospital will be built. It may not be as large as anticipated; some have felt that a smaller one would serve this community satisfactorily and would meet the need.

"On April 16, 1948, Brother and Sister T. K. Hershey arrived in Puerto Rico and took over the pastoral work at Pulguillas in the absence of the Lauvers who left for the States on furlough in April 24, 1948."

A much needed victorious life conference



was held over a week end. The pastor, Brother T. K. Hershey, and his son Lester were the main speakers on the program. It was felt that week-end conferences of this kind should be held often, for the members seemed to need victory over petty sins, which to them seemed nothing but to the sincere child of God, and in the light of God's Word were literally black sin.

Under the leadership of Brother Hershey, a Sunday afternoon visitation program was begun. The young people and some of the missionaries would be divided into groups and go out to visit homes designated to them on Sunday afternoons. The idea for this work was taken from the successful visitation program which was being carried on in La Plata at that time. This work was discontinued after several months due to other more pressing duties of the pastor and workers.

A missionary conference was sponsored and held over the first week end that the Paul Lauvers were back. Brethren T. K. Hershey and Paul Lauver served as speakers. At the call for consecrated workers to full-time missionary work, three young people responded. Of these, one is a student at Hesston College and Bible School, and two are at the Baptist Academy at Barranquitas. These two are helping on Sundays at our newest station, Palo Hincado. All three promise to be good workers in the future for our church.

On Sunday, November 14, 1948, the Pulguillas congregation was turned back to Paul Lauver. The Hersheys moved to Aibonito. They carried on the work which had been started at Palo Hincado until they left for the States in April, 1949.

Since the attendance seemed to be such that the tabernacle-church was not suited any longer, due to lack of classroom facilities, the Board authorized the building of a new church for the Pulguillas area. During his furlough, Brother Paul Lauver had solicited for this building. Hence, it was finished and dedicated on September 4, 1949. Brother J. A. Heiser, bishop of East Bend congregation, Fisher, Illinois, was invited to be the main speaker. Preceding this dedication, A. Espada Matta, evangelist and director of the Christian and Missionary Alliance Bible Institute on this island, served the congregation as evangelist. This brother also served on the dedicatory program. It was estimated that 260 people were present from the community and from the other churches. The entire service was taken down by wire recording.

When the Lester Hersheys returned from the north from furlough, the Mission Committee had assigned them to Pulguillas, and had transferred the Lauvers to La Plata.

On September 25, less than a month after the dedication of the new church, Brother Lester T. Hershey was installed as pastor of the Pulguillas congregation.

Since then our congregations have enjoyed two week-end conferences, one on the Home with Prof. Samuel McWilliams, from Argentina, as special speaker, and one on the Victorious Life. Our congregation also had the honor of entertaining guests from the neighboring congregations at the Annual Meeting. We recently enjoyed the messages

by two national ministers during Easter week, and evangelistic services the week following with Erasmo Bernier, Baptist minister from Ponce.

While riding horseback in several outlying communities, we discovered a very needy community named Coamo Arriba. It is a distance of one hour's descent on horseback, almost straight down sometimes. A young man, recently converted, lives there and has opened his home to us for services. Two other homes have also opened their doors to us to hold services; so we are taking turns in each of them. The Lord is blessing this work, not only in giving us encouragement in the community, but also by awakening those who are accompanying us on these trips. We trust the Lord will continue to add His blessing upon this work, and will raise a Mennonite Church in that area, too.

Our congregation is now named Bethany Mennonite Church. The name of our Mission School is Bethany Mennonite School. We are endeavoring to teach our people several things: (1) greater giving; (2) greater Christian living; (3) greater missionary endeavor.

We are using every available means to spread the Gospel to our community and neighboring communities. We use loudspeakers from the roof of the church. These carry out the Sunday evening service. They also peal out a devotional service for fifteen minutes every morning from 6:45 to 7:00, the hour when people begin their day's work. People 6 kilometers away have expressed their appreciation for the music and messages. Much literature is handed out from the church and the doctor's office, as well as from door-to-door on horseback. Home visitation and medical attention are other means of reaching our people.

Nevertheless, Satan is busy at work. He attempts to steal the seed from the souls where it is sown. He attempts to blind people's eyes so that they cannot see the Light of the World. He attempts to dull the minds so that they cannot comprehend the fullness of the Gospel. But, brethren, God's power is even greater. When His power uses us, Satan must retreat. He has retreated in several instances already.

Aibonito, Puerto Rico.

## Languages of Ethiopia

By Mary H. Byer

A former relief worker and a missionary in Ethiopia, Sister Byer gives us an insight into the hard tasks of learning the languages in use in that country.

Why the many months of tedious hours spent in language study? Why the desperate attempts to twist the tongue to form sounds it has never produced before? Why the confusion of trying in vain to understand the rapid succession of sounds and utterances from the lips of our new friends who have welcomed us into their land?

My mind at once goes back to several verses of Genesis eleven. The people said, "Let us build us a city and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Then the Lord said, "Behold, this people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech."

The country of Ethiopia alone, although having an area of only 350,000 square miles, is a very striking example of the result of the confusion of tongues. It is estimated that there are seventy distinct languages and one hundred and thirty dialects spoken in Ethiopia. Very little is known concerning the more obscure languages in the remote parts of the country. The chief among the languages of Ethiopia is the Amharic, which is the official language. Other distinct languages are Tigre, Tigrinya, Gallinya (Galla). Geez, an old language of the country, is no longer in common usage. Geez and Amharic are Semitic languages. Gallinya is Hamitic. Our hospital interpreters not only

speak Amharic and English, but also Gallinya, Somali, Arabic, and Italian. Every missionary is required to learn the Amharic language before he learns the language of the people with whom he plans to work.

The Amharic alphabet contains two hundred and fifty-one strange-looking letters. Many of these characters are almost identical in appearance, requiring close attention to discern one from another much similar to it. There are thirty-three chief characters, which would correspond to the twenty-two consonants in the English alphabet. Each of these thirty-three chief characters has seven different forms. These forms consist of the chief character, to which a vowel sound has been added. In other words, consonant and vowel are fused into one character so that every letter in the Amharic represents a consonant plus a vowel. The method of representing a certain vowel varies with different consonants. Besides the seven general forms for each chief character, there are twenty characters representing diphthongs, thus making a total of two hundred and fifty-one characters.

The tenses of verbs are designated by prefixes and suffixes. Also prefixes and suffixes of all verbs change according to number, person, and gender so that any one verb will have at least fifty-six different forms, depending on the number, person, gender, and tense.

In addition to the problem of learning to read new characters, the problem of learning to form new sounds not found in European

(Continued on page 179)



# SUNDAY SCHOOL

## Lesson Nuggets of Truth

By Merle Shantz

### ZEPHANIAH CALLS TO REPENTANCE

Zeph. 1:12-18; 3:16-20

Lesson for June 11, 1950

**Golden Text.**—Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.—Zeph. 2:3.

What do we know about this prophet? We learn comparatively little about him from the Scriptures apart from the book which bears his name. The Old Testament is silent concerning his activity. He had a distinguished contemporary, King Josiah. Indeed his own lineage is traced back for generations to Hizkiah, who has been identified by some with King Hezekiah. If royal blood flowed in his veins he certainly did not allow the incident of birth to muffle his message. This little gem is particularly remembered for the frequency of the phrase, the day of the Lord. Also it is seen as a day of wrath—*dies irae*.

**Zeph. 1:12-18.** "And it shall come to pass." Who can say such words but a messenger of God? Prophecy is history prewritten. Would men but heed God's verdict upon lethargy and indifference, they would cry for mercy. The condemnation of God still rests upon moral and spiritual sloth. But will men heed? Not until the divine judgment imperils their very existence and security, if then.

The great day of the Lord—what is it? Is it deliverance without regard to merited retribution? It is wrath. The world forgets that God reveals Himself not only in mercy but also by wrath. The wrathless sentimental God of the idealistic poets is nonexistent and is only a projection of wishful thinking.

People ask, Why wars? Why depressions? Why so much trouble in the world? Down through the ages the superficial have blamed the Assyrians, the French, the British, the Nazis, the Soviets. God says "I . . . bring distress upon men, . . . because they have sinned against the Lord."

Yet others assure us that calamity will not come our way. They point to our trade balances, to our stored gold bullion, to our atomic knowledge and stockpile of bombs. As if these things could deliver and protect! Zephaniah prophesied during days of prosperity, but he saw the dark clouds rolling nearer and nearer. Doubtless he heard the

sage assurances of Jerusalem's financiers who trusted in Judah's resources. So he strove to destroy this false refuge by warning them that neither silver nor gold would be able to deliver in the day of the Lord's wrath.

**Zeph. 3:16-20.** Verses 14-20 constitute a Messianic hymn concluding the book. The printed portion of the lesson begins with words of assurance: "In that day it shall be said to Jerusalem, Fear thou not." "In that day" radiates expectancy and promise. Today may be dark and fearsome, a day of deserved retribution. But God never punishes out of sadistic impulse; He brings retribution to work repentance. "In that day" points forward to the time when God's chastisement has accomplished its purposed end. Here is a picture of fellowship in place of alienation, of joy and singing in place of sorrow because of wrath.

Yet the God of mercy is still the God of judgment. The impenitent enemies of God will not have a part in the joy of the penitent and pardoned.

The last two verses point to universal vindication and approbation of those who have profited by the divine discipline. In place of dispersion there will be integration and unity. This is effected by God for those who repent, believe, and obey.

### MALACHI PLEADS FOR WHOLE-HEARTED RELIGION

Malachi 2:10; 3:7-10; 4:5, 6

Lesson for June 18, 1950

**Golden Text.**—Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?—Mal. 2:10.

The Bible prophets were servants of God who pleaded with men. However contrary to the methods of many modern ministers, their pleadings were not designed to influence men to conform to some contemporary pattern but rather that the people of God should be conformed to God's law. Anything that savored of insincerity in the discharge of worship was unsparingly condemned.

**Mal. 2:10.** At first glance this verse looks like a statement of faith in the fatherhood of God and brotherhood of man. However, examination of the setting persuades us this is not the case. It plainly refers to Jehovah's covenant people. Israel's solidarity is in God, her unity is in Him. Anything which jeopardized her faith in Him was

therefore rightly considered by the prophet with alarm. Thus the heinousness of inter-marriage with heathen women.

**Mal. 3:7-10.** "Even from the days of your fathers." Their sin had become ingrained. In fact, it had taken on a recognizable pattern similar to the sins of preceding generations. Is this not a warning to examine the moral codes handed down to us from our ancestors? Attitudes are not always right because they have become associated with tradition.

Reconciliation with God demands as a prerequisite a change of attitude towards tolerated sin. Perhaps we are not conscious of any particular sins. We may not be adulterers or drunkards. True, but we might be robbers. Of course, not the kind who would point a gun at a poor widow and deprive her of her few pennies. No, not that kind but a worse. We rob God. This is often the besetting sin of people much emulated in the church. They think they fool people by their paraded piety, but they don't fool God, because He knows all about their assets in bank accounts, bonds, and property. He also knows about the talents which He has given to them but which they refuse to use in His kingdom.

Yet to judge by appearance we dare not. There are some who give who let not their right hand know what their left hand doeth. There are some whom men call misers who give liberally to the work of the Lord.

The economic test is a crucial and vital test concerning the genuineness of our faith. Certainly the small proportion of income spent in the Americas for the cause of Christ in comparison to that spent for luxuries and self-indulgences testifies to the sickness of our spiritual condition.

It is not necessary to be guilty of some vile social sin to be under the condemnation of God. Misappropriation of funds, of talents, of life itself, is an affront to God. Only as believing men reverse their niggardly attitude towards God can they expect the divine blessing upon their lives.

**Malachi 4:5, 6.** God in His mercy sends warning before judgment. These two verses conclude the Old Testament. They are words of warning. "Faithful are the wounds of a friend." Man's greatest friend is God, and not the least token of this is His warnings to us. Some people delight to rhapsodize about the interventions of God in behalf of men in this temporal scene. However, they sometimes forget that God's ultimate intervention in this world will be one of judgment for the sinful and rebellious.

### JONAH LEARNS GOD'S MISSIONARY PURPOSE

Jonah 3:3-6; 4:1-11

Lesson for June 25, 1950

**Golden Text.**—Salvation is of the Lord.—Jonah 2:9.



**Jonah 3:3-6.** "So Jonah arose, and went unto Nineveh, according to the word of the Lord." It sounds like implicit obedience, doesn't it? But having read the preceding portion we know it wasn't. Back of his obedience were bitter experiences which had been the consequence of disobeying God. Many of our hard experiences in life could have been avoided if we had been willing to follow God's guidance. Jonah had suffered physical discomfort and mental and spiritual distress, as well as economic loss and debasing humiliation because of unwillingness to obey God.

But at least his near-tragedy was not for nought. This time he obeyed and went towards Nineveh—eastward, rather than sailing westward from Joppa. Directions in themselves are nonmoral, but they do take on a moral significance when they involve a specific God-directed sphere of activity.

"The people of Nineveh believed God," even "the king of Nineveh." Very often our missionary and evangelistic programs are formulated according to our human predilections. Nineveh didn't enter Jonah's thinking as a missionary field, but it entered into God's plans for Jonah.

The people believed and proclaimed a fast. Faith which is translated into positive moral action has upon it the stamp of spiritual authenticity. Too much so-called faith lacks ethical and spiritual content.

**Jonah 4:1-11.** "Jonah was displeased." He had greater concern for his reputation as a prophet than for the spiritual welfare of Israel's enemies. How pride can becloud mercy! Have you not heard people complain about the supposed cruelty of God? The attitude of Jonah, which is akin to similar attitudes in present-day believers, reveals that the potential barbarities of saints are much more to be feared than the severity of God.

The prophet's dejection was apparently caused by the failure of his political philosophy. He seemed to think that the fall of Nineveh was essential to the preservation of Israel.

God's question to Jonah might be considered by us. How often we gloss over our sins of petulance or of anger by the veneer of a supposed righteous indignation! "Dost thou well to be angry?" Though the spiritual need of populous Nineveh failed to move Jonah, God spoke to him in solitude through the medium of a castor oil plant. Even today there are individuals who get more worked up over the physical welfare of a shade tree involving their comfort than about the spiritual welfare of the masses that live in our cities.

What was the matter with the prophet? Why was he so concerned about shade and so careless about souls?

But why focus on Jonah so much blame? Essentially is the average Christian different today? Would he not like to see a block-buster of superproportions dropped down on the Kremlin? Suppose God called us to evangelize our national enemies; would we have an essentially different attitude?

## JACOB A MAN OF STRIKING CONTRASTS

**Gen. 28:10-16; 35:1-7, 9-12**

Lesson for July 2, 1950

**Golden Text.**—Behold, I am with thee, and will keep thee whithersoever thou goest.—**Gen. 28:15.**

Great men and women of the Bible. At first we think it strange that Jacob should be chosen to begin this series. Looking at him from the viewpoint of his earlier years there seems little to commend him. Yet his mother saw his possibilities and God knew he was capable of better things.

As the printed portion of our lesson begins the dark shades of Jacob's character have already largely receded. A great people cannot be built upon a foundation of fraud. Esau was doubtless unworthy to inherit the birthright but Jacob still had to learn how to be a good steward of the birthright and the blessing, both dishonorably attained.

**Gen. 28:10-16.** In these verses we find Jacob on the way from Beer-sheba to Haran. But God had a message for him and intercepted his life through a dream. What did it all mean, this ladder between earth and heaven, with angels of God on it ascending and descending? Among other things, it certainly reminded Jacob of the bond between earth and heaven. It was beautifully symbolic of grace. Above the ladder stood God who reviewed to him the covenant made to Abraham and Isaac. Surely Jacob's spiritual stature in coming years owed much to this revelation of God and the reminder of the great spiritual tradition to which he belonged. The God of Abraham and the God of Isaac was in truth his God also.

**Gen. 35:1-7.** Much had transpired since the dream at Bethel which made that place indeed a house of God. The experiences in the land of Laban came into this interval. How often he must have clung to the promises received at Bethel! In this passage we find him back in Canaan. Jacob had settled at Shechem as a rich man. Perhaps his very riches made his daughter Dinah more desirable to Hamor the Hivite. Her shameful defilement and the reprisals by Jacob's sons preface these verses.

As this part of the lesson proceeds we see Jacob commanded to move to Bethel and make an altar to God. Many social problems would be solved if people would return to the place where they had previously met God and renew their vows there.

**Gen. 35:9-12.** "And God appeared unto Jacob again." This is the grace of God that He reveals Himself to us again and again. Jacob had learned much throughout the years. We now see less and less of the grasping nature of acquisitive youth and more of the trustful qualities of matured manhood at its spiritual best.

Verse ten reminds us of Jacob's conflict at Peniel. Surely now he has the right to his new name. This name has proved to be one of his greatest bequests to his descendants.

Do we see young men willful and wily? Let us not be discouraged but pray God that through His grace they may meet Him at some twentieth-century Bethel and go forth from there true princes of God.

## THE BIBLE

My friends, stand over this Volume, and admire its authority. This is no common book. It is not the saying of the sages of Greece; here are not the utterances of philosophers of past ages. If these words were written by man, we might reject them; but, oh, let me think the solemn thought—that this Book is God's handwriting, that these words are God's.

Let me look at its date: it is dated from the hills of heaven. Let me look at its letters: they flash glory on my eye. Let me read the chapters: they are big with meaning and mysteries unknown. Let me turn over the prophecies: they are pregnant with unthought of wonders.

Oh, Book of books! And wast thou written by my God? Then I will bow before thee. Thou Book of vast authority, thou art a proclamation from the Emperor of heaven; far be it from me to exercise my reason in contradicting thee. Reason: thy place is to stand and find out what this volume means, not to tell what this Book ought to say. Come thou, my reason, my intellect, sit thou down and listen, for these words are the words of God. I do not know how to enlarge on this thought. Oh, if you could ever remember that this Bible was actually and really written by God. This Bible is a Book of authority: it is an authorized Book, for God has written it. Oh, tremble, lest any of you despise it; mark its authority, for it is the Word of God.

—C. H. Spurgeon.

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## WE TAKE ACCORDING TO OUR SIZE

Not the least among the fine passages from Richard Ellsworth Day is one commenting upon our Scriptures. "One doesn't need to understand the Bible to profit by it; 'Blessed is he that readeth.' We know a little better than the Prophets the infinite contents of Scripture; but if some poor earthling has any idea that he has encompassed the Book, let him look up and behold the tireless angels, creatures of lofty intelligence, still lost in wonder, love and praise, desiring to plumb its depth."

The trouble with too many of us is that we are too shallow. We imagine that the Book is not for us because it is still beyond us. The Word is a bit grand for those accustomed to follow the last fashions and do nothing greater than ply the muckrake in the quest for earth's poor treasure.

But if one should ever get thirsty for something better he will find the deeper joy and greater certainty amid the eternal verities. God's Word is at once a spring of water to a thirsty soul and a river which grows deeper and wider as it moves on to the City of God.

The limit of the good we can get is not found in the Book but in ourselves.—The Free Methodist.

"Answer to prayer comes sometimes not in the removal of a burden or difficulty but in power to bear or overcome."

Every fact in the life of Christ can be made a factor in your life.—Fleece.



# YOUNG PEOPLE'S MEETING

## Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

We continue the study of First John during the month of June. We begin at verse eighteen of the second chapter where we left off in the study in the May issue of the *Monitor*. We will remember that the whole epistle of I John is made up of **Tests of Assurance**. As we study these tests we are made conscious as to whether our own experience will bear us out in our profession as being God's children or whether we need to meet conditions that will make us truly accepted and changed in heart.

The topic for June 11, covering I John 2:18-28, is entitled, "**The Tests of Loyalty and Perseverance**." It teaches us that there are antichristian forces at work seeking to seduce the believer from his loyalty to Christ. We have been provided with means of discernment by which we can know the truth and discover the falsehood which the antichristian forces are working. This means is the "anointing" or "unction" that comes from the Lord when we have come into fellowship with Him. It behooves us to cherish the Spirit in our hearts and heed His promptings and obey the checks that are given, if we would keep from being misled by the "mystery of iniquity" that is at work by the enemy of souls. "Abide" may also be expressed in the word **obey**.

The topic for June 18, covering I John 2:29-3:24, is entitled "**The Test of Conduct and Conscience**." This shows that what we do is an index of what we are—"He that doeth righteousness is righteous." Also, "He that committeth sin is of the devil." Our conduct does not only show to others our inward character, but it is evident to our own hearts whether we are condemned or approved. The truth of our own conscience's voice can be testified by the fact of answered prayer and the presence of the Holy Spirit in our hearts.

The topic for June 25, covering chapters 4 and 5, is entitled, "**The Tests of Experience and Faith**." If we have experienced conversion and are born again, it will be manifest in our love to God and to God's children and in our victory over the world through faith. When faith in the Son of God has been exercised there will be an inward witness to ourselves giving assurance of our relationship with God. Faith in God to answer our prayers is also a part of our faith experience. These experiences help make it possible for us to say that we know that we have eternal life.

The topic for July 2 is, "**Saved in True Penitence**." There is a penitence which the world has that cannot be called true. A sorrow for sin that is produced because of a fear of sin's penalties is not the sorrow that God can accept to forgive the sinner. But when one has been so made aware of the love and goodness of God that his heart is filled with remorse and humiliation for the sins committed against a holy, righteous, and merciful God, then it is that God can apply His saving grace. "Godly sorrow worketh repentance unto salvation not to be repented of; but the sorrow of the world worketh death."

This last topic for this issue is the first of a series under Unit VII on, "**How to Be Saved**." The remainder of this series will come in next month's issue.

In the study of the topics in June concerning I John, it will be well to keep in mind the context so that the line of thought will unfold the statements in the particular text. It will be helpful to read the entire epistle through every week until the last topic has been discussed. If the mind's eye can see the whole epistle, it will aid greatly in finding the message in any part.

### THE TESTS OF LOYALTY AND PERSEVERANCE

I John 2:18-28

Topic for June 11

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MOTTO

"Abide in him."

### MEDITATIONS ON THE TOPIC

I. **Loyalty and Perseverance**.—"The last time" period of the world is upon us. It had a beginning even in John's day and in Paul's day. Paul also wrote, "The mystery of iniquity doth already work" (II Thess. 2:7). There is a period before the manifested antichrist will come. II Thess. 2:8. But both John and Paul recognize the "work" is already present which finally develops into the day of the antichrist. It is important that we recognize the present-day working of Satan during the period of our own lives so that we may not be led astray and really become antichrists ourselves by working against Christ's cause in what we tolerate in our own thoughts and works. This antichristian leaven

comes into the body of Christian believers and seduces those who are unaware and leads them out of the path of orthodoxy. In order to escape from this deception, we need to obey the voice of the Spirit of God by which we have been anointed. This anointing gives spiritual discernment to those who have met conditions to receive it and who have not grieved and quenched Him until His service in their hearts has become no longer operative. The sign of the deceiver is in the way Jesus Christ is set aside from His true place as the Chosen One of God as our Redeemer and Lord. Such are the deniers of the Father when they deny the Son.

It is ours to yield to the truth which from the beginning has been our means of salvation through the atoning merits of Jesus and by whom we have the promise of eternal life. If we abide in the true doctrine of salvation and the Holy Spirit continues to abide in us, we have a Teacher within who guides our inner understanding of spiritual things and will keep us unashamed before Christ at His coming.

II. **The Text**.—I John 2:18-28.—The above discussion is to set forth the main teaching of the text. Make a careful study of the words antichrist, unction, truth, liar, denieth, abideth,

seduce, teacheth, confidence. It is important to apply the tests to deceivers so that we may discern their true evil character and keep ourselves from their seductions.

### OUTLINE STUDY

- I. **The Test of Loyalty** (I John 2:18-23).
  1. The presence of antichrists (v. 18).
  2. False professors (v. 19).
  3. Knowing the truth (vv. 20, 21).
  4. Denying the Son (vv. 22, 23).
- II. **The Test of Perseverance** (I John 2:24-28).
  1. Continuing in the first things (vv. 24, 25).
  2. Safeguards against error (vv. 26, 27).
  3. Abiding in readiness (v. 28).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Word, "Abide."
2. Am I loyal:
  - a. To Christ?
  - b. To the Word of God?
  - c. To the church?
3. Keeping On:
  - a. With what we learned first.
  - b. By the help of the Holy Spirit.

#### For Seniors

1. "Eternal Life" in I John.
2. The Test of Loyalty.
3. Abiding—A Proof of Eternal Life.

### PERSONAL THOUGHT

Have we learned the secret of abiding by the sincere desire to know and do the truth?

### SEED THOUGHTS

#### The Unction of Believers

True Christians are anointed ones; their name intimates as much. They are anointed with the oil of grace, with gifts and spiritual endowments, by the Spirit of grace. They are anointed into a similitude of our Lord's offices, as subordinate prophets, priests, and kings unto God. The Holy Spirit is compared to oil, as well as to fire and water; and the communication of this grace is our anointing. From whom does this blessing come? From the Holy One—either from the Holy Ghost or from the Lord Christ, as in Rev. 3:7: "These things saith he that is holy"—the Holy One. The Lord Christ is glorious in His holiness. The Lord Christ disposes of the graces of the divine Spirit, and He anoints the disciples to make them like Himself and to secure them in His interests. The effect of this unction—it is a spiritual eye salve; it enlightens and strengthens the eyes of the understanding; and thereby "you know all things," all these things concerning Christ and His religion; it was promised and given you for that end. John 15:26.—M. Henry.

Holy Spirit, faithful Guide,  
Ever near the Christian's side,  
Gently lead us by the hand,  
Pilgrims in this desert land.  
Weary souls fore'er rejoice,  
While they hear that sweetest voice,  
Whisper softly, "Wanderer, come!  
Follow Me, I'll guide thee home."

Ever-present, truest Friend,  
Ever near, Thine aid to lend,  
Leave us not to doubt and fear,  
Groping on in darkness drear.  
When the storms are raging sore,  
Hearts grow faint, and hopes give o'er,  
Whisper softly, "Wanderer, come!  
Follow Me, I'll guide thee home."  
—M. M. Wells.



## THE TEST OF CONDUCT AND CONSCIENCE

I John 2:29—3:24

Topic for June 18

MOTTO

"He is righteous."

### MEDITATIONS ON THE TOPIC

I. The Index of Doings and the Voice in Our Heart.—Doing righteousness gives us a knowledge of a heaven-born nature in the doer. It is a marvelous grace from God the Father to make it possible for those who were sinners to be transformed and become real children of God. Such can look forward to a time when they shall be fully like Jesus at the time of His appearing. And such a hope in us reacts upon our life to make ourselves worthy of that glorious change in His presence.

If one commits sin he is a willful lawbreaker. A lawbreaker is not in harmony with what Christ has done for us in taking away our sins. He who truly abides in Him does not sin. Thus, if any one sins it is an evidence that he has had no acquaintance with the Saviour. Therefore, if one does righteousness it is a proof of his righteousness; but if any one commits sin it is evidence that he is of the devil whose nature is to sin. It is the purpose of Christ's coming into the world to destroy the works of the devil. One who is born of God does not purposely sin. The divine seed in Him is moving him against sinning. Thus we can see who are children of God and who are children of the devil. Not doing righteous deeds and not loving our brother proves that we are not of God. One message from the beginning is the law of love toward one another. Cain illustrates the hatred which the person has who is a child of the wicked one. He hated his brother because his brother's work was righteous while his was evil. It is no wonder if the world hates us. Our love for our brother gives us assurance that we have passed from death unto life. If this is not the case, we are still abiding in death. Hatred makes one a murderer. A murderer has no eternal life dwelling in him. Our love for our brethren has the same element of self-sacrifice that Christ showed in laying down His life for us. It is not alone a love expressed by words but in deeds and real fact.

When we have proved out our lives in these ways there is an inward testimony in our conscience that we are born of God in truth. If our own hearts condemn us, God also knows us far better. And a clear conscience in face of true evidence gives us confidence toward God. We can come to Him for our needs and receive what we ask because we have honestly kept His commandments and done whatever we could to please Him. The commandment may be summed up in these words; believe in Jesus, love one another, and obey His commands. His abiding Spirit gives us full assurance.

II. The text has been expounded or expressed in the above discussion.

### OUTLINE STUDY

- I. The Test of Conduct (I John 2:29—3:10).
  1. Relationship attested by conduct (2:29—3:3).
  2. Sin and righteousness contrasted (3:4-10).
- II. The Test of Conscience (3:11-24).
  1. Love the first commandment (v. 11).
  2. The test of love and hate (vv. 12-15).
  3. The ideal of love (v. 16).
  4. The proof of real love (vv. 17, 18).
  5. The witness of our hearts (vv. 19-21).
  6. Obedience and love sealed by the Spirit (vv. 22-24).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Words, "Do," "Heart."
2. What We Do Proves Our Relationship to God.
  - a. God is righteous.
  - b. Those who do righteousness are His children.
  - c. Sinners are not His children.
3. How Our Conscience Gives Us Assurance.
  - a. An evil conscience condemns us.
  - b. A good conscience gives us assurance.

#### For Seniors

1. The Spirit of Cain and the Spirit of Christ.
2. The Test of Conduct.
3. The Test of Conscience.

### PERSONAL THOUGHT

A life of righteousness testifies of a right relationship in our hearts toward God because of being born of God by His mercies to us in Jesus Christ.

### SEED THOUGHTS

"He that Doeth Righteousness is Righteous"

Not his doing makes him righteous, but his being righteous (justified by the righteousness of God in Christ as in Rom. 10:3-10) makes him to do righteousness; an inversion common in familiar language, logical in reality, though not in form. Luke 7:47. Works do not justify, but the justified man works. We infer from his doing righteousness that he is already righteous (has the true and only principle of doing righteousness, namely faith), and is therefore born of God (v. 9), just as we might say that the tree that bears good fruit is a good tree, and has a living root; not that the fruit makes the tree and the root to be good, but it shows that they are so.—Sel.

So let our lips and lives express  
The holy Gospel we profess;  
So let our walks and virtues shine,  
To prove the doctrine all divine.

Thus shall we best proclaim abroad  
The honor of our Saviour God;  
When the salvation reigns within  
And grace subdues the power of sin.

Our flesh and sense must be denied;  
Passion and envy, lust and pride;  
While justice, temperance, truth, and love  
Our inward piety approve.

—Isaac Watts.

### THE TESTS OF EXPERIENCE AND FAITH

I John 4, 5

Topic for June 25

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MOTTO

"We know."

### MEDITATIONS ON THE TOPIC

I. I John 4.—The evidence of Christ's abiding in us is the Spirit (I John 3:24); but there are some who deceive themselves by trusting in a spirit of falsehood. The spirits are to be tried whether they are of God. The Spirit of God is known by its confession of Jesus Christ as the One who came in the flesh. The false spirit does not confess this. This is an antichristian spirit. Those who are of the world give ear to the antichristian spirit. Those who are of God will hear those who are filled with the Spirit of God.

Another proof of the true Spirit of God is the fact that there is the fruit of love in us. God is the author of true love, and those who love are born of God and know Him. Those who do not love do not know God. God's love has been manifested by the sending of His only begotten Son for our salvation.

God's love came to us before we loved Him. There should be love in us toward one another. Though we have not seen God, yet if we love one another we have God dwelling in us and His love is perfected in us. It is His Spirit that gives us an assurance of our dwelling in Him and He in us. Confession of Jesus as the Son of God is moved by the indwelling of God by His Spirit, and this is also expressed by our faith in God's love toward us. Love in us takes away our fear of judgment. If we fear, our love is not perfect. We may profess to know God, but if we still hate our brother our profession is false. The love of God is not dwelling in any one who hates his brother; hence the command that he who loves God is also to love his brother.

II. I John 5:1-12.—He who believes in Jesus as the Christ is born of God. And when this is true, the fact of loving the children of God is also true. Real love for God's children is proved by our love and obedience toward God. Obedience to God's commandments proves our love to Him. The born-of-God persons have victory over the world through their faith in Jesus as the Son of God. God has given abundant witness for the assurance of faith. The Spirit bears witness to us. The heavenly witness is the Father and the Word and the Holy Ghost. The earthly witness is the Spirit and the water and the blood. The heavenly witnesses are one. The earthly witness agrees in one. Though we receive the witness of men, God's witness is greater. He has testified of His Son. If we believe, we receive the witness in ourselves. If we doubt God's witness, we make Him a liar. The record is that God has given us eternal life, and this life is in His Son. If we have the Son we have life. Without the Son there is not life.

III. I John 5:13-21.—By the writings of this epistle we may prove ourselves and know if we have eternal life and can find faith in the Son of God. Faith is expressed in confidence that He hears those who pray according to His will, and will give what they have desired. We can petition in behalf of a brother whose sin is not unto death. There is no command to pray for those who have sinned unto death. All unrighteousness is sin; and there is a sin unto death. Born again persons do not live in sin but keep themselves, and the wicked one does not touch them. We are of God while the whole world is under the domain of the wicked one. This understanding has come to us by the Son of God who has come into the world and in whom we dwell and whom we have learned to know. We need to keep ourselves from idols.

II. The text has been discussed above.

### OUTLINE STUDY

- I. The Test of Experience (I John 4).
  1. Trying the spirits (vv. 1-6).
  2. The experience of love (vv. 7-21).
    - a. Love showing likeness to God (vv. 7-16).
    - b. The perfecting of love (vv. 17-21).
- II. The Test of Faith (I John 5:1-12).
  1. The victory of faith (vv. 1-5).
  2. The witnesses we believe (vv. 6-12).
- III. Conclusion (I John 5:13-21).
  1. Confidence in prayer (vv. 13-17).
  2. Christian certainty (vv. 18-21).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Words, "Know," "Believe."
2. The Test of Experience.
  - a. True and false spirits.
  - b. Participation in the love of God.
  - c. Fulfilling the law of love.
3. The Test of Faith.
  - a. Believing Jesus is the Son of God.
  - b. Overcoming by faith.
  - c. Believing the testimony of God.

#### For Seniors

1. The Test of Experience.
2. The Test of Faith.
3. The Fruit of Assurance.



## PERSONAL THOUGHT

Are we ready to apply the tests and to meet all the conditions by which we may have eternal life and can be assured in abiding the tests?

## SEED THOUGHTS

True assurance makes a man more humble and self-denied, but presumptuous confidence puffs up with spiritual pride and self-conceit; the one excites to the practice of every commanded duty, but the other encourages both sloth and indolence.—Fisher's Catechism.

You have a valuable house or farm. It is suggested that the title is not good. You employ counsel. You have the deeds examined. You search the records for mortgages, judgments, and liens. You are not satisfied until you have a certificate signed by the great seal of State, assuring you that the title is good. Yet how many leave their title to heaven an undecided matter! Why do you not go to the records and find it? Give yourself no rest day or night until you can read your "title clear to mansions in the skies."—Talmage.

The best assurance any one can have of his interest in God is doubtless the conformity of his soul to Him. When our heart is once turned into conformity to the mind of God, when we feel our will conformed to His will, we shall then presently perceive a spirit of adoption within ourselves, teaching us to say, "Abba Father."—Cudworth.

## SAVED IN TRUE PENITENCE

Psalm 51

Topic for July 2

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## MOTTO

"God . . . now commandeth all men every where to repent."

## MEDITATIONS ON THE TOPIC

**I. The Place of Penitence in Salvation.**—Salvation as God's free gift is already complete and prepared for the sinner. But the righteous and holy God does not apply it to persons who fail to have a consciousness of their sinfulness and especially in its wickedness against God. A man who is constantly boasting of his goodness and cannot see his sins and disobedience to God and has no conviction of his unworthiness before God, has the door of his heart closed against God and is shutting off his own soul from the saving grace which has been provided for the salvation of sinners.

Emotions are often stirred and tears flow copiously and the mouth confesses sins and expresses willingness to be baptized and brought into the fellowship of some church. But the Lord is not able to apply His saving grace through Christ until the soul has come to the end of itself and the sorrow expressed is more than the outburst of sentimental feelings from touching stories and human sympathies. Penitence implies such a godly sorrow for sin that one is ready to both confess and forsake sin and cast his all upon the mercies of God and, in willingness to forsake all evil, also is ready to obey all the known will of God. "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter" (II Cor. 7:11). Again it may be possible to observe many acts of righteousness and seem to be obedient in the things we think God requires, but we are impenitent concerning our selfishness and mistreatment of fellow men and look down on those who live in sin while we commend our good works as a reason for God's blessing. Much more can the sinful soul receive justifi-

cation before God when without self-boasting he humbly expresses his sin and asks for God's mercy as did the publican. Luke 18:13, 14.

**II. The Text.—Psalm 51.**—This is the great psalm in which David expresses his repentance for his sin. His penitence and confession brought cleansing and pardon for the iniquity in his heart and life. After the cleansing blood was applied he could again worship and serve his God with a clean heart and a right spirit.

## OUTLINE STUDY

## I. The Necessity of Repentance.

1. The prophets called to repentance (Ezek. 14:6; John 3:4, 5).
2. John the Baptist preached repentance (Matt. 3:2).
3. Christ commanded repentance (Matt. 4:17).
4. God Himself commands all men to repent (Acts 17:30).
5. It is a prerequisite to remission of sins (Luke 3:3; Acts 2:38; 3:19).
6. It is essential for salvation (Luke 13:3, 5).
7. It is a condition for receiving the Holy Spirit (Acts 2:38).
8. It is a prerequisite for baptism (Acts 2:38).

## II. The Nature of Repentance.

1. A turning from sin and wickedness (Isaiah 55:7; Acts 8:22).
2. A turning to God (I Thess. 1:9; Acts 26:20).
3. An emotional change (Ps. 38:18; 51:17; II Cor. 7:10).
4. A new intellectual viewpoint (Ps. 51:3, 4; Job 42:5, 6).
5. A change of will and purpose (Rom. 6:12, 13).

## III. Fruits Meet for Repentance.

1. Confession of sin (Ps. 38:18; Luke 18:13).
2. Turning from sin (Isaiah 55:7; Rom. 6:12, 13).
3. Reparation for wrongdoing (Luke 19:8).

## SUGGESTIVE ASSIGNMENTS

## For Juniors

1. Text Word, "Repent."
2. What It Means to Repent.
  - a. To turn from sin.
  - b. To turn to God.
  - c. To be truly sorry for our sins.
3. How We Show True Repentance.
  - a. By confessing our sins.
  - b. By living a new life.
  - c. By making restitution where we can.

## For Seniors

1. The Necessity of Repentance.
2. The Nature of True Repentance.
3. The Fruits of Repentance.

## PERSONAL THOUGHT

Are we tender in our conscience because of having sinned against God? Are we ready to humble ourselves in His sight?

## SEED THOUGHTS

The law can never save us; and he is nearest to the forgiveness of the Gospel who, with a contrite heart, discerns most clearly and feels most profoundly that perfection of the divine statute which impeaches and condemns him.—Wm. Adams.

Christian penitence is something more than a thought or an emotion or a tear; it is action.—Sel.

True repentance consists in the heart being broken for sin and broken from sin. Some often repent, yet never reform; they resemble a man traveling in a dangerous path, who frequently starts and stops, but never turns back.—Thornton.

True repentance has a double aspect; it looks upon the past with a weeping eye, and upon the future with a watchful eye.—South.

True repentance hates the sin, and not merely the penalty; and it hates the sin most of all because it has discovered and felt God's love.—W. M. Taylor.

In II Cor. 7:9-13 Paul rejoices not so much in having people made sorry, as in their sorrow that works repentance so that real forgiveness could be ministered to them. The effect of godly sorrow works a change of behavior in the life.

The Lord is near to the person whose spirit is tender and whose heart is broken and surrendered. Ps. 34:18.

## SEVEN MINDS

1. Mind your tongue. Never allow it to speak hasty, cruel, unkind, untruthful or wicked words. It was made for something better.

2. Mind your eyes. Do not permit them to look on obscene pictures, or things which suggest evil. There are many things the sight of which will be inspirational.

3. Mind your ears. They should never listen to wicked speeches, improper songs or unholy words. They were made for hearing harmonies of truth and the sweet voice of God.

4. Mind your lips. Never let anything befoul them, nor strong drink pass them, nor the food of the glutton pass between them. They are for better purposes.

5. Mind your hands. They should never steal or fight, or be used to write down evil thoughts. Their true use is to lift up the fallen, and to hand out blessings to the needy.

6. Mind your feet. They are not to walk in the paths of sin, nor in any other steps of Satan. They are to carry you on errands of mercy and labors of love.

7. Mind your heart. The love of sin is to be kept out of it, and Satan is not to have any room in it. It is to be consecrated to Jesus, and He is to make it His throne.—Selected.

## CHRISTIAN DOCTRINE

(Continued from page 175)

against the dragon and his angels, and the host of heaven which followed the Lord in the final conflict with the dragon and the kings of the earth. Rev. 19:14. The final act of an angel of God is that of him who came down from heaven with the key of the bottomless pit and the great chain in his hand with which he, alone, bound the dragon and shut him up in the bottomless pit. An angel, one of the seven which had the seven last plagues, showed John the New Jerusalem that had twelve gates and at the gates twelve angels. The work of angels was finished in the New Jerusalem. The glory and the blessing was with the saints whom they had so faithfully served and to whom they had so faithfully revealed the things that were in store for them through all past ages. At the gates they could behold the glory of the saints who had believed their word, and now enjoyed the fulfillment of those things which were spoken. "Blessed . . . [are] they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." The word spoken by angels is steadfast.



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## The Great Awakening

By Clayton F. Derstine

Then all those virgins arose, and trimmed their lamps.—Matthew 25:7.

Our Lord projected His thinking to the latter days of our dying dispensation and foretold a period near the end of the age when there would be a "great awakening," both among the foolish as well as the wise. Such a period seems to have arrived. Even the secular papers are giving columns to this extraordinary movement. Magazines are contributing valuable space. Commentators are broadcasting such news on their radio time. Lowell Thomas, one of the most prominent, has given the awakening considerable attention. Millions are intensely receptive to things spiritual, who formerly gave such matters scant attention. Men's consciences are uneasy. Princess Elizabeth expressed this fact at Belfast, Ireland, recently:

Much that seemed built on the rock has shifted as if the foundations were sand. But beneath that sand is one solid layer which nothing has been able to break. All that was best in us came from that layer, from the habits and wisdom bred by centuries of Christianity. Today we are living largely on borrowed capital, inherited from previous generations, and bearing no increase now. Our children will suffer if we have nothing more, nothing fresh to offer them.

In times of spiritual awakening, Christians are drawn closer to the Lord Jesus Christ, hence closer to one another. Denominational lines are not weakened, yet interdenominational fellowship is strengthened. There is more co-operation in the basic testimony, witness, and work of the church of God. All of them recognize more clearly their "oneness" in the "body of Christ." There is also more common reliance upon the "Scripture of truth." This all does not mean that the principles which separate the supporters of these philosophies of co-operation are unimportant; they simply insist that a revival of evangelical Christianity is more important. Heart adjustment to Christ is generally followed by mind adjustment to the doctrines of Christ. The New Testament pattern shows that the Holy Spirit used a revived company of believers to evangelize the masses and carry the Gospel to the far parts of the world. The history of great revivals confirms this pattern. Hence the blending of evangelism and missions.

### An Eminent Scientist Speaks

Dr. Charles Steinmetz was asked what line of research will see the greatest development during the next fifty years. He said:

I think the greatest discoveries will be made along spiritual lines. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which, as yet, have been hardly scratched.

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

When that day comes, the world will see more advancement in one generation than it has seen in the last four.

### Men in the Public Eye

President Harry A. Truman believes the world needs a revival of "old fashioned religion." In a letter addressed to Dr. Edward Hughes Pruden, pastor of Washington's First Baptist Church, the president wrote:

Many times during the past decade, the conviction has come upon me with increasing force that a revival of the spirit of old-fashioned religion is what the world most needs.

Drew Pearson, writing in his "Christmas Merry-Go-Round":

If war should come again it would mean the end of civilization. In other words, the next generation faces about the same prospect that Noah's generation faced—either annihilation or reform. It is time we throw out the moth-eaten diplomacy upon which we now depend, and adopt some of the revolutionary doctrines which Christ preached in the Sermon on the Mount.

General Dwight E. Eisenhower in a recent interview made the following statement:

Without a moral regeneration throughout the world, there is no hope for us—we shall awaken one morning to find ourselves disappearing in the dust of an atomic explosion.

Thomas E. Dewey, Governor of the state of New York, writes:

We have not found peace within ourselves. We have not been able to establish it among the nations. With all our knowledge, we urgently need to gain sufficient understanding to recognize that there is an inescapable, cause-and-effect relationship between these mounting failures and our diminished faith. Unless we are willing to prepare for a new Dark Age, we must soon acknowledge that, good as we may think we are, we are not good enough to get along without the God our forebears found indispensable.

I am deeply convinced that a revival, among us, of the same spiritual convictions and religious habits would do for us and our families what they did for our forebears. With the home restored to that foundation, even the greater difficulties that lie ahead in this atomic age could not prevail against it.

### Business Men Grope for God

The "Harvard Business Review" tells of a speech by a noted executive, a great industrial leader, who was discussing many hard, cold facts of business—world conditions, government regulations, labor demands—but the speaker led off in an unexpected direction. He said:

I would like to suggest an area for consideration that I haven't heard mentioned today, even implicitly. I hesitate to bring it up, but am doing so because I feel it is too important to be overlooked. I haven't said anything until now, because, frankly, I have been trying to put into words what I have been thinking and haven't been able to do; therefore what I have in mind will be said imperfectly.

"We haven't mentioned here one very important area of human activity—religion. Yet, as I read history, as I observe the facts of life today, I cannot help but see that religion—or some

spiritual force—is, in fact, part of the reality of life. I don't quite see how we can discuss the world's problems without recognizing it. We have discussed many proposals this afternoon for research into this or that, but does anyone really know the part that religion has played, can play, or ought to play, in the general scheme of things?

The reaction was profound. Men who formerly were tongue-tied about spiritual things, expressed themselves openly. They appeared as so many men groping for God. The fact that this matter was raised is significant. There is a fertile field for "missionary" work among tens of thousands of the nation's business men.

### Radio Over the Ether Waves

Millions are listening to the Word of God through this medium. There are more than 2500 religious programs on the United States stations alone. The Lord spoke through the prophet Isaiah thus: "My word shall not return unto me void." There have been thousands saved through this medium. More than this; there have been millions whose lives have been changed as well. The Word of God is still "the light of the world"; it is still the "salt" which preserves.

The passing of Dr. Walter A. Maier, of the Lutheran Hour was world-wide in its shock. We appreciated him for the great amount of genuine good he performed for such a vast number of people. He has been a force for righteousness and peace. He was utterly shocked by the world-wide neglect of things spiritual, and the world's fast march towards another bloody war. By some he was felt to be a fanatic. If he was, the world needs thousands more of such fanatics. The dictionary defines a fanatic as "a person with an extreme and unreasoning enthusiasm or zeal." According to this definition, Dr. Maier was not a fanatic. Barring some matters that will always be controversial, it is our candid opinion that he was sane and reasonable in his presentation of the Gospel. The "Saturday Evening Post," in an article from the pen of Hartzell Spence, gave him a fair appraisal:

From the beginning, Maier has hewed to the line that colleagues prophesied would fail. They told him his viewpoint was too narrow, that the constant repetition of a single theme would not attract listeners in a modern world, even when that theme was the mighty Biblical concept of the power of faith to redeem sinners. But Maier holds doggedly to a stern, unyielding, absolutely fundamentalist doctrine. Divorce, birth control, intoxicating liquors, luxurious living, and easy morals are particular targets of his invectives. With bitter scorn he dismisses all modern religious notions which cannot be sustained by chapter and verse from the Scriptures. The devil is his personal enemy. And sin is SIN, not just a difference of opinion over right and wrong. . . . In his sermons he sets up all the philosophies that are not founded on the Bible, bowls them over like so many tenpins, and leaves standing one kingdom, Holy Writ.

He may have stripped to his undershirt. He may have cut loose in a voice that was a terror to some radio listeners; he may have pointed his fingers in stern warning. All this is what such a generation as this still needs. They are signs of an awakening. Long may his voice ring in our ears. At least many foolish and wise professors trimmed their lamps.



### The Tides Are Rising

Robert P. Shuler, Los Angeles, writes:

Finney, when his revivals were in full blast, often thrilled his congregations by calling out to them, "Look, the tides are rising!" God's tides are indeed beyond explanation. Over the centuries they have swept in the most unaccountable manner and seemingly for the least justifiable reasons. Humanly, we cannot understand or explain God's mighty, irresistible, sweeping-ever-onward tides.

The Reformation is not to be explained by reading books on Luther. The Methodist revival that swept England and America is not to be understood by knowing Wesley. Moody is not sufficient explanation of the revival in which he was the central personality. Sam Jones and Billy Sunday were incidental to God's sweeping spiritual tides in their day. God used them as He used Moses, and yet Moses was but God's man in a mighty movement that has had its effect upon all history since Israel marched out of Egypt.

After all is said by way of explanation, God is the source of these spiritual upsurges that have lifted the world to higher ground and given humanity new hope and strength and courage. Today there are many signs of the turning of the tides. A new fervor is being born, or rather, old fervor is being reborn. It is not by might or by power that these revolutionary changes have come in the past. God's Spirit has moved, as first He moved upon the waters of the immeasurable chaos, and order and light and life are emerging. There is every sign of a great revival, such as Luther saw, such as Wesley led, such as surrounded Moody and Finney, such as surged about Sam Jones and Billy Sunday.

God's tides seem to be swelling and rising, and soon we may expect the thunderous pounding of the surf and see the breaking of the mighty barriers.

Once again, God's spiritual demonstration is not to be explained by schools or libraries or worldly culture or ecclesiastical organization or denominational programs. The Spirit of the eternal God is on the move. The so-called Luther Reformation, the Wesley revival, the Moody awakening, the Billy Sunday campaigns, were all the objects of scorn and doubt on the part of the mighty ecclesiastical bodies of their days. Even Christ was opposed by the religious leaders. He moved on in spite of them, and marched over them, and is conquering all over the world, in most instances without them.

An internationally known religious leader recently said, "Watch God's little movements, lean and sinewy, builded by sacrifice and hard pressed for physical resources. They are flowing together. And if they ever fill the banks and swell the channel, nothing can stop the flood waters or hold back the torrents."

And who shall be able to stand before the flowing tides of God? How puny shall be little man-made programs, little educational systems, little ecclesiastical organizations, little social gospels, little recreational movements with their dancing and cocktails and social gambling, little communistic conspiracies that hide under the cloth of the clergy, when God's tides start shoreward. Holy Ghost revivals leap and bound and break upon the shore with force that may not be withstood. They dig the shoreline away. We really expect that very thing to happen once again! "Look, the tides are rising!"

### The Ministry Is Being Stirred

The ministry and the message of the ministry need an awakening. We cannot have a saving message without theology, no more than there can be a body without bones. When our message becomes fully Biblical, the Holy Spirit will work on human hearts and draw them to the cross. Someone has well said that the "Queen of the Sciences: Theology!" must be rescued before we can have a gripping revival. This is being done in many quarters.

Leroy C. Hensel writes in the "Presbyterian":

Edwin T. Dahlberg in "Toward the Great American Revival" lists four major principles of revival, one being a "profound theological awakening," which he considers is "nothing less than an intellectual renaissance in our religious thinking." This needs emphasis today.

Christian books and periodicals are moving in this direction. Christian ministers are aware of this growing need and demand. The demand

seems to stem from the "grass roots" of the churches but has not reached the official councils of our denominations. Not long ago a certain minister organizing a group of boys and girls for an intensive study of the Catechism, was surprised to note the eagerness and the enthusiasm they brought to the study.

Twenty years ago the tendency among preachers was to discover some catchy or wordy phrase to use as a sermon topic. Today more preachers are selecting the very words of the Scriptures as their titles. For years a leading liberal minister was addicted to the former habit, but now for about two years he has advertised his sermon subjects by exact Biblical quotations or by paraphrasing Bible passages. Such a change many brother ministers have noted and hope that it is the herald of a new day in the Protestant pulpit.

Allow us to quote only one of thousands of instances of revival among the ministers personally. This, from the pen of Norman Grubb, London, taken from the "British Life of Faith" magazine:

Perhaps the most remarkable of all my experiences was a conference of a different kind, a two-and-a-half-days' Revival Conference for ministers, near Los Angeles. It was arranged by Armin Gesswein, who has himself been used in revival and has a burden for gathering ministers to seek God's face. Would that the Lord would send him to this country and others with a like ministry! About 120 gathered—Presbyterian ministers, and Baptists, Methodist, Holiness, Pentecostal, United Brethren, Lutheran, nondescript, shut in with God and one another; and not a breath of controversy or theological argument. It was a time in the heavenlies. The real break came the first night after impromptu testimonies to revival, from Mennonite and Presbyterian missionaries. Many were on their faces till 1:00 a.m. confessing need and failure. The next day and night took us to the heights, again ending about 1:00 a.m., after very many had come forward to have united hands laid on them for a new experience of the Holy Spirit in themselves and their churches. Some said that theologically they might not be able to take such a position as this; but beyond all theology they needed the Holy Spirit, and must have Him. A further meeting was held some days later. About fifty came, but we could hardly get to the address, the testimonies came pouring out of how the brethren had returned to their churches for the Sunday, told what God had done, and then the folks streamed forward to put things right.

General Douglas McArthur has said:

A third world war will mean the end of civilization, but we are no longer faced with a military problem—it has become a theological problem. Christianity contains the only answer.

### Conservative, Staid Boston

Heartening reports have come from the great Boston awakening. This city has been called: "Hard-shelled Boston." A well-known Boston pastor, Dr. Harold J. Ockenga, writes:

Revival fires are blazing. "I feel that America's long-prayed-for revival is breaking," echoed Dr. Graham, 31-year-old president of Northwestern Schools and vice-president of Youth for Christ International.

Climaxing the tremendous outpouring of the Holy Spirit was a humanly amazing closing meeting on Monday, January 16, when 16,000 people jam-packed Boston Garden, with an additional 10,000 turned away. When Dr. Graham gave the invitation, 1,500 people (newspapers said 2,500) walked to the front to accept Christ as personal Saviour—just as many as were converted in the previous 17 days. Delegations came from six New England states for the mammoth meeting.

The revival has not stopped. Because no suitable auditorium could be found, the series concluded on January 16, when the 16,000 attendance boosted the total attendance to 105,000. Dr. Graham and his co-workers, Cliff Barrows, Grady Wilson, Beverly Shea, and Carlton Booth, will return to Boston and 12 New England cities in late March and April, climaxing with four nights in the Boston Garden on April 19-22.

The campaign was unique in so many ways that it could be described as nothing else but the moving of God. Before it was over, Park Street Church and its planned 8-day series found itself the center of a New England revival, with more than 75 Boston area churches co-operating actively in the rallies. Starting on what is perhaps the worst evangelistic night of any year, New Year's Eve, the meetings were moved to four different auditoriums to accommodate crowds. They started in Mechanics Hall on New Year's Eve, when 6,000 people packed the building. On 12 hours' notice, another 6,000 were out the next Sunday afternoon. Mechanics Hall, the Park Street Church and the Boston Opera House were used in the following days, winding up with the mammoth service in the Boston Garden.

Boston newspapers in this town, which is 74 per cent Catholic and 15 per cent Unitarian, gave the campaign front-page position every day of the 18 days. Pictures up into the hundreds, as well as daily cartoons by Boston's leading cartoonists, dotted the pages. The Boston Post ran a three-installment story on Graham's life.

In two weeks in Boston there were as many converts as in the entire eight weeks of the campaign held by Billy Graham in Los Angeles in the Fall of 1949. Equally significant is the fact that revival fires now have been felt on both coasts, 3,000 miles apart.

Conversion experiences were thrilling. One night at the altar a mother and her son met, each coming down a different aisle to accept Christ. A number of millionaires were converted. People came from all walks of life. They stopped members of the team on the streets of Boston and thanked them for bringing them to Christ.

Boston and its suburbs have not been shaken for God in this generation such as occurred December 31—January 16. The crowd in Boston Garden was the largest ever converged on Boston Garden—political, sports, or otherwise. Twenty-five hundred people stood for three hours in the waiting room below, hearing the program by loud speaker. Dr. Graham was forced to preach to overflow crowds at both the Opera House and Mechanics Hall, standing bareheaded in the chilly weather to preach and give an invitation. About 100 accepted Christ in those meetings.

Intellectual leaders at some of the schools in the area were won to Christ. Students came to scoff and instead found Christ. The student council at Boston University gave the campaign unanimous endorsement.

"This is no man-directed thing," Dr. Graham told the great throng in the Garden. "This is a movement of God. The prayers of God's people for revival are being answered."

Dr. Graham was privileged to offer the opening prayer at a session of the Massachusetts State Legislature at the invitation of minority leader Charles Gibbons of Stoneham, Mass. A number of legislators attended the meetings.

"The campaign did not end on January 16," Dr. Ockenga announced. "It will be resumed the last week in March. In the meantime, more than 10,000 prayer meetings will be instigated for a tremendous spiritual awakening in New England."

### Awakening in Colleges

There has been a "Chain Reaction" like the atomic bombs in many colleges all over the world. This account alone would take all the space for "World News." Following are a mere trickle of the stream: Wheaton College; Bob Jones University; Bethel College, Minnesota; St. Paul Bible Institute; North Park College, Chicago; Whitworth College, Spokane; Simpson Bible Institute, Seattle; California Baptist Seminary; University of Minnesota; John Brown University; Asbury College, Kentucky; Northern Baptist Theological Seminary, Chicago; Lee College, Tennessee; and many others. All this in spite of the deepening paganism of our universities! Space only allows for three citations:

Perhaps you read about the moving of God's Spirit at Wheaton College, a nonsectarian school at Wheaton, Ill. The fact that Wheaton is a liberal arts college, rather than a Bible Institute, made the story appear so unusual to the news services that they spread it all over the country.

The additional fact that Gil Dodds, the former track star, is on the Wheaton faculty helped to color the story in the eyes of the world.

The revival began on Wednesday evening. The 1500 students gathered in chapel to hear a visit-



ing preacher; but the president of the college, Dr. V. R. Edman, asked whether any of the students wanted to give a word of testimony before the speaker was introduced.

Ten students got up. According to the "Associated Press," one was the school's basketball star. After they got through others wanted to have a say. Many misdeeds were confessed. Some asked forgiveness for unkind words. There were many admissions of spiritual failure.

Midnight passed, and the students were still in the chapel. At 3:00 a.m. the crowd of 1500 had dwindled to 600. But by dawn the word spread that the meeting was still going on, and after breakfast all seats in the chapel were filled again.

Classrooms were empty all day Thursday. The teachers were in chapel, too. A number of students would testify, then there would be a season of prayer. Occasionally someone would start a hymn. The Holy Spirit was working in the hearts of hundreds of young people. The meeting went on all day Thursday, and was still continuing at daybreak on Friday. It lasted 38 hours without an intermission!

As Dean Roger J. Voskuyl pointed out, the emotional display indicated that the hearts of youth are hungry for a deeper Christian life. He asserted that there was a supernatural as well as human element in the meeting, and this cannot be denied.

In Chicago the revival wave reached North Park College. There was only a nucleus of born-again Christians meeting for prayer at this Mission Covenant college, but their prayer bore fruit. The captain of the football team came under conviction of sin and was converted. His testimony launched a chain of conversions that has rocked the entire student and faculty body. Result—200 saved! Word from Bob Jones University, in Greenville, S. C., is that the students there are enjoying continuous revival. During one week end in February the student preachers reported they had led 654 people to Christ.

Dr. V. Raymond Edman, President of Wheaton College writes:

"Set us afire, Lord; stir us, we pray!"

The pages of history are eloquent on the matter of revival among students. Suppose we examine just two pages by way of illustration. First from England:

"The revival began in a small knot of Oxford students, whose revolt against the religious deadness of their times showed itself in ascetic observations, an enthusiastic devotion, and a methodical regularity of life . . ." (from: Green, *A short History of the English People*, p. 708).

What revival was this? None other than the tremendous Wesleyan movement in eighteenth-century England. It lifted England from its lowest ebb of religious life in the Age of Reason to heights of missionary and moral zeal—to the salvation of millions at home and in the colonies. And it began with students!

Another page is from the contribution of Timothy Dwight to our American history:

"He made it his prime purpose to see that each (student) returned home strong in the faith . . . He drove infidelity from first one lurking place and then another, finally mopping up and cleansing the whole stronghold (Yale) through a moral purification. After long and patient waiting, in the spring of 1802, a momentous religious revival occurred . . . In the words of one of Dwight's disciples, persuasion and divine truth, through the blessing of God, changed the college from 'a sink of moral and spiritual pollution into a residence not only of science and literature, but of morality and religion, a nursery of piety and virtue. . . ." (from: Cunningham, *Timothy Dwight, a Biography*, p. 303).

Through students the Second Great Awakening began in America at the beginning of the nineteenth century, with unmeasured blessing to our land. Is history repeating itself, and is the Most High turning the hearts of our careless, Christless generation back to Himself through students? We trust so!

Do pray with us to that end, that revival may spread throughout America and the world. The hour for revival has struck!

#### Billy Graham . . . of America

Dynamic, youthful, enthusiastic Billy Graham has ignited thousands for Christ, and is now known all over America.

The work of this young man in Los Angeles, Calif., is now known world wide.

This revival was planned for three weeks, lasted eight weeks. Before this he held only six campaigns in the United States, and several in England. He is exactly what you would not expect. In fact, there is no way of accounting for what happened in Los Angeles, by any analysis of the young man who was the center of the campaign—his planning, his program, his technique, his ability, his personality. He didn't do it. That was perfectly clear to those who were on the inside. He is tall, very thin, very frail, preaches with vigor, impresses folks as being dreadfully in earnest. He is not sensational in platform appearance or sermon content. He uses Biblical quotation largely, preaches the horrors of sin and hell. Yet he holds up the mercy seat in every sermon. He uses humor, but does not deal in funny stories. His altar calls are free from design or trap. He pleads, he is above everything else a pleader. He magnifies the Holy Spirit, and gives credit to Him for results—results which electrified the great audiences. This revival captured the headlines of America. This itself is a sign of an awakening. Newspapers acted as though God wasn't, as though the Bible didn't exist, as though men had no souls. It was estimated

#### MERCY DROPS

The gentle rain has cleansed the air  
And made the land so fresh and fair;  
All dust and grime is washed away,  
And all is pure and clean today.  
The flowers raise their drooping heads  
To thank the sky for mercy shed;  
The birds are gay, the fields are green;  
All Nature chants a glad refrain.  
So Christ has cleansed my soul today  
And washed the stains of sin away;  
He made my heart so pure and clean  
When love and mercy entered in.  
He banished self and low desire  
And made my soul a living fire  
To ever serve and love my God  
While on this earth my feet do tread.  
So I, too, lift my drooping head  
To thank the Lord for mercy shed.  
My heart is light, my joy is great;  
All Heaven chants a glad refrain.

—Rose Dehnhoff.

that 300,000 people attended the meetings during the eight weeks. There were more than 3000 first-time converts, more than 5000 signed as reclamations. Perhaps, the most noted convert was the actor and radio star, Stuart Hamblen. This entertainer was converted in the evangelist's hotel room. He sold his racing stables. That night he gave a testimony, and more than 200 others made their decisions for Christ. He expects to enter the ministry. The father of this cowboy entertainer flew from Texas and preached. Still souls kept confessing. Later, thousands milled around the tent, many in tears, as it was folded up. Undoubtedly, many in eternity will date their conversion to this hour. There were meetings in which there was hardly a dry eye in the tent.

The same evangelist has had a stirring awakening in Colombia, S.C., where some 40,000 people overflowed the University Varsity football stadium. Governor J. Strom Thurnond was present, and stated that it was the largest crowd ever assembled in South Carolina. At the conclusion, some 2000 persons solemnly filed forward to make deci-

sions for Christ. In Time magazine Bill Howland reported that a miracle had occurred. There was rain all around, but none fell in the city. "God answered prayer here."

One of the striking statements in Evangelist Graham's sermon was widely quoted: "Soviet Russia may well be the instrument in the hands of God to bring America to her knees in judgment." He said: "There has never been a nation which has sinned against such great light. God did it in Old Testament times; God may do it today unless America repents of her sins of immorality, drunkenness, and rebellion against God. He may permit Russia to use the hydrogen bomb to bring us to national repentance. A nationwide spiritual awakening and revival is the only solution possible to the world's crisis. Unless America has a revival we are doomed."

Space forbids, but we would have been glad to tell how the "winds" are blowing in Africa, how Japan is experiencing something unheard of among nations. How elsewhere throughout the world the Spirit of God is mightily working. Surely, this is a day of visitation! Thank God! The day of mass evangelism is not yet over! There are churches so dead, and preachers so lifeless, that for them there is no awakening. They are the foolish virgins that will discover to their eternal regret that "their lamps have gone out." The oil is the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of HIS."

God's visitation is refreshing the land. There are those who still believe that there will be a "latter rain." While the revival movement thus far has been confined largely to certain sections of the American Protestant churches, the "nonconformed" groups, such as the Mennonites and others of these beliefs, need repentance too. In our evangelical circles we have many who need a genuine new birth. All too many of us are guilty of a gross materialism, of seeking to add "house unto house" and "farm unto farm," and of neglected stewardship. It is possible to be orthodox, yet, formal and dead. It is possible to belong to evangelical groups, and still be spiritually dead. What counts is the "OIL in the vessel." There is a place for the vessel, that is profession, but the real, vital, and burning need is "OIL in their VESSELS."

To ward off the alcohol habit, children must be taught in their earliest years about the effects of beverage alcohol, if they are to build up that residue of reason and conviction necessary to meet the later challenges of a drinking environment.—Dr. Haven Emerson.

#### CHRIST OUR GOAL

(Continued from page 168)

Help us to go forth into each day's activities with the deep consciousness that today we have Thy victory to live in our own lives. Lord, wilt Thou lead us ever onward so that we may have that fellowship with Thyself that satisfies our hearts perfectly, and then sometime we shall see Thee in Thy heavenly kingdom. We pray in Jesus' name. Amen.

St. Jacobs, Ont.



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| Girls' Camp                | July 8-14  | First Y.P.L.           | Aug. 5-11       |
| Victorious Life Conference | July 15-16 | Second Y.P.L.          | Aug. 12-18      |
| Music Conference           | July 17-21 | Missionary Bible Conf. | Aug. 19-25      |
| First Family Week          | July 22-28 | M.Y.F. Workshop        | Aug. 26-Sept. 1 |

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### AS A MAN THINKETH (Continued)

have a clearer insight to issues involved? Will my sympathies be broadened and deepened? Will I be a stronger person spiritually if I do this? All our action must be influenced by our answers to these questions. But this is not enough. We must also ask:

**What effect will it have on others if I do this?**

Will they be convinced of the genuineness of the Christian way of life? Will it influence them to decide for Christ? Will the teaching of Christ be less confusing to them if I do this? Will I reflect the love of Christ more clearly to others? Cain asked: "Am I my brother's keeper?" but God answers, "None

of us liveth to himself, and no man dieth to himself." We do have a responsibility to our brother, and our action must be regulated by this consideration. The final principle is found in my answer to the third question:

**How will this affect my relationship to God?**

Will it increase my devotion to God? Will it sharpen my love for an understanding of the Word of God? Will it deepen my consecration to the work of His kingdom? Can I do it with a clear conscience toward God?

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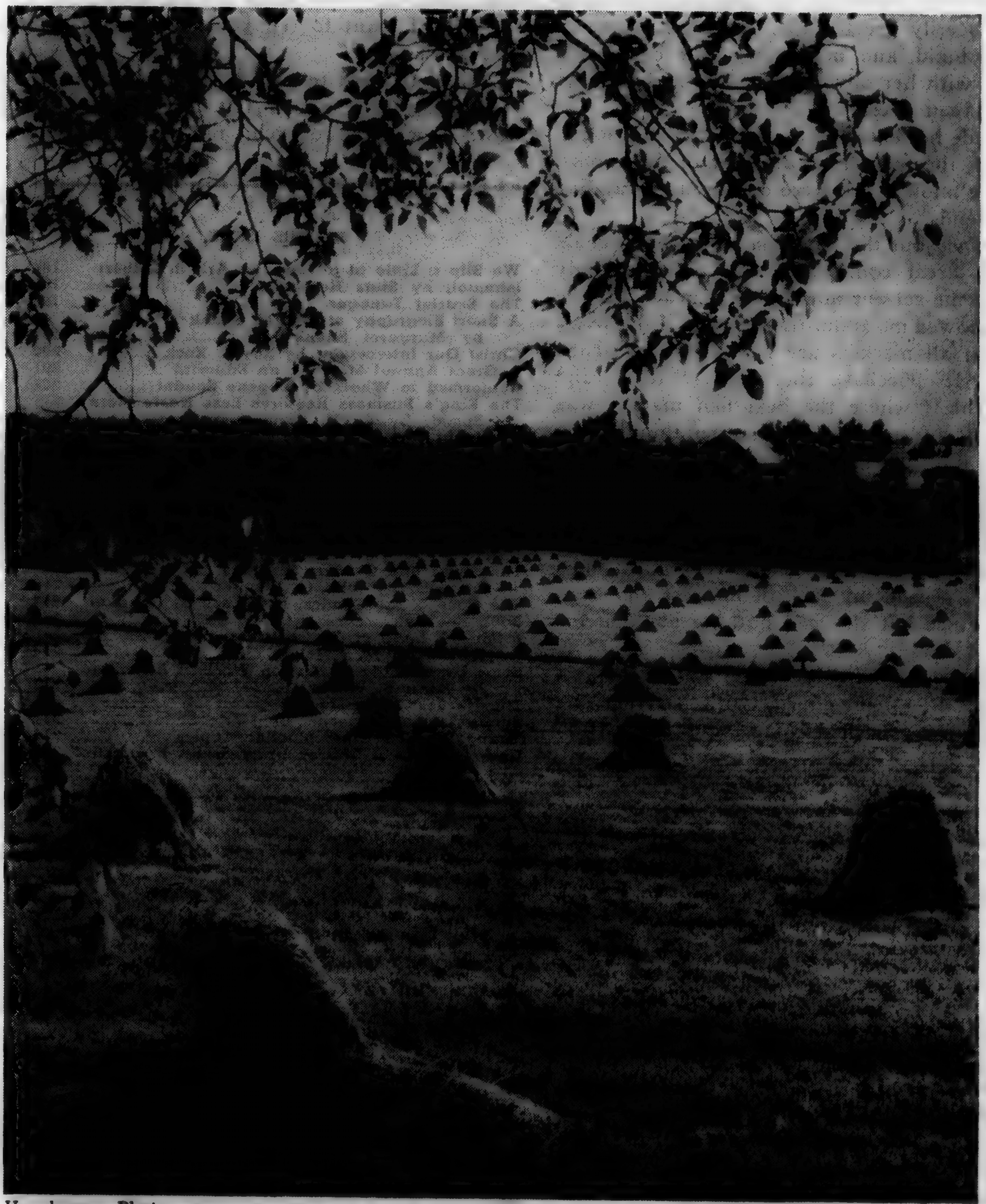
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# CHRISTIAN MONITOR



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**"The Lord of the harvest needs you —there's work that you only can do."**



# We Slip a Little at a Time

BY ARLEAN LEIBERT



Mahala is one of the most spiritual persons that I have ever met. In fact, it was through her sincere efforts that I finally became a Christian.

We had been in this strange city for only a few days. As I listened to Mr. Wind hurrying around the corners of the house on that particular day I was very lonely, desperately homesick, and a little frightened too.

Then someone knocked on our door. I opened it to find Mahala standing there. In one hand she carried a crystal dish of her amber pear preserves. Her smile was warm as she cheerily greeted me. My visitor was of slight build, and her snowy hair contrasted oddly with her olive complexion and friendly gray-green eyes.

I bade her enter, at the same time apologizing for the temporary disorder of the rooms. In five minutes we were chattering away like old friends.

Throughout the days that followed Mahala was a great comfort to me. She not only helped me set our new home in order but she also showed me about the city too. I discovered that all markets are not alike. I learned where to purchase the freshest fruits and vegetables; where the best fish market was located; and a great many other things.

She took me to church for prayer meeting several times, but I wasn't much interested in that. You see, I was used to the theater, and I loved to see really good plays. Prayer meetings by contrast seemed very dull to me. Mahala sensed my lack of interest and restless nature but she said nothing about it for several days.

It was only after repeated failure in getting me to attend church with her that she decided the time had come for drastic action on her part.

One afternoon in midsummer the city baked under a scorching sun. There was not a breath of air. Even the leaves on the trees stood motionless. I decided that it was much too hot to nap and had just settled myself on the top step of the back porch, which was the coolest place I could find, when the garden gate squeaked. Mahala appeared, bearing a frosty pitcher of lemonade, plus two tall glasses. She sat on the bottom step and we sipped the cooling beverage with appreciation.

Finally she broke the silence first, looking up at me with those gray-green eyes and then at the latest movie magazine and comic book that lay in my lap. "You ought to read something that will lift your soul nearer to heaven."

My voice was rude as I replied, "You read what you want to and I'll read what I want to." Quickly I apologized. Mahala nodded.

"I suppose you think that I am a heathen because I don't go to church?"

"No."

"Well, you think something is wrong," I said accusingly.

"I don't think so. I know something is wrong." She was so calm that I was infuriated. Why was I acting this way? One would have thought that I'd had no proper bringing up. Mahala was my best friend and I loved her. Yet I wanted to hurt her, to shock her, if possible.

"Why do you bother with me? I'm no relation of yours."

"You are my sister. We are all brothers and sisters by creation in the sight of God."

"Well, I am just not interested in church, and that's all there is to it."

"Allie, I want to tell you a little story, if you don't mind."

"Go ahead and tell it," I said ungraciously.

"A long time ago I felt just as you do now. I went to church, but as I emerged

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into womanhood, a host of other things clamored for my attention. For instance, there was a neighborhood club that I joined. It was fun at first. We met on Thursday afternoons each week and took our sewing or embroidery. It seemed a harmless pastime. Then, too, I got to the place where I tried to substitute the daily newspaper for my Bible."

"Substitute?"

"Yes, I mean every morning after breakfast I would read our paper, but there was no time to read God's Word. My housework occupied most of the forenoon. I grew distressed in spirit, and why shouldn't I? The paper usually contained mostly airplane accidents, fires, floods, suicides, or murder.

"Next our club took up card playing. I remember the day as though it were only yesterday. The ladies sat around the room at small tables. They begged me to learn how to play. It was such fun. And there

wasn't any harm in it. But my mother had hated cards and they were forbidden in our home. Even though she was gone, her teaching had stamped itself on my heart in this one respect.

"All of a sudden I said primly, 'I don't want to learn how to play.' Everyone stopped playing and looked at me as if I had suddenly become a freak of some kind. I felt perfectly miserable and as if I could drop through the floor; for then I knew I had no business there at all.

"It was a long, hard pull to come back. I was ashamed to ask any one's help. The hardest thing to stop doing was reading the newspaper so religiously that I hardly had any taste or time for reading the Bible.

"Oh, the devil is a cunning one all right! He weaves his web very cleverly. Anything to trip us in our upward climb will please him.

"Finally, in despair, I threw myself on the mercy of the Lord. How graciously He heard and answered my prayer!"

\* \* \*

As she closed I saw in my friend's life a parallel to my own, as I remembered the sweet joy of my childhood Sunday-school days. Yes, I was tired of pretending to be happy, and I knew that the world held no lasting happiness for me. I knew now that I needed God in my life.

Soon I found myself humming softly a verse that my old aunt used to sing in my childhood days:

"There comes to my heart one sweet strain,  
A glad and a joyous refrain,  
I sing it again and again,  
Sweet peace, the gift of God's love."

Sweet peace—yes, it came only as a gift of God's love.

How long I sat there I hardly knew. But I did know that I had once more found the way, and I also knew that Mahala was waiting for my decision in her house next door, for she had slipped away unnoticed an hour before.

Joyously I raised my voice in the old revival song:

"I've wandered far away from God,  
Now I'm coming home.  
The paths of sin too long I've trod,  
Lord, I'm coming home."

And Mahala, mixing a salad in her spotless kitchen, cocked an ear, and hearing my song, smiled through the window.

Nampa, Ida.

## THE STUDENT'S PRAYER

To live up to the high ideals gained and to keep with God's help the resolves made there;

To be a friend worth having;

To be not only good, but good for something;

To so love others that I shall forget myself;  
To make the most of every opportunity;  
To win a friend every day and keep him;  
To be pure and strong;

To use my talents as a good steward of Jesus Christ;

To live, wherever Christ may place me, as a sunbeam, not a cloud;

To show Christ's pre-eminence in every word or deed.

—The B. S. U. News, Univ. of Georgia.



# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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### Ishmael

BY SILAS HALVORSON

A story which shows the tragic results of resisting the plan and will of God.



HE funeral was over. The days of mourning for Father Abraham had passed. Soon Ishmael would be leaving.

Isaac waited under the terebinth tree outside his tent. He silently prayed to Jehovah for strength to do His will. Looking up, he saw his half brother in the distance and hastened to greet him.

"I have come to say farewell," said Ishmael. "Now that I have paid my last respects to my father, I am no longer duty bound to stay."

"I would detain you," said Isaac.

"No. I will not be detained. I would not have come at all if custom had not demanded that I do so. I will go my way once again."

"If you must go, you must go," said Isaac. "But before you leave, let me speak one word."

"If you want to speak of Jehovah, I refuse to listen," said Ishmael.

"But Jehovah is your father's God!"

"And my father cast my mother and me out of his home."

Ishmael spoke the words in a mocking tone. Isaac shuddered at the sound. It must have been the same tone that Ishmael had used that memorable day more than seventy years ago—the day of the feast celebrating his, Isaac's, weaning. He had heard about it from the servants. Father Abraham had always been reluctant to speak of it.

The feast was at its height. Sarah and Abraham, the parents of the young Isaac, were exceedingly happy. The son whom Jehovah had promised them, the son of their old age, their only son, was growing up to be a blessing to them.

In the midst of the celebrating, Sarah took notice of Ishmael. The boy stood looking on at the feast, mocking.

At once Sarah's anger was stirred. She called Abraham to her side.

"Look at Ishmael," she demanded. "See how he mocks us. I am weary of this son of Hagar, my Egyptian handmaid."

"I will discipline him sternly," promised Abraham.

"Discipline him! That will not be enough. He must leave this house entirely. Do you

not realize that he may some day rise up to challenge the inheritance of our son, Isaac?"

"It is surely understood that Isaac shall receive the inheritance."

"I am not satisfied, Abraham. I am afraid. Cast out this handmaid and her son: for the son of this handmaid shall not be heir with my son, even with Isaac."

"But, Sarah, remember! Ishmael is my son, too!"

Sarah, however, would not listen.

Abraham took the matter to Jehovah.

Jehovah said, "Let it not be grievous in your sight because of the lad, and because of your handmaid; in all that Sarah says to you, hearken unto her voice; for in Isaac shall your seed be called. And also of the handmaid will I make a nation, because he is your seed."

Then Abraham was satisfied. Whatever Jehovah told him to do was right.

The next morning Abraham sent Hagar, the Egyptian handmaid, and Ishmael, her son and his, away.

\* \* \*

Isaac called himself back to the present.

"Yes, it is true that our father cast you and your mother out of his home," said Isaac. "But there was a reason. There was danger that you would obstruct the plan of Jehovah for the world. You were defying Him."

"Can you wonder that I defy Him?" asked Ishmael. "Has He not taken my rightful inheritance away from me? I, the elder son, am deprived of being heir to the great Promise. It is in you, the younger son, that all of the families of the earth are to be blessed."

"I know," said Isaac. "But that Promise could only go to the promised son, and I

am that promised son. I am the son of the freewoman, Sarah. You are the son of the handmaid, Hagar."

"Was my birth, then, a mistake?"

Isaac grimaced. "Whether or not your birth was a mistake matters not now. Can you not be satisfied with the fact that Jehovah has recognized you and has promised to bless you?"

"No, I cannot be satisfied," said Ishmael. "The thought of my birth brings only bitterness into my soul."

\* \* \*

Abraham pondered Jehovah's promise of an heir, an heir through whom all the families of the earth were to be blessed. Both Sarah and he were growing old, and the likelihood of their becoming parents was rapidly disappearing.

Sarah interrupted him in his meditations.

"Behold, now, Jehovah has restrained me from bearing," she said; "go in, I pray you, unto my handmaid; it may be that I shall obtain children by her."

"Perhaps you are right," said Abraham. "The children of your handmaid would be considered your children. Maybe that is Jehovah's plan. I will follow your advice."

And Abraham did follow Sarah's advice; he did so without first bringing the matter to Jehovah.

Hagar, Sarah's handmaid, became with child. She gloated over the fact and began to despise her mistress.

Sarah angrily blamed Abraham for her new trouble.

"Behold, your maid is in your hand; do to her that which is good in your eyes," said Abraham.

"I will," vowed Sarah.

Consequently, Sarah mistreated her handmaid. Conditions became so bad that Hagar ran away.

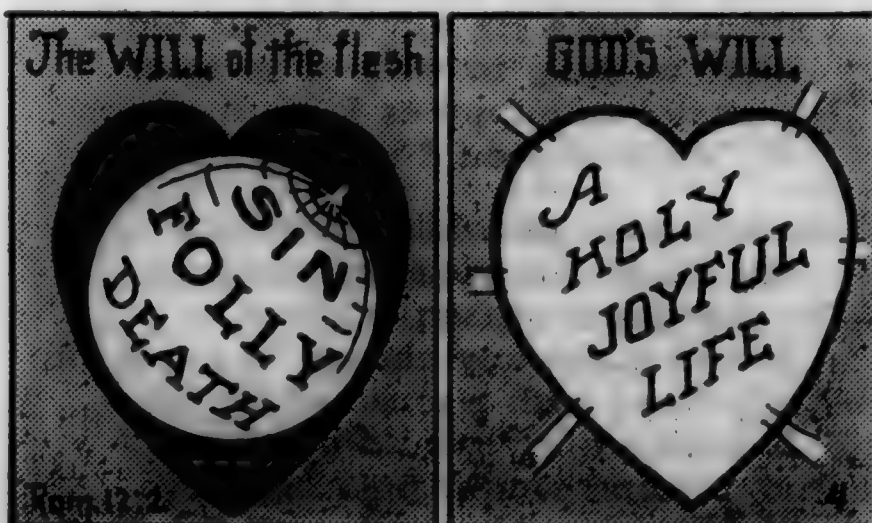
Then the angel of Jehovah intervened.

"Hagar, Sarah's handmaid, where did you come from? Where are you going?" asked the angel of Jehovah.

"I am fleeing from the face of my mistress, Sarah," answered Hagar.

"Return to your mistress. Submit yourself under her hands," said the angel of Jehovah.

"I will greatly multiply your seed, that it shall not be numbered for multitude. Behold, you are with child, and you shall bear a son; and you shall call his name Ishmael, because Jehovah has heard your affliction. And he shall be as a wild ass among men; his hand shall be against every man, and every man's hand against him; and he shall dwell over against all his brethren."





In obedience to the angel of Jehovah's command, Hagar returned to Sarah. Shortly thereafter she became the mother of Ishmael, the son of Abraham.

\* \* \*

"I abhor my birth," said Ishmael. "I abhor Jehovah who permitted me to be born. I abhor a situation that would force me, the elder son, to bow down to you, the younger. I shall never worship Jehovah and submit to your dominance."

"I would never try to dominate you," said Isaac. "We would be equals in everything except the Promise."

"Yes, everything except the Promise. But the Promise is the one thing I want."

"But Jehovah has given you a promise, too. You are to be the father of a great nation."

"But what kind of nation? I am told that it shall be against the rest of the world and the rest of the world against it. It shall very likely be a curse instead of a blessing."

"Serving Jehovah, your nation could be a blessing."

"But it will not serve Jehovah. Jehovah has rejected me. I reject Him."

"No! You are mistaken. It is you that have rejected Jehovah. He has not rejected you. Did He not let you be signed with His seal of circumcision? Did He not once miraculously save you from seemingly certain death?"

\* \* \*

It was shortly after the banishment of Hagar and Ishmael. Abraham had supplied Hagar with bread and a bottle of water. But the water soon ran out, and in the wilderness Hagar could find none with which to replace it.

In despair she left Ishmael, dying from thirst, behind some bushes and went away to weep.

It was then that the angel of Jehovah spoke to her again.

"What ails you, Hagar," He asked. "Fear not: for Jehovah has heard the voice of the lad where he is. Arise, lift up the lad, and hold him in your hand; for I will make him a great nation."

Hagar looked up. Miraculously, a well of water appeared near by. She quickly filled her bottle with water and returned to her son. Ishmael was saved.

\* \* \*

"No," said Isaac, "Jehovah has not rejected you. You have defied Him, but He still has not removed His mercy from you. How can you say He has?"

"How can I say He has done anything but reject me?" retorted Ishmael. "The only thing that He has done for me is let me live."

"Even if He had done nothing else for you, would not that be something to be thankful for?"

"I could wish that He would have let me die."

"You have much to live for. It is a blessing to be made the father of a nation."

"Not to be the father of a cursed nation."

"But—"

"I will hear no more. My mind is set. Jehovah has given me life. He has promised me a nation. I accept His gifts. I shall use them to oppose Him. I will dedicate my

life and my nation to the downfall of Jehovah and His people."

"Then you will be doing what you do out of spite with no respect for justice."

Ishmael feigned not to hear. He arose and prepared to leave.

"There is nothing more to be said," he asserted. "I go now. I return to my home in the wilderness of Paran."

Isaac trembled as he watched his half brother disappear in the distance. A dreadful premonition that Ishmael would carry out his threat flooded over him. He visualized a great Ishmaelite nation rising up to be a perpetual enemy of the nation that he was to found and causing untold suffering, both physical and spiritual.

As the years have passed, the fear has grown into a reality.

For of Isaac have come the Jews and Christianity. And of Ishmael have come the Arabs and Mohammedanism. These are evidence of the different results which come from fitting into God's will or failing to do so.

Forest City, Ia.

### THE SCARLET TANAGER

Regardless of how many birds at which you get a chance to look, it will be very hard to find any that surpass the scarlet tanager in beauty, and it is a rare treat indeed to be able to catch one of the birds sitting still long enough to get a good look at it. Whenever it thinks that company is around, it is so shy that it will usually fly away.

If you are lucky enough to ever see a tanager, you would not easily forget him, nor how he looks. He is a very colorful bird with a dazzling plumage that is red and black. The male bird is the one that you will likely notice, for it is he who is the handsomest and usually the quietest. His mate, the female tanager, has a different coloring altogether, and she is not so pretty to look at because of her dullness and drab color of olive-green.

Pictures of the tanager are not very plen-



### NOTHING TO WISH OR TO FEAR

**His name yields the richest perfume,  
And sweeter than music His voice;  
His presence disperses my gloom,  
And makes all within me rejoice;  
I should, were He always thus nigh,  
Have nothing to wish or to fear;  
No mortal so happy as I,  
My summer would last all the year.**

**Content with beholding His face,  
My all to His pleasure resigned,  
No changes of season or place  
Would make any change in my mind;  
While blest with a sense of His love  
A palace a toy would appear;  
And prisons would palaces prove  
If Jesus would dwell with me there.**

—John Newton.

tiful because they are difficult to get. It takes a photographer who has great patience to get a good snapshot of it. He will then have to wait around for hours close by the tanager's nest or limb and remain very quiet. Recently, one man took an excellent picture of a mother tanager feeding her babies on a limb. From her own mouth she was placing a berry into the beak of one of the young tanagers, while a second baby sat there on the limb with its mouth wide open waiting. On the next trip she would probably feed the second one, and so on until their hunger was satisfied.

For the most part, tanagers are found almost exclusively in the Americas, especially in South America. There are many species in the tanager family, but they are all almost the same size, about seven inches long when full grown. Their habits are also the same; Their diet consists of caterpillars, bugs, berries, and fruits. They all build nests that are shaped like a saucer and are placed on a tree branch. Their call is very musical and simple, unlike the songs of other birds.

They have one big thing in common with other members of the bird family, and that is that the ones which live in cold climates usually go south for the winter, so that they can be cozy the whole year round.

In the United States, we have several kinds of tanagers, but the scarlet is the best known, probably because of its brilliant color. —Ray Trail.

### GOD OUR REFUGE

There is an old proverb, "He that would learn to pray let him go to sea." The meaning is that storms will make men turn to God, and it is well when they do. Yet it is better to pray before the storm, for then a man has a sure anchor when the storm breaks upon him.

I called to see a stricken woman who for many years had lived without any illness at all; but an accident had laid her upon her bed a helpless invalid for life. It appeared to be a sad case, and one calling for pity and sympathy, but what did I find? I found her radiant instead of depressed, giving thanks instead of murmuring. Yes, the calamity had not shaken her faith. She knew whom she had believed, and when the trouble came she had a Friend and Refuge. She had walked with God in the bright days and she knew that He would not forsake her in the day of trouble.

If you would have Bible incidents to illustrate this, inquire of Daniel, and learn how that when the decree went forth that meant death to him, he opened his windows and "kneeling upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10). And then inquire of Paul and Silas in the jail at Philippi, and learn how that when they were made to suffer the most outrageous injustice, they spent the hours in prayer and praise to God (Acts 16).

These things have been written for our learning, and what lessons they teach, and what a Teacher God is, and what He was to Daniel and to Paul, He will be to you and to me, even though we be the most obscure and weakest of all His children.—Scripture Truth.



# A Short Biography of John M. Shenk

BY MARGARET SHENK

This interesting life sketch gives a good portrayal of the life of a Mennonite minister in a past generation.

In the early part of the eighteenth century, Michael Schenck migrated from Switzerland to America and became the progenitor of the many Shenks and Shanks in this country today. He settled in Lancaster County, Pennsylvania, and from that center his descendants moved to adjoining counties, to Maryland and Virginia, and from Virginia to Ohio, and on west until they were found in most of the states from coast to coast. An unusual number of the descendants have served in the ministry. Beginning with Bishop Henry Shenk, the first bishop in Virginia, there have been one or more of his descendants in the ministry in every generation. In Allen County, Ohio, there was one Shenk family in which there were four ordained brothers—two bishops, one minister, and one deacon. Each of them was the father of one or more ministers or deacons. This is a life sketch of one of those bishops.

## I. Birth and Early Life

In the open country of western Ohio, Henry and Susanna (Brenneman) Shenk settled and reared their family. Little is known of them, but someone said that "this Henry was good-looking even if he had a big nose and ears." Susanna was of a cheerful disposition and everyone spoke well of her. Their first three children died in infancy. The fourth child, John M., was born on January 19, 1848. Three more boys and two girls completed the family circle. In his early years they moved to the vicinity of Elida, where he spent the greater part of his life.

When a small child he had heard the saying that if it starts to rain and the chickens run for shelter, it will not rain long. Seldom did he have a chance to go to town, but one day he had that rare privilege, and it began to rain. Apparently the trip could not be made in the rain, so he quickly began to chase the chickens inside as he thought that would stop the rain.

His love of poetry and excellent memory were shown in his childhood. When he was four years old he memorized a poem, **Big Ben**, which was quite long. Seventy-nine years later he quoted that same poem from memory at a children's meeting.

He attended school in the building which is now used as a dwelling by Menno Shenk and his family. After completing what he could get there, he taught school one year in Putnam County, Ohio.

As a youth, Grandfather lived a clean, conscientious life. He said one time in public that he did not remember of ever having used impure speech or slang expressions as a boy. This statement was verified by one who was his playmate and cousin, Henry Good. He also obeyed and honored his parents. Bro. I. Mark Ross, of Hesston, Kansas, states, "One time someone asked J. M. to what he attributes his long life, some special health habits? 'No,' J. M. replied, 'I have a promise in the Scripture, the first commandment with promise, Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.'" He took a special inter-

est in memorizing Scripture. When just a young man, he had determined to memorize one Scripture a week. After he was older he made this remark, "When a young man I thought I knew enough Scripture that I was about ready to graduate; but my, how little I did know!" No information concerning his conversion and baptism was available.

## II. Marriage and Home Life

The events leading to his marriage are not definitely known, but the following information was thought to be true. At the close of the Civil War, Fannie Good moved with her parents from Virginia to Ohio. She and Grandfather probably became acquainted when she worked for his mother. Then he was told that if he worked for her parents, he could have one of their girls. That is what he did and the promise was fulfilled. On Christmas Eve, 1868, they were married by John M. Brenneman, an uncle of the groom.

They began housekeeping in a crude, log house near Elida where their first eight boys were born. They were Henry, Abraham, Amos, Simon, Moses, Reuben, John L., and Levi. When Levi was a baby they built a new house and moved into it. Here Daniel, Rebecca, and Jacob were born. The first child died in infancy. The others all married and had families of their own. Two of them, Daniel and Simon, were ordained to the ministry.

Farm life then required much manual labor, and the boys began to work while quite small. Although there were nine boys, there was plenty of work for each one. As the only girl was the tenth child, the boys also had the opportunity of helping with the housework, even mixing bread many times. There was little time left for any recreational activities. Some of the boys did have bicycles, and they were greatly encouraged to read many good books.

For many years family worship was conducted in the home. It was observed in the old-fashioned way with much singing, Scripture reading, and prayer. This had a great influence on the lives of the children, and certainly was one outstanding reason why little punishment was administered. With reference to disciplinary measures used in the home, I will quote from three of the children. "His word was his sword." "Father's stern look was enough for me." "It is very evident that family worship, along with plenty of work for each member, contributed largely to a well-disciplined home." He was firm but kind in dealing with his children.

It was not an unusual thing to have many visitors in their home, especially during conference time. Among their frequent guests were Bishop John F. Funk and Evangelist John S. Coffman. Grandfather had the ability of making his guests feel at home and entertained them by relating stories and by discussing the Scriptures. The quiet, Christian atmosphere prevailing in the home made a lasting impression upon those who visited there. One who often visited them wrote, "Just an informal gathering in his home was

graced by his sincere and fervent prayers and tender sympathies."

During his years of ministerial and other church work, Grandfather was away from home a great deal. Even though he lived on a farm which required much work, especially during certain seasons of the year, he always put the work of the Lord first. His nephew, Henry M. Shenk, reports the following incident related to him by Grandfather: "He once told me how he would leave his farm work to attend to church duties and how that on one occasion it was turned to his advantage. It was in the Spring when most farmers anxiously wait for a break in the weather so they could sow oats. The chance came and one and all rushed to get them sowed except Uncle John who had to go and preach a funeral sermon that day. The next day it rained and it looked as if the servant of the Lord was a loser. But it kept on raining until the oats in the ground rotted. Thus the other farmers lost both their labor and their seed, but Uncle John saved his." Bro. Mark Ross relates the following incident which he heard Grandfather tell: "It was conference time. But it was also harvest time. His oats were ready to cut. But surely, he reasoned, the oats are less important than the kingdom interests. He decided to sacrifice the oats, which he could ill afford financially, and go to conference. The next day after he left it began to rain at home and rained until he returned. No one had done any harvesting, and till others were through harvesting he had also finished. Besides he had the blessing of conference fellowship and labors." After they were old enough, the boys took over the responsibility of the farm work.

Grandfather's first aim for his children was not that they take up some great career in life, but that they become Christians and be loyal to Christ and the church. His desire was that all of them might love and obey the Word of God and walk in the way of Life, uprightly and in truth. III John 4, "I have no greater joy than to hear that my children walk in truth," expresses his concern for his children and his grandchildren.

## III. Ordinations and Church Work

When Grandfather reached manhood the Mennonite Church was in a period of struggle. It was just beginning to awaken from its lethargy and to see the need for evangelism and greater spirituality among its members. Many leaders of the church were in favor of accepting changes in organization and in putting forth the effort necessary to strengthen and hold its members, but others felt such a movement would be worldly. Although he was not one of the most outstanding leaders of the church, he was a man of vision and did a great deal to help the church through this struggle successfully.

On November 30, 1876, at the age of twenty-eight, Grandfather was ordained to the ministry. Thirteen years later, in May, 1889, at the request of Daniel Kauffman, he was ordained to the bishopric by Abram Shenk of Broadway, Virginia. He was in charge of the Salem and Pike churches at Elida and of several churches in the surrounding areas. He had a fatherly concern for his flock and tried to keep the church from drifting worldward. Charles Brenneman says of his work as minister and bishop, "He was a strong leader and had strong influence over his followers, being possessed with a strong devoted and spiritual nature, which made him very successful in his official capacity in the church of which he was a zealous member."<sup>1</sup>



As a bishop, he set the pace for the ordination of men who were qualified, and sent them forth to needy places.

Especially during the prime of his life, Grandfather was active as an evangelist. In the midwestern states and in Canada, he was a friend and co-worker of J. S. Coffman, heartily supporting him in his initial work of evangelism. One who knew him and heard him preach says this about his evangelistic messages, "To portray to the unsaved the condescending love of God and the merits and efficacy of the blood of Christ transported his enraptured soul into very heavenlies."

He always seemed to have a concern for the spiritual welfare of others. His nephew, Menno Shenk, writes, "Sometimes he made this remark, 'To think of a soul going into eternity unprepared to meet God is almost too terrible to think about.'"

Whenever he had the opportunity he did much personal work. He had the tact of always directing the conversation to spiritual things. Bro. Mark Ross quotes his father as having said, "It beats all how that man can sidetrack you into religious and spiritual conversation. Talk about what you please and he'll soon have you talking Scripture." Bro. Ross also says, "One time he gave me this personal bit of encouragement as he laid his hand on my shoulder, 'It is good to submit to the doctrines of the Word, but it isn't enough. We need young people who will contend for the faith.' At that point I became a more earnest contender for the faith." Bro. J. B. Smith says, "He made frequent visits from house to house, usually on foot. His manner of contact was winsome—he never waxed hot or lost his temper in argument." From Amandus Brubaker comes this information, "Many a person received from him, just in passing, a word of encouragement, a new thought, an explanation of some pleasant or unpleasant experience, a solution to some perplexing problem; such was his interest to all he met." He always manifested patience and genuine concern for the individual. Bro. Henry Shenk accompanied him to visit an old man who had recently been baptized and who soon passed on. He says, "Uncle John began like this, 'Well, Zack, how are you and the Lord getting along?'" His son, Daniel, says, "He loved personal work and did a great deal of it. Especially did he love to visit in the home and would ask inmates of the home to memorize certain Scriptures and, since he was fond of singing, he would also request that they sing a few songs together. He would inquire as to their relation to the Lord and would take time for prayer, committing them to the keeping of a kind heavenly Father."

Grandfather made baptismal services very impressive. Quoting Bro. Ross again: "In the church I was in heaven. The class, often large, was before him. The congregation stood while he and the applicants knelt for prayer just before the ceremony. His earnest 'Lord, we beseech Thee for these newborn babes in Christ,' his uplifted arms to heaven and then clasping his hands tightly on his breast seemed to lift us all into the very presence of God and brought down his benediction of heaven. In the stream he was another John the Baptist. The stream was friendly and inviting, the applicants on the shore—a most beautiful sight. . . . The ceremony he made so impressive; his memory never failed him, he was so fatherly and tender to the lambs. His hands were so kind like the Master's as he said, 'In the name of the Father, of the Son, and of the Holy

Ghost. Amen.' At the close he usually started a song himself, usually, 'Oh, Happy Day.'" Another witness of his baptismal services, Bro. Henry Nice, says, "He seemed to have the gift of making the applicant feel very keenly the importance of the step he was taking, as he would slowly and searchingly read the questions to be answered, looking with great compassion and concern upon the one answering."

In the pulpit Grandfather made an imposing figure, especially in his latter years. Quoting his niece, Phebe S. Kraus, "To the end of his long life his carriage was erect. His heavy white hair, parted in the middle, together with a white beard, gave him a patriarchal appearance and often called forth the comment that he reminded one of that disciple whose name he so honorably bore." He used gestures rather sparingly, but when he did they were very effective. A very characteristic pose, while in the pulpit and out, was with his left hand resting on his hip and his coat pulled back. Often he held his

### THE HOUR OF PRAYER

Away from the noise,  
The world, and its din,  
Into the closet.  
Shut in with Him,  
Holding communion,  
Omnipotence nigh,  
Seeing each teardrop,  
Sharing each sigh;  
Hearing each heartthrob,  
Of woe and despair.  
Blessed the privilege  
Of bowing in prayer;  
Life's sweetest moments,  
Talking with God.  
In attic or chapel,  
Or on the green sod,  
Strength for my weakness,  
Prepared for life's fray.  
Communion with Jesus,  
Best hour of the day.

—Stella Goss Ramsey.

arms at full length in such a way that the audience would feel as though it was being embraced. One can easily envision him with his eyes partly closed and his face turned heavenward, quoting Scripture after Scripture in his sermons. He spoke with earnestness, in a clear, distinct voice; he was forceful and yet graceful in his delivery. Bro. S. F. Coffman says, "It was always a pleasure to listen to him because he had a style of his own in preaching and presenting his material. He did not have the customary preacher style of tone and gesture. He spoke naturally and expounded the Scriptures carefully, forming his conclusions and basing his appeals on the teaching of the Word. In this he was practical and persuasive. His demeanor in the pulpit and out of it was quiet and becoming." He manifested his earnestness by often leaning forward over the pulpit. Several persons mentioned the fact that he never had an outline written out and used no notes, yet his discourse was orderly and climactic. His messages were dotted with illustrations largely taken from the Bible.

The themes he often used could be included in the large theme—"The More Abundant Christian Life." He also stressed the in-

dwelling Christ, the doctrines of the church, and love to God and to man. He preached against foolishness and worldliness. Many times he quoted, "The thought of foolishness is sin." He stressed having an "earnest desire to know the truth," and often used the phrase which he probably coined, "honest, sincere seeker of the truth." The deep things of God were food to his soul, and he loved to preach about those treasures.

Although there is no record of the many texts he used, several favorites are easily remembered. "Christ in you, the hope of glory" (Col. 1:27), still rings out in my memory. Another text he frequently used was Isaiah 57:15, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Other familiar passages were Isa. 55:10, 11; Micah 6:8; Jer. 29:13; Dan. 12:3; Rom. 8; Jas. 1:27; I Peter 1:22; II Chron. 16:9; Ps. 121:1, 2; and the writings of the "beloved" apostle. His exhortations were based on the Word of God.

Grandfather lived in these and other passages; they became a part of him. Phebe Shenk Kraus also writes, "The poetry in his soul found expression in the lofty and poetic utterances of the Bible, which he could quote by the score and with amazing accuracy." In 1926 he spoke at Hesston College, and after his message many of the students remarked about his abundant knowledge of the Scripture and his ability to quote passage after passage. "Being blessed with a keen, active mind, his store of memory selections was almost endless," says one of his friends. How thankful he was for having learned so many verses in his youth!

He used the Word outside the pulpit very effectively also. It seemed that he had a Scripture for every occasion and every need. One day the sewing circle met in the home where Grandfather was staying at that time. Before going out to make some calls he gave them a verse to look up after he was gone. The verse was Ephesians 4:29, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." He often greeted individuals with a passage of Scripture or upon leaving gave them a verse to look up. He had a way of getting others to memorize Scripture. He would say, "I'd like for you to commit to memory Hebrews 10:23 and be ready to quote it the next time I see you." In his letters he would usually give some Scripture for the receiver to memorize. He quoted some passages so frequently that the hearers learned them without any special effort to do so.

One felt lifted up to the very throne of God when Grandfather prayed. His prayers were fervent, sincere, and direct. He prayed clearly and could easily be heard. A petition he often used was something like the following: "May we always and ever be onwardly and upwardly longing for the glorious appearing of the great God and our Lord and Saviour Jesus Christ." S. F. Coffman writes, "Bro. Shenk was a prayerful man and ardent in his devotional expressions." Another brother, Amandus Brubaker, also felt the fervency of his prayers, "How his prayers, vitalized by the breath of God, brought conviction and tears of penitence and opened the gate of God for seeking souls!" He writes



further, "Early morning hours were to him periods of sweet communion with his Maker. Prayer was his vital breath, and here he was on no strange territory."

When Grandfather gave the benediction, he again prayed in a tone of fervency as he committed the congregation to the care and protection of the Great Shepherd. It is so easy to visualize him standing behind the pulpit with one arm raised and his face turned heavenward, and to hear the earnest tone of his voice as he prayed, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Hebrews 13:20, 21). Another favorite benediction was Jude 24, 25: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." He also frequently used Ephesians 3:20, 21, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Grandfather felt a need for guiding the young people into the way of life. It was especially to young persons that he gave verses to memorize. He had a burden for their souls and appealed to the young people from the pulpit and in private contacts. He was also fond of children and could well adapt himself to their level. One of his nieces, Phebe Shenk Kraus, says that he "was not too preoccupied to chum with [her] a motherless little girl."

In the account of his life in the **Mennonite Cyclopedic Dictionary**, we find the following sentence: "He was used frequently to serve on important committees, having a commanding voice in conference, being one of the most active leaders in the organization of the Mennonite General Conference."<sup>2</sup> He served on the Music Committee of the compilation of the **Church and Sunday School Hymnal**. Brother J. B. Smith writes of him in connection with conference work, "One of the pioneers in launching the General Conference. At his invitation the preliminary meeting was held at Elida." S. F. Coffman writes further: "He was one of the older members of conference and was one of the leaders in many of the interests of the church during the promotion of General Conference . . . On committees, Brother Shenk gave sound counsel, and because of this fact had been called on to assist in some of the problems that confronted the church . . . Brother Shenk was on the careful side of a question rather than the strongly aggressive; . . . he sensed the fact that many would be offended by too rapid a development of these movements. Such men were needed and filled a useful place in the days of his relation with and service for the church." These quotations not only inform us of his work in connection with General Conference but also reveal his zeal for the welfare of the church—eager for its growth, but careful in introducing new steps.

During the latter years of his life, Grandfather faced some unpleasant experiences in connection with his church work. His close walk with God and the grace of God alone

sustained him. His granddaughter, Stella Shenk Augsburg, gives this information which reveals this very well. "When odds were against him he made this statement to me one time. 'I sit in the rocking chair of Romans 8.'" Grandfather was aggressive in methods of church work and considerate of the sentiments of others, but the Word of God was his guide and not the desires of men.

#### IV. Personality and Secular Interests

Much of Grandfather's personality and sterling character have already been revealed. Naturally he was rather quiet and even-tempered, kind and gentle, but he also possessed firm convictions based on the Word of God and fearlessly made these convictions known. He had a cheerful disposition and a sense of humor but was not given to much frivolity. Quoting S. F. Coffman again, "Brother Shenk was a man with a happy and pleasing personality, but could be grave and serious when occasion required." He re-proved in a gentle, tactful way, usually by giving a Scripture verse. He never seemed to get excited, but possessed a calmness and peace in his soul. Probably his greatest weakness was being too lenient with wrongdoers at times, as he did not want to cause any ill feeling.

Serving his Lord, no doubt, brought the greatest joy into his life. As previously implied, he enjoyed the fellowship of other Christians in his home and in other homes. He was much interested in horticulture and enjoyed grafting. His fine orchard of choice apple trees showed his interest in fruit trees. Experimenting with the newest kinds of berries gave him much pleasure. In all the marvelous things of nature he saw the hand of God.

Grandfather had a fine tenor voice, and he loved to sing. He was always ready to join heartily in group singing and often was the one to suggest it. He was unaware of his surroundings when singing those hymns, for his spirit was lifted up above this earth into the presence of God. One of his favorite songs, "Lord, I Am Fondly, Earnestly Longing," shows his piety and desire to possess real perfection in his Christian life. He often called for "Prince of Peace, Control My Will," and "Amid the Trials Which I Meet." He usually sang with zest and fervor, with his face slightly uplifted as he poured himself into his worship. His deep feelings and appreciations were manifested by the shedding of tears when a stirring song was sung.

Through poetry Grandfather was able to express some of the pulse beats of his own soul. He often used poems in his sermons to illustrate or clinch his message. One that he loved and often quoted was, "A New Leaf," by Kathleen Wheeler.

He wrote the words and music of the hymn, "Rebecca," found in the **Sunday School and Church Hymnal**. The simple harmony and lively movement make it a song one enjoys singing because of those qualities. But the words of exhortation and expression of deep devotion to the Redeemer inspire one to be more zealous and prayerful.

Come, heaven-bound pilgrims, and join in  
God's praise,  
Come, seek now His blessing and learn of  
His ways.  
In humble devotion bow low at His feet,  
In true spirit worship, His favor entreat.

Let each one consider the price we have cost,  
Let each one be burdened with souls that are  
lost,

And seek that infilling of pow'r from above,  
That fits us for service and fills us with love.

O gracious Redeemer, be with us we pray,  
Breathe on us Thy Spirit to show us the way,  
And fill us with goodness, with peace and  
delight,  
That all to Thy glory may shine as a light.

#### V. Later Life and Death

Grandmother Shenk died nearly twenty years before Grandfather, and after her death he had his home at different places but was in the home of one of his children most of the time. Mrs. Rebecca Yoder writes that he lived with them for several years. She says, "He was so easy to please, always afraid he would be cumbersome . . . I always felt blest when he was with us because of his deep spiritual life." He spent much time in his later years experimenting with new plants. Whenever the weather permitted he would be outside just walking around enjoying the things of nature if there was nothing else to do. He had very good eyesight and good health even in his old age.

His death came as a result of a fall which broke his hip. He was living at the home of his oldest granddaughter, Mrs. Stella Shenk Augsburg, at that time. Concerning his last illness she says, "He was very patient and did not complain." Even near the end of his life he wondered if there was some Scripture that he was not living up to as he should. To show his concern for the lost, he requested the song, "Throw out the Life Line," to be sung at his funeral. When asked what text he wanted to have used at his funeral, he hesitated just a moment then said, "Isaiah 57:15." On December 19, 1935, he went to be with his great Shepherd. Bro. and Sister B. B. King, who had witnessed many deaths, were at his bedside when he died and said this about his death, "His was the most beautiful death we have ever witnessed." On his monument are the words of a text that he often used, a text which was a great source of help to him in life, "I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1).

#### VI. Evaluation of His Life and Work

As one of the leaders in the progress that the church made in evangelism and spiritual instruction through Bible teaching in the Sunday school and Bible conference work, Grandfather did contribute much to the church in his day and also in our day. Daniel Kauffman summarized his contributions to the church as follows: "Conservative in doctrine, aggressive in methods, he exerted a marked influence in the counsels of the Mennonite Church."<sup>3</sup> In general, Grandfather did much to strengthen the beliefs in the distinctive Bible doctrines and conservative standards of the Mennonite Church.

Grandfather's patience, forbearance, and forgiveness; his fatherly concern for his flock and the church as a whole influenced many individuals to greater loyalty to God. Bro. I. Mark Ross gives this statement, "I have often said privately and publicly that J. M. Shenk has influenced my life for the good more than any other one man outside of my own father. I am greatly indebted to him as an example and as a shepherd and for personally being in the fellowship and service of God."

Another friend, Amandus Brubaker, writes, ". . . a sincere appreciation of one who inspired me to live nobly and embrace every

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# CHRISTIAN MONITOR PULPIT

## Christ Our Intercessor

By Roy S. Koch

One of a series of messages given to the Mennonite Publishing House workers during recent evangelistic meetings at Scottdale.

We would like to suggest two texts for this brief meditation on this subject. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I Jno. 2:1). The intercession of Christ is a very important subject for the Christian. But I fear we have not spent nearly as much time in explaining the purpose of the intercession of Christ and its place in Christian experience as we have spent in preaching the cross. On the cross Jesus obtained our salvation. At the right hand of God Jesus maintains our salvation. We sing sometimes about the tangled threads of life. Isn't it true that even Christians can tangle the threads very badly sometimes? What are we going to do about the many imperfections, shortcomings, and mistakes after we have become Christians? These are taken care of by Christ's intercessory work at the right hand of God.

In the Book of Hebrews we would expect to find the greatest teaching on it, because it portrays Jesus Christ as performing the functions of a priest at the right hand of God. The Book of Hebrews is the Leviticus of the New Testament, the story of the priesthood. Jesus Christ, of course, is the great Priest who is doing for us all and more than the Old Testament high priest did for his people. Let us look at this subject in the first place from His nature. What is the nature of our High Priest? We see from the Book of Hebrews that He is both human and divine. Do you remember that when Job was afflicted he expressed the desire for a daysman? He expressed a desire for a daysman that might, as he said, "lay his hand on us both." He felt the need of somebody that could stand halfway between God and man, that could talk to God and also talk to man. Jesus Christ is the daysman. He is God and He is also man. He can talk to men from the angle of God, and he can talk to God as a man. He alone can stand between God and man.

Let us notice Hebrews 7:26: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." In other words, a man who is going to intercede for

us at the right hand of God has to be absolutely and perfectly sincere. We must be able to trust him, and God must be able to see that there is no guile in him. And that is what we see that Jesus is. In His character He is just what God expects and what we expect. And of His human side we read in the second chapter of Hebrews. Notice especially verses 14-18. He knows exactly how strong temptation can be in the lives of individuals.

When Jesus had His temptations in the wilderness you remember that He had been on a fast forty days and that afterward Satan came and tempted Him. Have you ever thought from the human side how much Jesus must have been pulled down. how emaciated He must have been, how weak He must have been? And then on top of His weakened condition, Satan imposed upon Him the biggest temptations that ever faced a human being. A lot of people like to hide behind the idea that, after all, since Jesus was God, it should have been easy for Him to resist temptation. But think how He was pulled down, down to our level, and how He then was given temptations that were far above our level. I have never been offered the whole world, have you? Of course, you haven't. And yet Jesus was, and that is why He came—He wanted the whole world. And Satan said to Jesus, "Why don't you change the stones into bread and then you can eat?" He was hungry, and I believe that Jesus felt in His body all the drive and physical passion that the drunkard feels when he feels that he must go out and get that drink. It says that He was tempted in all points like as we are, that is on the points of the lust of the flesh, the lust of the eye, and the pride of life. He did not have every detailed temptation, but His temptations were in those three directions.

Then again we remember how Jesus in the Garden of Gethsemane was longing for the fellowship of His disciples whom He loved so much. And they slept. And I would like to say reverently that I'm glad they slept. I'm glad He bore it all alone, because when we go through Gethsemane experiences in our life, and we feel alone, then we know there is Someone who knows how a person feels at a time like that. Jesus was alone, but now we never need to be alone, because we can always come to the One who can sympathize with us and knows

exactly what we are going through. He understands all my weakness, and when I make mistakes and come to Him in penitence He understands. And because of that He can have sympathy for me. He has both a human and a divine nature. And then in His office He is a mediator.

I said already that He stands between man and God, and we see this in Hebrews 5:1, "For every high priest taken from among men is ordained for men," that is, he represents the human family for God. He speaks for men to God. That is exactly the opposite of what a prophet is. A prophet speaks to people from God, as a messenger from God. But a priest carries the weakness, imperfections, and the frailties of the human family and intercedes to God for them. He is a man at the right hand of God; He understands how we feel; He is pleading for us; and another thing, He is eternal.

I used to think that Hebrews 7:25, "He is able to save them to the uttermost," means that He is able to take a man out of the gutter, that is, the worst sinner, and save him. Now that is true, but that is not what this verse means. This verse talks about the uttermost in the other direction. That is, when once we are saved Jesus is able to keep us saved for time and eternity. Our High Priest "ever liveth"; as long as we need somebody to talk to God about our imperfections He is there. This helps me to have confidence in Jesus Christ and it helps me when I stumble to come to Him in penitence. It may be that we fail seventy times seven; it doesn't make any difference how often it is, He "ever liveth to make intercession" for us. That has helped me a great deal in appreciating Jesus as my High Priest.

The last thing we wish to discuss is His functions. We have already mentioned His intercession. What does it mean to me that Jesus intercedes for me? Let us notice the song:

"Arise, my soul, arise,  
Shake off thy guilty fears;  
A bleeding sacrifice  
In my behalf appears;  
Before the throne my surety stands,  
My name is written on His hands."

And then I like the third verse particularly:

"Five bleeding wounds He bears,  
Received on Calvary;  
They pour effectual prayers,  
They strongly plead for me.  
Forgive him, oh! forgive, they cry,  
Nor let that ransomed sinner die."

I like that idea. In the presence of God is One who was wounded for my transgressions. And when He stands before God and I come with my penitence, Jesus turns to God and says, "I died for his sins; forgive him, for

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## Editorials

### A Great Annual Meeting

The annual June meeting of the Mennonite Board of Missions and Charities is one of the high spots in the general meetings of the Mennonite Church. Held in the new auditorium of Goshen College, with an estimated attendance of 2500 at some sessions, this year's meeting came up to or exceeded the traditional record for interest, attendance, inspiration, fellowship, and business transacted.

We shall attempt here only to point out some of the significant features and actions of the meeting. One was impressed that the Mennonite Church is rapidly becoming a world fellowship, as we see in such a meeting people from all over the United States and Canada, and such other countries as India, South America, Puerto Rico, Tanganyika, and Holland. This fellowship is one of the inspiring features of the meeting, and it included people who had traveled in and represented the interests of work in China, Japan, Ethiopia, Honduras, and the efforts among Negroes, Mexicans, and Jews in our home lands.

Nearly fifty-seven years have passed since the first Mennonite city mission was opened in Chicago, and it is fifty years since our first foreign mission was begun at Dhamtari, India. These fifty years of missions, along with companion movements in charitable work, publication efforts, and education, have wrought great changes in the Mennonite Church, and these are impressed upon us particularly at this turn of the twentieth century. The church has become conscious of her responsibilities toward a lost world and in so doing has grown in spirituality and in a sense of mission to peoples of other lands and races.

Naturally our missions have also changed during this time. Our home missions are becoming more self-sustaining and are gradually assuming the status of congregations under conferences instead of under mission boards. The nationals in our foreign missions are also assuming more and more responsibility in the work, thus making our missions to an increasingly larger degree indigenous. This fact was pointed up in the business sessions of the meeting where considerable time was spent in discussing and acting upon the larger part which the church in India needs to play in the work there in the future.

The keynote of the meeting was sounded in the text for the mission sermon, "For the love of Christ constraineth us" (II Cor. 5:14), which was also used in the services in the churches in the surrounding area where guest speakers brought the messages. This was also the theme of the fiftieth anniversary celebration of the founding of the India Mission last fall, when a commemorative book under the same title was published. The various speakers held forth the important thought that the constraining love of Christ must be the motivating force in our mission work if it is to be owned and blessed of God. The sense of responsibility to be ambassadors for Christ was also heightened by the large motto overhanging the platform: "Occupy till I come."

This year, as usual, the reports of the president, secretary, and treasurer revealed the trends in our mission work and the present activities of the Board. The comprehensive report of the secretary, Bro. J. D. Graber, showed the development in and expansion of our various mission fields, at home and abroad, the enlargement of our hospital work, the trends in our charitable institutions. Of special interest was the growth of the work in Puerto Rico and the appointment of a missionary couple to open a mission in Belgium. This will be our first mission in Europe, and it will no doubt be followed by others. Two years ago the decision was made to begin mission work in London, but this has not yet been carried out.

The treasurer's report was particularly enlightening, in view of the appeals that had gone out through the year because of the falling off of mission contributions. Bro. E. C. Bender's report expressed appreciation for the responses to these special calls but showed at the same time that the mission and relief contributions for the year were about \$50,000 less than last year. He expressed the hope that the bottom of the declining curve had been reached in this year's total contributions of \$615,669.88, which are about \$300,000 less than the peak in 1946. This drop in contributions should give us serious thought, as Bro. Graber stated in his report: "The implications of falling contributions are inescapable. The Mission Board can use only such funds as the constituency gives." The total offerings during the meetings, \$4,588.67, were an encouraging sign that our people will respond to the support of our mission and relief program. We believe our people will not fail in their support of these efforts whether financially or otherwise.

We started out by saying that the annual Mission Board meeting is an important one. This year's sessions served to clinch this statement and to point out anew our great opportunities and responsibilities to minister to a world in great need, both physically and spiritually.

### There Is Work for All to Do

Once in a while we hear some one make the statement that he has nothing to do in the work of the Lord. The suggestion seems to be that he has been given no significant assignment or task and that hence he is at a loss to know how to express his conviction to render service for his Lord. This is unfortunate in view of the fact that there is so much spiritual need in the world today that the total efforts of Christian people are not sufficient to meet it. Certainly every one should be able to do something significant and helpful in witnessing for Christ in daily life and in the church's various organized activities.

One hardly needs to mention the many occasions that come to us in our daily tasks in the home and in our places of labor, in the regular church services, in our large number of church institutions, in our rapidly increasing number of mission outposts both at home and abroad, in voluntary service units, in the activities under the Mennonite Youth Fellowship, and so forth.

But activities are not enough. The Lord needs something else before He needs our activities. We must first of all give ourselves to Him in full consecration and devotion, before our service can be effective and prove a blessing to others. The Macedonians first gave themselves to the Lord before they offered their gifts for His cause. II Cor. 8:1-5. Furthermore it is most important to remember that the great spiritual tasks that face the church today cannot be accomplished by our own skill and strength. Zerubbabel had a great and almost insurmountable task before him when he attempted to rebuild the Temple when he returned to Jerusalem from the Babylonian exile. He might have despaired if the Prophet Zechariah had not shown him the secret by which it could be accomplished.

After the Lord had shown the prophet a vision of the golden candlestick, which was supplied by oil by a perpetual supply from two living olive trees, He made the great statement that the work of the Lord is accomplished "not by might, nor by power, but by my spirit, saith the Lord of hosts." Through that power the great mountains of difficulties would be leveled off to become a plain, the headstone of the Temple would be laid with great rejoicing, and the work would certainly come to a successful end.

That is the way the work of the Lord needs to be done today, not by our own power but through the direction and strength of the Holy Spirit who indwells the hearts and lives of the people of God. If we yield to Him He will not only give us work to do but the strength to do it.



# CHRISTIAN LIFE

## Conformed to What?

BY EUGENE SOUDER

Nonconformity to the world becomes an empty doctrine if it is not accompanied by the companion principle of conformity to Christ.

This past summer while traveling in Salt Lake City, I was attracted to a man as he was standing on the sidewalk. A robe was draped over his body, his face was bearded, his long hair hung down over his back in the form of pigtails, his feet were bare, and in his hand was a cane. His peculiar appearance aroused my curiosity to the extent that I engaged him in a conversation. "Hello, friend, and what sect do you represent?" to which he replied, "No sect at all—I am a magician." If you would have been able to see him you would have agreed with me that he appeared more nonconformed to the world than any other form of humanity you and I had ever seen. Conformed to Christ? No—he was merely conformed to what he thought a magician should be.

The Scriptures give to us a picture of some seemingly pious men, commonly known to us as Pharisees, a name signifying a separate people. At first they were men and women of religious character, but as time passed they became corrupted. They became more interested in the praises of men than the praises of God. They attended synagogue every Sabbath morning and never missed other meetings. They wore long flowing religious robes in order that they might impress others as being deeply spiritual. To them it was a great honor to be hailed as "Rabbi," or "Father," while doing their weekly shopping in the market place. But Christ knew their hearts and He sharply denounced them—"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27). Yes, they were nonconformists to a "T," but that's all they were.

George is a gentleman who shows himself quite respectable in the eyes of society. He is not seen with a pack of Lucky Strikes in his pocket, he is not to be found in the corner tavern squandering his earnings by drinking glass after glass of beer. He does not operate the pin-ball machines, nor does he spend his money at the Broad Street Theatre to see Hollywood's latest production. Yes, George is a pretty good fellow—all the boys from town like him as a postmaster because he is so friendly. George and Ann believe they can be the happiest by living a simple life and by practicing the Golden Rule. They attend church services regularly, but sad to say their minister does not believe in the

pre-eminence of Christ, consequently they know Christ only as a good moral example. Yes, they live a simple life and appear nonconformed to the world—but theirs is largely a form of godliness without the power thereof.

Therefore it is my conviction that it is possible to appear nonconformed to the world and yet not be conformed to Christ—but it is impossible to be conformed to Christ and be conformed to the world at the same time.

We have long taken great satisfaction in being a nonconformed church, and friends, I'm afraid right here is the source of some of our trouble. We have a certain amount of complacency, since we feel nonconformed to the world is an ultimate goal to be reached and because we feel we have attained this goal, at least in part. This is a wrong conception. God does not want merely a nonconformed church—He wants a conformed church. If God wanted merely a nonconformed church Christ never would have condemned the Pharisees, but rather He would

### THE INNER CALM

**Calm me, my God, and keep me calm,  
While these hot breezes blow;  
Be like the night-dew's cooling balm  
Upon earth's fevered brow.**

**Calm me, my God, and keep me calm,  
Soft resting on Thy breast;  
Soothe me with holy hymn and psalm  
And bid my spirit rest.**

**Yes, keep me calm, though loud and rude  
The sounds my ear that greet;  
Calm in the closet's solitude,  
Calm in the bustling street.**

**Calm in the hour of buoyant health,  
Calm in my hour of pain,  
Calm in my poverty or wealth  
Calm in my loss or gain.**

**Calm when the great world's news with power  
My listening spirit stir;  
Let not the tidings of the hour  
E'er find too fond an ear.**

**Calm as the ray of sun or star  
Which storms assail in vain;  
Moving unruffled through earth's war  
The eternal calm to gain.**

—Horatius Bonar.

have commended them. God wants a conformed church—a church conformed to the mind of Christ. Certainly as a result of our new life in Christ Jesus we will run counter to the sins of the world. We will not want to partake of evil, but we certainly do not want to stop there. Too often we feel that the greater part of our responsibility as Christians is accomplished when we have refrained from evil, and we are not altogether responsible for having a concept like this, since we have been taught too much with this negative emphasis. But in this world of corruption we need to give a positive witness to the truth.

Bro. John E. Lapp in a recent "Sword and Trumpet" article entitled, "Meeting Error with Positive Witness to Truth," writes:

It seems to me that the distinctive witness that we need to give to the world today deserves more of the positive emphasis than we are giving. . . . When we think of some of these distinctive doctrines, for instance, the doctrine of separation, we usually begin with the negative teaching. . . . When it comes to nonconformity we usually begin with "Be not conformed to this world . . ." (Rom. 12:2). Why not begin with "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. . ." (Rom. 8:29)? There is positive emphasis to this great doctrine of nonconformity. Conformity to Jesus Christ; that is the positive approach to this great doctrinal truth.

Friends, that's exactly correct, and yet how often have you heard the subject of nonconformity to the world approached from this angle? Perhaps not very often. But this is God's approach—this is the Bible approach. God in the New Testament emphasizes the need of the individual's being conformed to the mind of Christ—

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

"Be not conformed to this world: but be ye transformed by the renewing of your mind" (Romans 12:2).

"That there be no divisions among you; but that ye be perfectly joined together in the same mind" (I Cor. 1:10).

The church of Jesus Christ, yes, the Mennonite Church, is going to prosper if we are more conformed to the mind of Christ.

Paul had the mind of Christ and he caught the vision of our positive witness to the truth. He begins his message to the church at Rome, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Of course he was nonconformed to the world, but he didn't stop there—that was not his goal. His goal was that he might be "separated unto the gospel of God." What a shame if Paul would have been satisfied as a mere nonconformist as he was before his conversion! Sure, he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3:5, 6). Of those who would have had the right to boast because they were nonconformed to the world, Saul's name should have headed the list. But listen to what Paul says concerning these outward ceremonies:



But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him" (Phil. 3:7-9).

I see Paul—not a Pharisee, not a mere non-conformist—but I see Paul traveling over land and sea with the love of God in his heart, proclaiming the eternal message of Jesus Christ. Nothing could stop this mighty man of God from giving a testimony of his new life in Christ Jesus. He was thrown into prison, he was shipwrecked, he was beaten, he was stoned—but these only increased his testimony and joy. Paul was so overwhelmed by his conversion that he was willing to know nothing save Jesus Christ and Him crucified.

Hundreds, thousands, millions have been swept into the kingdom of God because Paul's life was separated unto the Gospel of God.

Friends, the world today is listening to hear a testimony like the Apostle Paul's. The world is looking to Christendom for men and women who have the love of God burning in their hearts. The world is looking for Christian youth who are willing to leave father, mother, home, friends, good business, and perchance even America, because the love of Christ constrains them to do so. But, above all, God is looking to the Church of Jesus Christ to see transformed lives, lives that have experienced the second birth, lives that are radiating the image of Christ.

Friend, to what are you conformed?

Telford, Pa.

## The King's Business Requires Less Haste, More Speed

By G. H. CLEMENT

A new and stimulating approach to a subject often discussed.

The chief characteristic of the twentieth century is HASTE. Everything that can be streamlined is. Any mechanical device that moves in the air, on land or sea, moves as quickly as its mechanism, or the laws of the land permit. The result of this haste on every hand is that man has become an impatient creature. It is not enough that he can now sit comfortably on upholstered seats, enclosed secure from the elements by glass and steel, and be transported to his office on wheels. If those wheels have to stop at a red signal, or a railroad crossing, or are even slowed up in congested traffic for a minute or so, he becomes irritable. Arriving at his office, the same tempo is maintained until night. We need no health experts to tell us why heart failure and high blood pressure and ulcers are so common. The wonder is that man has been able to survive this tremendously speeded up world as well as he has!

It is only natural that this element of haste and impatience should be found in a sphere where it is entirely unwanted—the realm of Christian worship. If there is one place more than any other where hurried human beings should be able to go and leave behind the world of rush and fury it should be in the sanctuary of God. But unfortunately, even there the element of haste has entered. Frequently, the opening exercises are treated like something preliminary that must be borne with before the main attraction, and the sooner they are dispensed with the better. But when the main attraction does arrive, it is also streamlined like modern literary digests. Fifteen minute sermons are demanded by some folk, and this demand is readily supplied by many pulpits.

One frequently hears complaints of the lack of a worshipful spirit in many churches, but the complainers themselves are largely to blame in most cases. One cannot expect to develop an atmosphere of worship when he

insists that the hymns be sung like the latest jazz hit, and when the prayer must be abbreviated, and the Scripture lesson ditto. Just so long as one considers the opening exercises as a necessary evil, sort of preliminaries to be eliminated as quickly as possible, why should he expect a worshipful spirit to be found in the services? Souls thirsting after God would more speedily reach His water brooks if there was an absence of this haste in that part of the service which is meant to prepare the soul for the reception of the Word of God. In fact, reverently conducted and earnestly and seriously entered into by the congregation, the opening exercises in themselves are spiritually satisfying.

Solomon wrote that "he that hasteth with his feet sinneth" (Prov. 19:2). When a hasty spirit governs the devotional life of the Christian, his feet are bound to carry him into paths that are not of God's choosing. Only they that sit at Jesus' feet as Mary did, with a quiet spirit, can expect to hear the still, small voice of the Lord saying, "This is the way, walk ye in it." We must be willing to be still, and then we shall know that He is God. Ps. 46:10. It is they who WAIT upon the Lord who renew their strength, who run and are not weary, who walk and are not faint. The Christian who in quietness and confidence dwells in the secret place of the Most High, comes into the realization that he is abiding under the shadow of the Almighty. Isa. 40:31; Ps. 91:1. Isaiah says that he who sees in Jehovah a precious corner stone, and a sure foundation, shall not make haste. Isa. 28:16.

No one was busier than Christ, yet He always found time to wait upon His Father in prayer. Because He maintained that devotional life continually He was able to accomplish so much, day after day. He has given us an example that we are to follow. The Christian who takes time for the morning watch

finds that his daily tasks are much pleasanter than they were when he hurried off in the morning without even looking up. The impatient Israelites couldn't bear Moses' waiting upon Jehovah forty days and forty nights. Instead of their doing likewise at the foot of the mount they turned to idolatry, and brought upon them the judgment of God. So it always is. People who cannot tolerate the Mary attitude of waiting upon Christ, naturally do not practice it themselves, and, like the Israelites, soon turn to their idols and bring upon themselves the judgment of God. It is instinctive with man to worship something. If he is a Christian he should find it the joy of his heart to set his affection upon things above, not on things on the earth, and, taking time to be holy and spending much time in secret should be a most attractive spiritual exercise. Many Christians maintain a hasty, careless devotional life because they have never realized the joy that could be theirs if they would only be still before God and learn of Him. The poise they would gain in the secret place would eliminate the hurried, anxious and strained mental condition they now endure.

The fields are white unto harvest, but the laborers are few, said the Master. What's to be done, then? Surely we are to hasten out to the fields without a moment's delay! That is not what Jesus said. Here are His words: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Pray? Why, Master, there's no time for that! But the whole record of the Scriptures from Genesis to Revelation all tell the same story. The servant of God must first have his waiting and training time before he is fit for service. Moses discovered that his hasty spirit that caused him to kill an Egyptian had to be trained for forty years in the Midian desert. Paul found that his impulsive nature that got him involved with everyone the moment he was converted had to have the discipline of the Arabian desert for a couple of years, before he was fit for service. Both discovered to their sorrow that a hasty spirit exalteth folly. Prov. 14:29. Even the perfect Son of God had to have His training time for thirty years at obscure Nazareth, even though the nation cried out for His message of deliverance. It was Saul's hasty spirit that deprived him of his kingdom, and brought Samuel's stern rebuke: "Thou hast done foolishly." Read I Sam. 13:8-14. A hasty spirit that is not willing to wait God's time and God's direction results in a report like the following: "Out of every 50 volunteers for foreign missionary service around the world, approximately 38 drop out, twelve enroll as candidates. Out of the twelve who actually enroll as candidates four withdraw, four drop out when work is offered, one drops out at the last minute. Of the three who begin missionary work one drops out or returns at or before the end of the first term on the field. One leaves the field for a time and later enters some other work. ONE settles down to a successful missionary ministry as the years go by. Out of the 50 volunteers—ONE MISSIONARY."

Does the King's business require HASTE? No, indeed it does not! The whole testimony of the Word of God bears this out. Is



that not a Scriptural injunction? No, it certainly is not! It occurs at a time when David's faith had fallen to its lowest ebb. Fleeing from Saul he came to Ahimelech the priest. In answer to the priest's query as to why he had come David made the statement that was diametrically opposite to the truth. He said: "The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, . . . because the king's business required haste" (I Sam. 21:2, 8). Everything David said was a falsehood. Yet it is upon the basis of this misrepresentation of David

that one often hears declared: "The King's business requireth haste." But "less haste, more speed" is a slogan that is applied to secular activities when the haste actually hinders rather than helps the work that is being attempted. What is true in the mundane round of everyday duties is more applicable in that realm of Christian service where our resources must come from God, and where we must wait upon God to appropriate them. In that sphere of the Christian's walk and work the King's business requires "less haste, more speed."

Hamilton, Ont.

## Forgiving Our Neighbors

By RUBY P. ZOOK

It is imperative that we do not forget the great truth which Jesus stated at the time He gave His model prayer to the disciples: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Jesus always taught that men must forgive each other to receive God's forgiveness. He said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." God is always willing to forgive the believer's debt of sin. The believer could never get rid of it in any other way. The Christian is then so grateful to God for this forgiveness that he readily forgives in his heart the wrongs his neighbor may do unto him. If he does not forgive, that in itself is a sin against God and is not forgiven unless the person repents and forgives.

Jesus in His teachings always connected very closely a person's forgiveness by God with that person's forgiveness of his fellow men. Unless we forgive others, we cannot enjoy God's favor. To have an unforgiving spirit toward anyone, to hold or cherish any ill will in the human heart against any human being is a serious sin against God. One cannot be right with God unless he is willing to forgive his neighbors.

Open your Bible and read Matthew 18:23-35. As I read this portion of Scripture, I was reminded of the story of Jean Valjean as told by Victor Hugo. Valjean was convicted of stealing a loaf of bread for the hungry children of his sister, and he was imprisoned for two years. Having tried to escape, this was lengthened to nineteen years. He had entered prison a simplehearted youth, with no criminal intentions. He left prison a hardened man, believing that every man's hand was against him; therefore, he should be against every man! The first night of his release a good and kind bishop received him and treated him as an honored guest in his home. But Valjean rewarded this kindness by rising in the dead of night and, taking the silver candlesticks, which had been placed out in his honor, from the cupboard above the sleeping bishop's head, he left the good man's house. He was caught and brought back the next morning. The bishop forgave him and then gave him the candlesticks. This forgiveness came in such a way that the man's whole life was

changed from that morning. Gradually the remembrance of that noble pardon so filled his conscience and heart that Valjean became a kind and loving citizen. To trace the influence of that forgiveness on Valjean's life is fascinating and inspiring; and in doing so, one is better able to understand that he to whom much is forgiven, the same loveth much.

Someone has said that to be a Christian means to be a little Christ. To live the life expected of a Christian one must know the way of life as taught and lived by Jesus when He was here on earth. To do this one must have a knowledge and an understanding of His Word.

To be like Christ one must begin at home

### SOME RULES OF LIFE

**Have faith in God.**

**What though the dark close round, the storm increase,**

**Though friends depart, all earthly comforts cease;**

**Hath He not said, I give my children peace?**

**Believe his word.**

**Complain of naught.**

**To murmur, fret, repine, lament, bemoan—  
How sinful, stupid, wrong! God's on the throne,**

**Does all in wisdom, ne'er forgets His own.  
Be filled with praise.**

**Watch unto prayer.**

**Think much of God, 'twill save thy soul from sin;**

**Without His presence let no act begin;  
Look up, keep vigil, fear not; thou shalt win.**

**See Him in all.**

**Be true, be sweet.**

**Let not the conflict make thee sour or sad;  
Swerve not from battle: faithful, loyal, glad—**

**The likeness of our Saviour may be had.  
Aim high, press on!**

—James Mudge.

with those who live nearest. Here one must try to exemplify and practice the teachings of Jesus. The Christian's relations with his neighbors must be, as much as lieth in him, above reproach. He must try to live that which he believes to be right. This covers everything one does day by day—as long as he lives. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32).

Sometimes one may hear, "Well, I can forgive but I can't forget." This is merely another way of saying, "I will not forgive." H. W. Beecher said, "Forgiveness ought to be like a canceled note—torn in two, and burned up, so that it never can be shown against one." Someone else has said, "It is in vain for you to expect, it is impudent for you to ask, of God forgiveness for yourself if you refuse to exercise this forgiving temper as to others."

Yet, with all these ideals and this standard of life set up before him, the Christian cannot expect that every conversation, act or deed will be understood and readily accepted by his neighbor. The Gospel teaches that one must expect to be at enmity with others. Jesus, God's only begotten Son, who was perfect in every respect, was misunderstood and falsely accused, and finally suffered the crucifixion. He had not harmed a single person. He had always gone about doing good. Then, take a look at Stephen, the first martyr, in Acts 7. He was stoned to death for speaking the truth. Those two great missionaries, Paul and Silas, were thrown into the inner dungeon of the prison for spreading the Gospel. Even our forefathers were misunderstood for trying to live and practice the true way of life as they believed it should be lived. They even left their homes to travel across the Atlantic Ocean and make their home in America, where they believed they could live more peacefully with their neighbors.

The Christian therefore, should set his affection on things above, for he is risen with Christ, and he must put on the new man of which Paul speaks to the Colossians, and he is to let the Word of Christ dwell in him, and he is to do all in the name of the Lord Jesus, so that his every conversation, act, or deed may bring honor and glory to God.

Latour, Mo.

### CONCERNING FRIENDSHIP

If you want to have friends who are trusted and true, you must let them have that kind of friend in you, because friendship is a fifty-fifty proposition. You get the kind of friendship you give.

If friends you think the most about are those that you can boast about, right here and now you can depend your friendship has a selfish trend. While it is true that wealth or fame the glory of a friend enhances, true friends are friends, regardless of their wealth, or fame, or circumstances.

In times of trouble, you soon find out who are all-weather friends and who are just fair-weather friends. What kind are you when the other fellow is in trouble?—Sel.



# Gambling

By J. C. CHRISTMAN

A timely message in the light of the rapidly spreading gambling craze.

Because many questions have been asked us concerning the Christian's stand on gambling, we make the following observations:

We should say right at the beginning, there is no place in the Bible where God says, "Thou shalt not gamble." The words "gamble," "fate," "luck," and "speculate," do not occur anywhere in Scripture. They are evidently not in God's vocabulary. The word, "lot," occurs, but only in the sense of a means whereby God points out a particular individual or task (one exception: at the cross of Christ the soldiers cast lots for Christ's garment).

The foolishness of gambling, and the evils connected with it are so evident that God undoubtedly thought a bold statement of prohibition would certainly never be needed for any man who thinks.

The gambler always loses. This is a fundamental law of mathematics. This principle holds in all forms of gambling: numbers, lotteries, bingo, cards, et al.

**1. The first reason that gambling from the Christian standpoint is wrong is that stewards of God must account to God for every minute and every cent.** When gambling is allowed it deliberately breaks this principle. The gambler knowingly and deliberately throws money away on something he knows will produce nothing. Thus it is wasteful.

The Scriptures teach us that all that we possess is from God: Ex. 19:5; Ps. 24:1; Ps. 50:10; Haggai 2:8; Ezek. 18:4; and it is a sacred trust to us: Rom. 14:12. The Scriptures are full of admonitions to work and enterprise; and full of condemnation for those who endeavor to gain without work. Therefore all financial gain should come as a result of work.

**2. The consequences of gambling make it wrong.** The appeal of gambling is to get something for nothing. The gambler's logic is: "I like money, I don't like work." Such attitudes are unchristian because they tend to laziness, sloth, and waste. II Thess. 3:10.

Gambling seems to turn on the principle that we may do what we like with our own and it forgets that the object is to get hold of what belongs to others, not by honest work or service rendered but by cunning or deception or chance.

One or several innocent parties always suffer as a result of gambling. Someone must go without so that the winner may have. Often it is a home, a wife, and children, or children alone, who are deprived of the things the money lost by gambling could buy. This certainly is contrary to the whole teaching of Christianity which says that we should love and care for each other, particularly in our family responsibilities.

The essence of all gambling, whether it be called speculative business, or the numbers, is simply the attempt to profit by the

supposed ignorance or misfortune of others, and to use this good fortune not to help, but to rob others. When in doubt about this, remember: someone pays for the gambling boss's diamond ring!

**3. The associations with gambling make it wrong.** Gambling carries with it other evils. The places of gambling are called by all people, "dens"—and not without a reason. A man is known by the company he keeps, and so are things. Even if it could be proved gambling in itself is not wrong (?)—the Christian should have nothing to do with it because of the things that are associated with it—murder, poverty, laziness, wasteful living. Gambling is never found in good company.

And always it's a good rule to follow: **If it's doubtful, don't!**—The United Evangelical.

## Talkativeness

Talkativeness is utterly ruinous to deep spirituality. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest where he can gather up the fragments of his mind, and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk.

First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are condensed, the greater their power.

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed on His green pasture until the cream rises again. The Holy Spirit warns us that "in the multitude of words there wanteth not sin" (Prov. 10:19). It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gossip, I must determine to live in constant quietness and

humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many times cease from conversation or withdraw from company to enter deep communion with my precious Lord. To walk in the spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

"He that hath knowledge spareth his words" (Prov. 17:27). "In quietness and in confidence shall be your strength" (Isa. 30:15. Eccl. 5:2, 3.—Selected.

## I'll Never Forget

By J. Virgil Miller

The pathetic look on the face of a mother of three small children as she related the story of her recent experiences . . . how her husband was suddenly taken from them one night . . . how she then fled the Russians . . . crossing the border during the dark night for fear of being caught by the "enemy" . . .

The heartache and misery of a dear Russian Mennonite woman whose husband and son had been shipped off to Siberia . . . how she then proceeded to flee from the terrors of that seemingly godless land to faraway Germany . . . how her two daughters were cruelly killed in this last attempt to escape . . . leaving her alone in a selfish world. . .

The loneliness in the life of a kind old man . . . an accomplished musician . . . as he recalled the many pleasant hours he as a father of three sons, equally talented, spent in years gone by . . . but war came . . . and his sons are not among the living. . .

The touching story told by the caretaker of a church in Kiel . . . how he so carefully extinguished the frequent fires caused by incendiary bombs . . . how he succeeded in saving their house of worship . . . until . . . during those last months, all was destroyed. . .

The empty streets in the once flourishing industrial city of Kiel . . . those large open spaces where stores and factories once stood . . . where children playing in the streets called up to their mothers who looked down at them from windows of a lovely apartment building . . . "home" for many then . . . but only a rubble heap now. . .

The terror expressed by many at the very thought of another war . . . as they recall the long nights of bombing . . . a terrible nightmare . . . entire city blocks on fire . . . and light from it so bright one could read a newspaper . . . screaming, crying, dying. . .

Fear . . . constant fear in spite of the building of shops, churches, schools and homes . . . all of which gives a picture of hope . . . but still imbedded deep in the hearts of these lies a tremendous fear of the future . . . of that which may again come to them . . . a result of man's cruelty and hate. . .

Knowing this, may we never forget the challenge which comes to us who are a part of the Christian Church . . . a challenge to live and teach the meaning of true Christian peace, the only possible solution to man's fear . . . release from bondage to a freedom which transcends all earthly concepts.

Kiel, Germany.



# OUR HOME CIRCLE

## Think Before you Marry

BY CHRISTMAS CAROL KAUFFMAN

Since marriage is one of the most sacred and important relationships in all society it follows that it should be entered upon only after serious thought and prayer.

If you are married, you needn't bother to read this article. It's not meant for you, unless you are contemplating getting married again. This is meant for you who are yet single, but in love, or hope to be some day.

Too many folks, both young and old, men and women alike, do their thinking after they are married—that is that honest, open-faced, Spirit-guided sort of thinking. No one would dare tell you that you haven't been thinking. Of course, you have. You've been thinking until your head and heart are full of thoughts. You've been thinking how wonderful it would be to have your own home and do things your own way. You've been thinking how wonderful love is, and how tragic it would be to be counted in that list of the unmarried. You've been thinking of what a thrill you'd get out of surprising some of your old friends. You've been thinking and dreaming, and maybe praying for someone to want you above all others, and renounce all others. If anyone were to approach you who are in love and ask if you had thought about the seriousness of taking the marriage vow, you would undoubtedly first of all look shocked, then hurt. Of course, you have been thinking. If other folks would only let you alone to do your own thinking and choosing, your own deciding and marrying, your own living. No one gets discussed and watched and criticized like the lover. Why can't people be satisfied to live their own lives and let you lovers alone to love and marry and live as you please?

The living! That's when the real, open-faced, serious, honest-to-goodness thinking begins. After the dates, the love letters, and after the solemn vows, the living is so real that even little insignificant things that before marriage did not matter, matter and seem strangely important. "Somehow I couldn't see it before, but I do now." This has not only been the testimony of thousands in the past, but is the testimony of millions this very moment. "Before we were married," sobbed the young disappointed mother, "someone told me I should be careful not to put on those rosy-colored spectacles, and I got wind of someone else making the remark that I must be blind. It made me mad then, but now I think I was blind, and deaf, and dumb."

The poor, dear child! All the advice given by interested friends had been ignored. It would have been as easy to stop the Niagara

Falls as to stop that marriage. But now the tears cannot be checked any more than the turbulent waters of the great Niagara.

Here is a happy truth, lover friend. The human heart is designed to hunger for love and companionship. God Himself made it so. But it's far better to go through life with a hungry heart than a broken one.

To prevent your heart from ever being broken, here are a few things to think about before you go to the marriage altar.

In the first place, if you have done your own choosing and your own deciding, you're pretty apt to run headlong into disappointment. Marry only in the Lord. Let Him do the choosing. Let Him guide you in everything. "In the Lord" includes more than just both being Christians or even members of the same denomination, though that certainly is essential. Do you really believe alike in faith and doctrine, and do you push and pull together in every work of the church? Are your interests similar and your ambitions the same? Have you been a bet-

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### WHAT I LIVE FOR

**I live for those who love me,  
Whose hearts are kind and true;  
For the heaven that smiles above me,  
And awaits my spirit too;  
For all human ties that bind me,  
For the tasks my God assigned me,  
For the bright hopes left behind me,  
And the good that I can do.**

—Selected.

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ter Christian after every meeting with your friend, after every letter, or phone call, than you were before? If not, then think before your friendship goes any further. Spiritual guidance is essential to every phase of married happiness. Do the elders of the church and the people of God look with approval on your growing friendship? Are you violating any teaching of the Bible, or do you make the Scriptures fit your own case, or interpret them in the light of your own wishful thinking? Too many have been deluded into believing theirs was a unique case, and the Father in His mercy would "personalize" their love affair, only to find out later that any soul who scorns or twists the established never-changing Word of God will be miserably unhappy.

Happy marriages do not depend on fancy imaginations, or exceptions to the rule, or modern interpretations of love, but on Christian character. Those who love only in the flesh are sure to realize a vanishing dream. Is it a beautiful soul that attracts you? That beautiful face may get scarred or old and wrinkled. That lovely hair may fall out or fade. That nice salary may be cut or stop altogether. Everything may fail, but when two beautiful Christian souls marry in the Lord they will realize an enduring heaven on earth in spite of the reverses and trials of life.

A brokenhearted bridegroom of a few months called on his pastor for words of sympathy. He sobbed out the awful words that he was married to the wrong girl. Think of discovering such a tragedy! Think of the torture of soul that preceded such a confession. The pastor was not shocked at the statement. Hardly anyone else was. Although they were both prominent workers in the church, he had married the girl not for love, but to spite another.

You can buy a suit of clothes, and if you decide later you do not like it, you can give it away. You can enter a certain college, and if you change your mind you can transfer your enrollment to another. You may build a home that cost you your savings of a lifetime, and if it doesn't suit you, you can sell it and build another. You may even dislike your name and have it changed, though your parents put a good deal of thought into it. Marriage is something different from any other undertaking in life, because it's to be for as long as both shall live. More than that, it brings into life souls that will live on forever. What kind of family are you thinking of marrying into? Would you be proud to take your children to the family reunion? Now that's something to think about **before**, and not after you're married.

Is the man you are thinking of marrying a good worker, or is he sort of on the lazy side? Just being married won't change him. It would most likely get on your nerves then. Never marry to reform. Is that girl you are thinking of marrying a good housekeeper? Is she thrifty and tidy? Just being married won't change her.

A college girl of twenty cried on the matron's shoulder. Her heart was broken in a thousand pieces. Her wedding dress lay finished in the dresser drawer. The date had been set and the rooms were rented. After what seemed hours of waiting, she choked out the reason for the broken engagement. "He told me," came the bitter words, "that he wanted someone more talented!"

It's not hard to guess what you're thinking. You're thinking what everyone else thought. Why couldn't he have come to that decision before the dress was purchased, before he made love to her, before the third date! Maybe he read an article entitled, "Think Before You Marry," but you doubt that, too. At least we're glad he told her what he thought before they were married, instead of waiting to do it afterwards.



Think **before**. Think **now**. How did you meet? Where did you meet? Are you sure God is directing your lives together? Do men of God approve of your friendship? Are you believing alike now? Are you going to marry for fame, or fun, or money, or spite, or just to have a place to live? Does the thought of marrying bring the best out of you? Has your romance made you sweeter, kinder, more sympathetic, more useful in the church? Does it give you inward peace and a clear conscience before God and your

fellow men? Can you honestly, prayerfully, Biblically say you know the Holy Spirit has guided you both thus far? Are you sure your marriage will be a blessing to you both, the church, and the community? If so, do get married, for you will be pals in all the great and in every common possession. You will become lifelong sweethearts. You will realize true happiness, a continual paradise, a romance of a lifetime.—Family Almanac.

## Christ and the Sunset of Life

BY S. L. MORGAN, SR.

The words of Robert Browning, "Grow old along with me! The best is yet to be, the last of life, for which the first was made," express what should be the experience of every Christian.

There are sunsets and sunsets. Some are drab and ugly and depressing. But some are exquisitely beautiful. Who doesn't look back and recall sunsets with colors so varied and radiant that they still haunt the memory with their beauty, and linger to enrich the life?

And we find the same variety in the sunsets of human lives. Old age for some people is drab and unlovely, and is gloomy and depressing for all who come near. For others it is radiant and beautiful, and carries the charm of a lovely sunset.

### We Can Make Our Sunsets Beautiful

Why not make our sunsets beautiful for ourselves and others? It can be done. Who hasn't seen old people who fade away leaving an afterglow as pleasing as the sunset colors? I have seen it so often as to satisfy me that a Christian can go out in that manner, leaving a trail of glory behind. There is a secret to learn, a technique to master, a spirit to be attained, to work that miracle.

One might cite examples galore. The apostle Paul is one. As an old man he spends several years in a Roman dungeon, frustrated, his life work cut short. But in the dungeon, chained day and night to a Roman soldier, he writes a beautiful book, *Philippians*, and its keynote is "rejoice"! In *Philippians* 3:14 is a picture of the old man: Forgetting the things behind (no time to look back); stretching every nerve forward (a great present task to do); his eye on a lofty goal ahead, he presses "toward the mark." No looking back and sighing for "the good old days," nor grieving over mistakes. His eyes are fixed on Christ, and every ounce of energy goes eagerly and joyfully into the task of showing the world how a Christian can live joyfully and triumphantly in a dungeon.

### Preparing for the Sunset

Such sunsets do not come without preparation. To insure a beautiful sunset requires lifelong clean living, high thinking, and true loving. It takes all that to develop sound bodily and mental health, and to build a personality able to delight in the beautiful, the true, and the good. It needs to begin in childhood and to go on through life. A valuable book, Lorand's "Old Age Deferred," argues convincingly that, by observing the laws of health for body and mind, one may defer old

age and prolong bodily and mental vigor by ten or twenty years. That must include keeping ugly and hateful thoughts out of the mind and learning to love people and binding them to us by kindness. It will mean filling the life with what it will be pleasant to remember. Many a sunset is blighted by memories of a misspent life or of deeds and words that haunt one with regret and remorse. All this means choosing Christ as the norm for noble living, and walking obediently through life hand-in-hand with Him.

### Facing the Sunset Unafraid

Many are tormented all life long by fear of old age, loss of income, sickness, death, separation from loved ones, the darkness hovering over the great unknown. That is human, but definitely it is not Christian. It is true that we cannot fool ourselves into thinking there is nothing disagreeable about old age and death and the mystery beyond. But it is the privilege of our knowing Christ to settle it once for all that the future really has nothing to fear. Over and over Jesus told His disciples His enemies would kill Him, and they too would be hated, persecuted, and maybe killed; but He kept telling them, "Be not afraid; in life or death there is nothing to fear!" God would be at hand to see them through.

I joyfully testify with many others that as I draw nearer to the sunset and the thing we call death the gloom about it and the fear of it recede. Once I asked a noble old minister, "Now that old age and death are nearer, how does it all look to you?" Cheerily and heartily he answered, "It used to look gloomy; but now that I'm up close to it, the gloom has gone." I dare to set it down strongly, and largely as a matter of experience, that fear of old age and death is much like most other fears. A mother dying called her children to her and said, "Through life I've had a great many troubles, most of which never happened. Don't borrow trouble from tomorrow."

This is more than a theory. Round about us we see the proof. One Sunday evening lately I called to talk to a remarkable Negro woman who had just celebrated her hundredth birthday. All her faculties remarkably alert, an easy, intelligent talker, she told of her girlhood as a slave, of the sixty-seven

years spent nursing in most of the white families in all the countryside, and of winning their love and gratitude and esteem. With a life full of faithful service and kind deeds, she declared life had been satisfying and her sunset radiant, with not a cloud between her and Christ and not a fear of death and what lies in the unknown.

The same was the testimony of a grand old professor, alert and full of creative work in his eighties, and still radiating sunshine to all that know him. I asked him how it looked as he faced death, and with the same note of good cheer he said, "I have always kept so busy doing things worth while that I've never had time to give it more than a passing thought."

### A Technique Proposed

1. **Resolve highly once for all to adopt Christ's law of life—to lose the life to gain it.** Spend and be spent for others. The result will be an abiding sense that such a life ought and so must live on unhurt by death!

2. **Learn from Christ how to love in spite of everything.** That will build a heaven in one and around him, real for morning, noon, or sunset. It is the peculiar peril of old age to grow resentful and bitter, sour and grouchy for being frustrated, neglected, set aside. That makes a hell of an old age that could as well become amiable, radiant, joyful. I claimed as my friend a great old man. For many a year he had been a leader, almost an accepted dictator, in church matters for a large area of his state. Then others came to the front and he found himself steadily set aside. For several years he was openly resentful, and sour, ugly, and disagreeable. And then he learned to adjust himself, to rejoice in the leadership of others. He came to be radiant, companionable, and delightful to old and young. His sunset and his exit are a delightful memory.

3. **Learn to look for the beautiful, not the ugly, in people and things.** Which of the two we dwell on determines whether we are pleasant and draw a circle of friends around us, or drive people from us, to be left alone and lonely. Once long ago I drove two hours with an old minister behind a slow horse. He was a good talker, and I let him talk. For one hour he poured out a stream of incidents of how people had slighted or wronged him. And then I said, "Now tell me some of the lovely things people have done for you." He saw the humor and for an hour he dwelt on the lovely things people had done for him. It was the difference between happiness and misery for us both. So we may make our sunset a thing of joy and beauty, or of gloom and misery.

4. **Find how to keep busy at something worth while:** work, play, reading, writing, studiously making and cultivating friendships, finding how to do deeds of kindness, and, above all, taking time to cultivate a companionship with Christ. In such ways some find how, even on beds of pain, to pass their sunsets joyfully, giving out sunshine to others, and leaving a sunset glow behind them after they are gone.—Baptist and Re-flector.



# BIBLE STUDY

## Christian Doctrine

### XCII. Satan

BY THE BIBLE STUDY EDITOR

The realm in which we live is not solely one in which man exists. We are in the realm which God created and in which He, in His triune being, lives and has supreme authority and power. This is also a realm in which the angels of God have had, and still have, a mission of service for the believers and a function of judgment at the bidding of God. They will be given the task of gathering the wheat into the garner of God and of binding the bundles of tares to be cast into the fire. The third class of beings in this realm are the demons under the leadership of the Devil. Since this world is not an eternal realm, it is neither the eternal abode of angels nor demons. When it shall have passed away, the saints will dwell in the new heaven and new earth. The angels of God will be with God; and the demons, with the Devil, will have been cast into the lake of fire. In our present experience in this realm of the earth, we shall have to do with both angels and demons.

#### Satan, and the Devil

The title, "Devil," or "devils," is used only four times in the Old Testament. It has the significance of "the hairy one" (Hebrew, *sair*), to whom men offered sacrifices. The title, "Satan," is used six times in the Old Testament. The meaning of the latter term is that of hater, accuser, or adversary. The fact that there are few references found in the Old Testament does not indicate that the people of those days knew nothing about the adversary, for from the beginning of time the work of the adversary was in the records of the people of God. The story of the Garden of Eden contained the record of the adversary of God and man. The question of the serpent, "Yea, hath God said . . . ?" was the beginning of the deception of the adversary, and the fall and failure of mankind from that time on is the record of the work, or the result of the work of Satan in the garden.

There is no difference between the beings designated by Devil and Satan. The same being is indicated by both names. There is a summary of the principal titles applied to Satan as it is found in Rev. 20:2. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." In this passage the names Devil and Satan are capitalized. They are the names applied to the adversary. Other names or titles are given as descriptive of his character or of his work. There are a few instances in which "evil spirit" is used. Even though it is said the evil spirit was sent from

the Lord, it is evident that the spirit was not the Lord's Spirit. The nature of it was evil, yet it was a spirit and led men to do a wrong thing. Such was the nature of the Devil and Satan.

#### The Names Used Referring to Satan

The first occasion of the work of Satan was that of deceiving Adam and Eve in the Garden of Eden. It is said that the **serpent** was more subtle than any beast of the field which the Lord God had made. Of all of God's creation, including the serpent, the creeping things, God saw that it was good. The language which God used in talking to the serpent was not that addressed to a creature of the earth. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The personal pronouns in this statement are singular in both cases. "It" and "he" refer to one individual. "Thy" and "thou," referring to the serpent, are applicable to one person, Satan. The expression, "between thy seed and her seed," may well apply to the material seed of the serpent that was cursed to go on his belly and eat the dust all the days of his life, and the human descendant of Adam and Eve whose days of life are limited. The personal and individual implications can refer only to Satan and the Son of God. Hence the term "serpent" is one that is applied to Satan throughout the Scriptures.

In the Old Testament the term "Satan" is used only in the plural (devils) and refers to the offering of sacrifices to devils. Twice it is taken from the Hebrew *sair* which means the hairy one, and may apply to the heathen representation of their gods; and twice it is taken from the Hebrews *shed* which means the destroyer. But the term "Satan" is used in four books of the Old Testament, I Chronicles, Job, Psalms, and Zechariah, with the Hebrew name "Satan," and the meaning as adversary. In all of these references the singular form is used, as applied to one individual. To the Hebrews there was one Satan and there were numerous devils. And in this respect there is no difference between the Old and the New Testaments regarding Satan and the many demons which are associated with him in opposing the work of the Lord.

A rather striking instance of the use of two terms that are used for Satan are those of serpent and dragon. The serpent of Genesis 3:1 is the same as that in Ex. 4:3—the ser-

pent which appeared when Moses cast his rod on the ground (**Nechash**, in Hebrew). But when Aaron cast his rod down before Pharaoh it became a serpent, or dragon (**tannin**, or howler, in Hebrew). Thus the two characters of Satan were set forth, the serpent and the dragon, by one staff, in the hand of Moses and Aaron. This dragon was not a jackal, a howler. It is better described in Ezek. 29:3-5. "Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers," etc. This is more significant when compared with the great red dragon of Rev. 12:3, 4, which stood before the woman to devour her child, and whose tail drew the third part of the stars of heaven and cast them to the earth; and who, later, was cast out of heaven by Michael and his angels. The great red dragon was called "that old serpent, called the Devil, and Satan" (Rev. 12:9). Pharaoh was a type of that dragon.

The two names, Abaddon and Apollyon, are not names applicable to Satan, for they are the names which apply to one who is king of the hordes of evil spirits which come from the bottomless pit. Rev. 9:11. Satan was not at that time in the bottomless pit where he was to be shut up and sealed for a thousand years. But he is called "the accuser of our brethren" (Rev. 12:10). And the place of his accusations was before God, from which place he was cast down after the battle with Michael. This fact agrees with the incident in Job. "The sons of God came to present themselves before the Lord, and Satan came also" (Job 1:6). Job was one of those who came to present himself before God. He did this continually. Job. 1:5. And it was Job whom Satan accused of worshiping God for material benefits. He is still the accuser of the brethren and will be such until he is cast down from having that access to the presence of God.

Satan is called Beelzebub. "He casteth out devils through Beelzebub the chief of the devils." Jesus understood this to mean Satan. "If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub" (Luke 11:14-20). So also Satan is called Belial. "What concord hath Christ with Belial?" Both "Beelzebub" and "Belial" are titles of Satan and are used to describe the one who is directly opposed to Christ, the Son of God. The chief of the devils was opposing the Son of God. After the temptation by the Devil in the wilderness Jesus returned by the power of the Spirit to His duties to witness among the people; and it is said that "the devil departed from him for a season." But the conflict was not ended until the time of Christ's ascension, when He led captivity captive and gave gifts unto men. Even now the conflict proceeds against the followers of Jesus and will not end until the great red dragon is cast down from heaven. He is



not in heaven, but has had access to heaven, as indicated in Job.

The fact that there are accusations still continuing against the believers by the powers of evil is noted in Romans 8:33-39. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." There are spiritual powers and principalities which endeavor to separate the believer from Christ. It is by his accusations that the power of Satan is used against those who believe in Christ. Those forces of Satan are at work today, but Christ is the present Advocate with the Father and the Justifier of those who come to God through Him.

Satan is also called the Father of lies—"He is a liar, and the father of it" (John 8:44). In the same Scripture, Jesus called him a murderer from the beginning. Along with his characterization as a liar and a murderer, is the fact that he is called the tempter. Matt. 4:3. The three characteristics were joined in the first access which Satan had to the human race. He lied, he tempted, and he murdered. For the result of his temptation was the death which passed upon all men.

Jesus had told the Jews that they were of their father, the Devil. In Matt. 12:38, Jesus declared in His parable that the tares are the children of the wicked one. It is the wicked one who also catches away the good seed from the heart that it should not bring forth fruit. He is the opposer of both God and man.

There are other titles which belong to Satan. A title that is given by Christ cannot be denied. Jesus called Satan "the prince of this world" (John 12:31). In II Cor. 4:4, Paul calls him the "god of this world" who blinds the minds of them that believe not. In Eph. 2:2, the apostle calls him "the prince of the power of the air, the spirit that now worketh in the children of disobedience." In the same epistle, Eph. 6:12, the powers that oppose the believer are summed up as, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The margin suggests that the high places are "heavenly" places or "on high." Spiritual wickedness does not exist in heaven, therefore it exists in the spirit realm which is exalted, even where Satan has power, in the air.

#### The Realm of Satan

There is a great temptation for men to define the things of the spirit world, and to locate the powers that exist in the realm of the spirit. It is not possible for men to do so.

Men know only the things of men. The things of God are known only by Himself, except as He has revealed them to us by

the Word and Spirit. I Cor. 2. God has revealed certain facts to us concerning His own realm of glory and also facts concerning Satan and his realm. God and His hosts of angels and the dignities of the angel world are all subject to the will of God and work for the interests of men who are redeemed and, to a certain degree, to the interests of those whom He would save unto Himself. But the realm of Satan with his angels and the demons who are subject to him and work against the interests of God and His kingdom is as real as is the realm of God.

Jude tells of the nature of those who comprise the realm of Satan. They are "angels which kept not their first estate," and "left their own habitation." In Jude 13 the "wandering stars" may well describe those angels who would not remain under the direction of God. Their wanderings seem to be in all realms and kingdoms and subject only to certain limitations which God has set for the present. There will be a final limitation of their abode, in the lake of fire, prepared for the Devil and his angels. Men have become like Satan and his angels in that they, too, have not kept their first estate. In their blindness and ignorance they have entered into evil ways and will not be controlled by the will of God.

The testimony of the Scriptures concerning men is that they have transgressed the purposes of God in the beginning. The sons of God took unto themselves wives of the daughters of men. Some have suggested that this was the sin of the angels. It could not have been thus, for the law stated by Jesus would prohibit such affiliation and the birth of giants. "That which is born of flesh is flesh and that which is born of the Spirit is spirit." There is no possible birth by the union of spirit and flesh. Only one such birth has ever occurred in the world, and that was the birth of the Son of God when the virgin conceived by the Holy Ghost, and that holy thing which was born was called the Son of God. There was no such union of angels and men in the beginning period of the world, for when and how should it have ended, and how would the Only Begotten have been recognized as born of the Spirit? The estate and abode of the fallen angels was from another realm and for other purposes.

There is a suggestion of the possible fall of Satan and his hosts given in Ezek. 28. This prophecy against the prince of Tyrus is allegorical in spirit. His fall is likened to that of the "covering cherub" whose heart was lifted up because of his beauty; but he was thrust down, for he had defiled God's sanctuary. Ezek. 28:16-18. The Prophet Isaiah also used this simile against the king of Babylon. Isa. 14:4-23. The king of Babylon is likened to Lucifer, son of the morning, who is said to have fallen from heaven. He had said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:13, 14). Ezek. 28:11-23 includes the judgment of both the prince and king of Tyre, afterwards linking the kingdom of Zidon in the judgment. The king of Tyre is likened to the "covering cherub" (v. 16).

"Thou hast been in Eden the garden of God; . . . thou art the anointed cherub that covereth; . . . thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee, . . . thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground," etc.

The fall of Satan and his angels seems to have been from the glory of being one of the cherubs covering the mercy seat, next to the presence of God. The fall was not caused by a desire for companionship with men, who were created a little lower than the angels, but a desire to be equal, or even above God. His heart was lifted up, not down. Satan's kingdom was one of glory and beauty. Jesus called him the god of this world and the prince of the power of the air. He is fallen, because of his exalting himself to be as God, but his place is limited to the air and to this world until he shall be banished into hell.

There were angels which kept not their first estate. These are under the same judgment and future punishment as Satan. There is a place prepared for the Devil and his angels. Matt. 25:41. These angels belong to the realm of Satan, but they are not commonly called angels, but demons, or devils. Then there are men who, for their rejection of God and their unbelieving attitude toward Christ and His kingdom, are called the children of the Devil. John 8:44; Matt. 23:15; I John 3:10.

It was Jesus who called Satan the god of this world. It was Satan who tempted even the Son of God when He was in the world, and it was he who offered the kingdoms of the world to Jesus if He would bow down and worship him. The particular title and the particular claim which Satan has in the world must have a foundation in fact. His realm extends into the air as well as over the world. But the power of God which cast him out of heaven because of his pride and aspiration to be equal with God, has not met defeat in the one instance only; the power of God was not challenged in vain by the power of Satan. It will meet its final defeat when Christ shall manifest His power and glory in the final consummation of the glorious purposes of God in which His saints shall also have a part.

(To be continued)

#### READ THIS

We have need of patience with ourselves and with others; with those below and those above us, and with our equals; with those who love us and those who love us not; for the greatest things and for the least; against sudden inroads of trouble, and under our daily burdens, or the breaking of the heart; in the weariness of the body, or the wearing of the soul; in our own failure of duty, or others' failure toward us; in everyday wants, or in the aching of sickness or the decay of age; in disappointment, bereavement, losses, injuries, reproaches; in heaviness of the heart, or in its sickness amid delayed hopes. In all these things, from childhood's little troubles to the martyr's sufferings, patience is the grace of God, whereby we endure evil for the love of God.—The Missionary Worker.



# EDUCATIONAL

## The Swiss and German Writings

By JOHN C. WENGER

An address given at the 1949 Anabaptist Conference at Laurelville Mennonite Camp.

The early leaders in the Swiss Brethren Church produced very little literature. Conrad Grebel died in 1526, the next year after the Church was founded. We have very little in writing from Conrad Grebel. We have a number of letters, many of which were written before his conversion, and there have been printed in English only two letters which would be of interest to us here. One is the letter to Vadian, reprinted in *Glimpses of Mennonite History*, pages 201 to 203. It is a powerful appeal for this statesman in Switzerland to take a more tolerant attitude toward the Swiss Brethren. He writes, "Pray to keep yourself from innocent blood; innocent it verily is, both if you know it and if you do not; whether you wish it or not, it is innocent. Their suffering and the end of their lives and the great day of the Lord will prove it. You were born for your destruction at this point of sacred history, as you were into this city for this position of dignity, unless you beware and come to your senses. I call heaven and earth as witnesses; I beg you to bear with me as I say this, which through Christ our Lord and true Saviour is the truth. The Lord willing, I shall even unto death bear witness to the truth, in which those men truly are and you could be too. I know what is urging you: their property is urging you, I think, or your own carnal wisdom or the unjust faction of Zwingli, who is an enemy of the truth in this matter. Do not destroy yourself, I beg you. If you deceive men here, you will not be hidden in the presence of the Lord God, the Searcher of hearts and the just Judge." That is anything but Pietistic. That is the vigor with which Conrad Grebel wrote. There is only one writing, however, of Conrad Grebel which has much theological significance. In it he sets forth his point of view of Christian truth. It is his long letter to Thomas Munzer which has never been printed in English in Mennonite circles. It was printed in German in a book which was published in Germany in 1925, *Gedenkschrift der Mennoniten*. It was also published in English in the *American Journal of Theology* in 1905. It has attracted but little attention in our circles. The biography of Conrad Grebel by Brother H. S. Bender, now available is the book on Conrad Grebel. It was his doctor's dissertation, magna cum laude, at the University of Heidelberg in Germany, in 1936.

We come now to another man who was a colleague of Grebel's, Felix Manz. Manz was martyred in 1527. He left practically nothing behind except hymns which are in the

*Ausbund*, the Old Order Amish Hymnal—that is to say, the Swiss Brethren Hymnal which the Old Order Amish still use in their services. It is an odd fact that the *Martyrs' Mirror* contains translations of many of these German poems written by the early Anabaptists, and one could never gather from the translation that the original had ever been a hymn. It simply would say, "This great hero of the faith also left behind the following testimony." Then one paragraph followed after the other. Only recently did I discover that these were translations of actual German hymns from the *Ausbund*.

Turning now to the third of the Anabaptist leaders, we come to George Blaurock who died in 1529. Manz, by the way, was drowned for his faith; Blaurock was burned to death. All that Blaurock left as a literary heritage are hymns in the *Ausbund* and the *Martyrs' Mirror*.

Our fourth Anabaptist author was Hans Langenmantel. His full name was Eitelhans Langemantel, but sometimes he was called more briefly, Hans Langenmantel. Langenmantel was beheaded as an Anabaptist in 1528. There was something rather odd about him—he had the gout very badly. Ordinarily they had people kneel to be beheaded, but in mercy, because it hurt so badly to kneel, they had him remain in a sitting position for his beheading. I think this is unique in the annals of the martyrs—a man whom they seated for beheading because it hurt him too much to kneel. Langenmantel left behind a number of German works which are rare and inaccessible to most of us, but there is in *The Mennonite Quarterly Review* for January 1948 an English translation of his exposition of the Lord's Prayer. It is an excellent little commentary.

Now we come to our fifth Anabaptist leader, Michael Sattler. Michael Sattler was burned to death after torture in 1527. Sattler was, perhaps next to Conrad Grebel, the most important of the Swiss Brethren leaders, one of the finest characters of our brotherhood, a man of great learning. A former prior of a Roman Catholic monastery in the Black Forest in South Germany, he was the moderator of the Schleithem Conference (Schleithem is the name of a place in Switzerland) which was convened in February 1527. And the Confession of Faith which was adopted at that conference is from the pen of Michael Sattler. This confession was in German until recent years, but it has now been translated into English and is to be found in the *Glimpses of Mennonite History*, pages 206 to

213. The title of it in the German is "Brüderlich Vereinigung etzlicher Kinder Gottes Sieben Artikel Betreffend," or "Brotherly Union of a Number of Children of God Concerning Seven Articles." This is one of the most important documents which has come out of the Anabaptist inkwell. This confession is preserved in the form of a pastoral letter. Michael Sattler wrote the letter to his followers in which there are several paragraphs of introduction and then he says, "The articles which we discussed and on which we were of one mind are these." He then lists the seven and then again at the end he has a number of paragraphs of farewell admonitions, closing with a sort of benediction—"May the name of God be hallowed eternally and highly praised. Amen. May the Lord give you His peace. Amen."

Now these seven articles concern the following subjects: (1) baptism; (2) the ban—and by the ban they don't mean shunning in the modern Amish sense—they mean excommunication; (3) breaking of bread—what we would call the communion service; (4) separation from the abomination; (5) pastors in the church; (6) the sword; (7) the oath. The value of this confession of faith lies in the clarity with which it sets forth Anabaptist doctrine at the very beginning of the church. This confession was of sufficient importance that Ulrich Zwingli attempted a Latin refutation of it—and he used sharp language—and John Calvin wrote a French refutation of this same confession. In brief the position which the brethren take on baptism is "that baptism is a symbol of the commitment of oneself to Christ. Baptism shall be given to all those who have learned repentance and amendment to life and who believe truly that their sins are taken away by Christ, and to all those who walk in the resurrection of Jesus Christ and wish to be buried with Him in death so that they may be resurrected with Him, and to all those who with this significance request it of us and demand it for themselves. This excludes infant baptism, the highest and chief abomination of the pope."

On the ban they say that a person who falls into sin through weakness is to be admonished once, twice, and then if the individual persists in sin he is to be openly disciplined or banned. And this is to be done always before the communion service, "so that we eat one bread with one mind and love, and may drink of one cup." And then they speak of the communion service. There is nothing particularly new to us about the pastors of the church. They teach that if a minister is martyred, the church shall immediately "von Stund an," "in the very hour," ordain a successor so that the little flock of God may not be left without a leader. The articles that they really concentrate on are nonresistance and the nonswearing of oaths. They discuss nonresistance at great length, explaining why they take the position they do, relating it to the function of the Christian and the function of the church in the world, and answering various questions such as "Whether one ought to be a magistrate if he is chosen to be a magistrate, etc." I must say that the Schleithem Confession of Faith helped me personally in understanding better some of



the doctrines of our faith. The position on the oath is an excellent exposition as to why Christians should not swear. They relate the nonswearing of oaths to the finiteness which human beings have, basing the explanation on the words of Jesus Himself. That is one of the finest pieces of literature that came out of the early sixteenth century—The Schleithem Confession of Faith of 1527—and it is the product of Michael Sattler. Sattler wrote a number of other things, some of which are in the *Martyrs' Mirror*. If you will look at the 1938 edition (now being reprinted and soon available) around Pages 416, 418, 420, you will find a number of treatises of Sattler's. For example a farewell letter which Sattler wrote while he was in prison, and a number of other things pertaining to him—one of the finest leaders of the Swiss Brethren.

The sixth Anabaptist who left writing behind was a man by the name of Martin Weninger, who wrote what he called a "Rechenschaft," a "Vindication" of Anabaptism, 1535. This was printed as an English translation in the July 1948, *Mennonite Quarterly Review*. (This man had a nickname, "Linky." "Links" means "left" in German. One wonders whether he might have been lefthanded.) This Confession of Faith is a powerful condemnation of the state church system, and a plea for a pure church, a church made up exclusively of earnest believers, following Christ. Incidentally, Weninger was somehow broken down. We do not know what happened. We don't know whether they got hold of him and tortured him until they broke his will or what, but he made an open confession in the State Reformed Church, acknowledging his error; that is all we know. We don't know whether he later repented of his recantation and joined the Brethren again or whether they killed him anyhow. His end, at this point at least, is unknown. Balthasar Hubmaier, another Anabaptist had the same cruel experience. He was in prison and promised under great pressure that he would make a recantation before the Swiss Reformed Church in Zurich. It is said that Zwingli sat down in the front row, very proud to see his enemy vanquished. But when Hubmaier once got into the pulpit, he pulled his courage together and made a powerful defense of Anabaptism. So they clamped him back into jail and really put the screws on him. He gave up everything. He was then released and wrote a rather pitiable recantation of his recantation. This is to say, he was sorry that he had ever given up the Anabaptist faith, and he said he hoped that he might die in the faith that he once had. So what happened to Weninger we don't know, but he wrote a "Rechenschaft," a good vindication.

The seventh man is Sigmund Salminger, another Anabaptist leader. None of his writings are available in English. But he did write a booklet entitled "Aus was die Liebe Entspringt," "The Source of Love." His concept of love was very important to the Anabaptists.

The eighth man that I want to mention is Hans Denck. Denck was the author of the statement that "no one can really know Christ unless he follows Him in life." And Hans

Denck wrote a very excellent little book called "Von der wahren Liebe," "Concerning True Love." It is commonly stated that no one in the sixteenth century failed to use abuse in dealing with his enemies, but Dr. Christian Neff of Germany remarked to me one time, "In all the writings of Hans Denck there is not one Schimfwort," in English, not one sharp word of accusation, not any abuse at all. He never goes after his enemies in a sharp way. Hans Denck died in 1527.

The ninth Anabaptist was Thomas Von Imbroich. Imbroich was really a second generation leader. He was a Swiss Brethren bishop or elder who was executed when he was only twenty-five years old, in 1558. So he is a whole generation later than this first group of men. He is the author of a famous Confession of Faith. I don't know any date for his confession, but there is a very rare, old copy of it in the Landis Valley Museum in Lancaster County, Pa. There was an article about it in the *Mennonite Quarterly Review* a few years ago.

The tenth man I want to say a few words about wrote more than all these other men put together, and then you can multiply it by about ten. That is Pilgram Marpeck. (I spent most of my spare time in Europe working on this man.) Marpeck died in 1556, at what age we are not quite sure, possibly in his early sixties. Marpeck is the author of three works. First, a book published in 1542, which has the title "Vermanung," which would mean "Admonition." However, it was really a treatise on baptism and the Lord's Supper. There was a non-Catholic leader at that time by the name of Caspar Schwenkfeld, a bitter opponent of the Anabaptists. He

#### THE EVERLASTING ARMS

Art thou sunk in depths of sorrow,  
Where no arm can reach so low?  
There is One, whose arms almighty,  
Reach beyond thy deepest woe.  
God th' Eternal is thy Refuge,  
Let Him still thy wild alarms;  
Underneath thy deepest sorrow,  
Are the everlasting arms.

Others' arms grow faint and weary,  
These can never faint nor fail,  
Others reach our mounts of blessing,  
These our lowest loneliest vale.  
Oh, that all might know His friendship!  
Oh, that all might see His charms!  
Oh, that all might have beneath them  
Jesus' everlasting arms.

Underneath us, O how easy!  
We have not to mount on high,  
But to sink into His fullness,  
And in trustful weakness lie.  
And we find our humbling failures  
Save us from the strength that harms,  
We may fail, but underneath us,  
Are the everlasting arms.

Arms of Jesus! Fold me closer,  
To Thy strong and loving breast.  
Till my spirit on Thy bosom,  
Finds its everlasting rest;  
And when time's last sands are sinking,  
Shield my heart from all alarms,  
Softly whispering, "Underneath thee,  
Are the everlasting arms."

—A. B. Simpson.

was the forerunner of the Pietists. The Anabaptists were going ahead, teaching the absolute ethics of nonresistance, insisting on believers' baptism, defying every effort of the state to coerce them, and were being martyred in large numbers. And Schwenkfeld said, "That is unnecessary. The thing to do is just believe the right thing in your heart and not set up any church organization. Don't get yourself in trouble with the authorities. Just be quiet! Just wait! After a bit God will make it possible to observe ordinances without any difficulty." (Actually the Schwenkfelders waited until about 1875 to begin baptizing.)

There is still a small group of Schwenkfelders in southeastern Pennsylvania in the neighborhood of Pennsburg and Skippack. Dr. Elmer E. S. Johnson is the best known Schwenkfelder. He has served as a pastor of a General Conference Mennonite Church, but was himself a Schwenkfelder. Schwenkfeld wrote a sharp criticism of this booklet of 1542 by Pilgram Marpeck. So Marpeck, who seemed to have some love for controversy in him, started to write a huge vindication, an answer to Schwenkfeld. He dipped his pen in gall at times and had some very regrettable things to say about Schwenkfeld. (Luther did too.) Marpeck wrote about half way through an 800-page book, a large book with fine print—much larger than *Menno Simons' Complete Works*. When he got about half way through his book he decided that the basic trouble with Schwenkfeld was that he didn't see the difference between the Old and the New Testaments. So he and his colleagues stopped in the preparation of their answer to Schwenkfeld and compiled a whole book on the contrast between the Old and the New Testament. Their usual method was to take a topic like "love" in the Old Testament. Then they would quote a large number of verses which indicated a sub-Christian attitude. Then they would take "love" in the New Testament and again quote a large number of verses; or "revenge" in the Old Testament and lack of it in the New; or "sword" in the Old Testament and "holiness" in the New. They did not say the Old and New, they spoke of "Gestern" and "Heute"—"yesterday" and "today." By "yesterday" they meant the Old Testament era, and by "today" they meant the New Covenant. It is a very interesting book. There are two or three copies in the world, but none at all in this country. It is a printed book without date or author or place of publication. On the title page we read, "If you read far back in the preface you will find the name of the author." I hunted up and down and backwards and looked for acrostics and tried to find capital letters that might run down through the page, and I never could find them. They have the author's name there somewhere, because they say so, but I couldn't find it. (But that it was Pilgram Marpeck is a known fact.) Then after they had this Old and New Testament explanation out of the way, they got down and finished their big book.

Pilgram Marpeck's writings are the only extensive writings from the sixteenth century on the part of the South German or Swiss Anabaptists. There are no large books at



all besides the writings of Pilgram Marpeck, and they have never been translated into English. In fact, this large volume, the reply to Schwenkfeld, was not printed until 1929, and then partly with American help. It is a very remarkable book, remarkable in that it sets forth very sharply and clearly the position of the Anabaptists as over against Schwenkfeld. It is not a great literary production and it is not particularly excellent from the standpoint of systematic theology. Marpeck takes up one point after the other and argues the issue with Schwenkfeld.

Finally, I would like to call attention to a number of anonymous theological tracts from the early sixteenth century, all of which have been translated into English and been published in *The Mennonite Quarterly Review*. One of the finest of these anonymous tracts is entitled "The Satisfaction of Christ," published in the issue for October, 1946. It is entitled in German "Von der gnugthuung Christi." That means "Showing How Christ Did Enough." Now what one would expect would be that this would be a treatise on the atonement, but it isn't that at all. How does Christ do enough? What is the point of it? It is rather a discussion as to whom the blessings of the atonement reach. And what is the answer? The writer stresses the fact that the atonement applies only to those who follow Jesus Christ. Only those who are real Christians can claim the blessings of the atonement. It isn't something that all you have to do is to say, "Yes, I believe in Jesus Christ," join the church, and then claim the blessings of the atonement. No; true Christians are the only people who share in the blessings of the atonement, and the true Christians are the ones who live Christianity.

One of the finest of these anonymous tracts is entitled "Concerning Two Kinds of Obedience." This is published in the January 1947 *Mennonite Quarterly Review*. The author says there are two kinds of obedience. One is *knechtisch*, "that of a slave," servile—servile obedience where the person has no sense of freedom, where he is living under law. That produces Pharisees. When people are hemmed in by law and forced into a certain way of life, they don't have anything Christian there at all. It is just slavery. Then he says the other kind of obedience is that of a son, filial obedience. And that produces free Christians. I am particularly glad for that tract because I think it will do some of us today good to read it, and also because many people have the idea that the Anabaptists in the sixteenth century were legalists. In the sixteenth century a good many charges were hurled about on all sides of controversies which simply weren't true. (For example, John Calvin didn't have much to say about Menno Simons so he called him a "braying ass." Of course, calling a man a "braying ass" has nothing to do with his theological position. Menno Simons in turn called John Calvin an "anti-Christ.") The Swiss Brethren were accused of being legalists. So it is particularly gratifying to find such an excellent refutation of legalism as we have in this tract, "Two Kinds of Obedience."

A third anonymous tract is entitled "Concerning Divorce." Once again, the main

point of the tract is not to discuss divorce and who is entitled to a divorce; the main point is to plead that if a person is married to someone who is a spiritual hazard, it would be far better to separate. They do indicate what their position is on divorce in the course of the tract, but that is not the gist of it. The main point is to plead that if you are married to someone who is a handicap to you before God, then you had better break up your marriage on earth rather than your spiritual relationship to Christ. In other words, the Swiss Brethren were radical in their insistence on a high type of Christian life.

A fourth anonymous tract is "The Hearing of False Prophets"; or "Should Anabaptists go to the services of the state church, whether Lutheran, Reformed, or Catholic?" And the answer of this tract is "No." If they go to these services they are apt to be misled. They insisted on shunning the state church services. That may seem very hard to us today, but you put yourself in the place of the Anabaptists. Suppose you would get up tomorrow morning and hear that A. J. Metzler was martyred last night; and the next morning you would hear that John L. Horst had been beheaded; and the next day C. F. Yake was burned at the stake—I am using local illustrations. And suppose that every one of these had a Reformed clergyman present to watch the whole thing with approval; then would you want your people to go to the Reformed Church? (Needless to say I am not speaking of any church of today, I simply want us to appreciate the situation in which the Brethren found themselves.)

The other tract is very similar, "Concerning Evil Overseers." This was a sharp blast against the state churchmen of that time.

Now, a few words on the Standard Confession of Faith of our church. This Confession of Faith has had a long history of use, both in America and in Europe. It was written in 1632 and adopted at a conference of ministers in the Dutch city of Dordrecht. The Dordrecht Confession of Faith of 1632 is commonly spoken of as the "Eighteen Articles." It is circulated in all kinds of forms in this country, mainly as an English translation of the German translation of the Dutch original. And it is a pretty poor translation in my judgment; that is, it is in poor literary form. Instead of using commas, it had I don't have any idea how many dozens of dashes. All kinds of phrases are set off between dashes. The *Martyr's Mirror* translation, which is a good English translation direct from the original Dutch, is a much better translation. These articles concern God and the creation of all things; the fall of man; the restoration of man through the promise of the coming of Christ; the incarnation; the purpose of it; the law of Christ, or the New Testament; repentance; baptism; the church; the election and offices of teachers, deacons, and deaconesses. (The common form of the Dordrecht Confession says here, "teachers, male and female." Who ever heard of a "female teacher" in the church? That would suggest a woman preacher, perhaps. But the Dutch says "teachers, deacons, and deaconesses." It is entirely clear.) Then follow the Lord's Supper; the washing of the saints' feet; marriage; civil

government; nonresistance; nonswearing of oaths; excommunication; shunning; and the resurrection of the dead. It is an excellent statement, and it was signed by a large number of Dutch Mennonite ministers and a few people from the "Upper Country," whoever they were—possibly Anabaptists from South Germany or Switzerland. This confession was adopted by the Alsatian Mennonites in 1660 and signed by a number of ministers of the Word and deacons. This has become the standard Confession of the more Conservative Mennonites and Amish in this country. Personally, I think it is the best of the various Mennonite Confessions of Faith. The author of it was an old bishop who, I believe, died the same year, Adrian Cornelis. We have in the Historical Library at Goshen College a German translation of this Confession which was published in 1664, comparatively soon after its initial adoption in 1632.

Goshen, Ind.

### A SHORT BIOGRAPHY

(Continued from page 199)

opportunity for making the best use of what was within reach of every young person." Henry Shenk writes the following: "By both precept and example he produced in his hearers a sense of need for a close walk with God. I heard the late Bishop George R. Brunk say that his association with Uncle John in the early years of his Christian life determined to a large degree the type of Christianity that he espoused."

In conclusion, I want to quote some passages from Grandfather's diary—written expressions of his own heart. This was written on his sixty-second birthday, January 19, 1910:

"It is with a feeling of deep gratitude that I take my pen to jot down a few thoughts on this birthday. It is surely a blessed thing to just unreservedly give ourselves to God and ask Him to take full control and full possession of us and direct all of our affairs, looking to Him constantly for His directions and for His transforming power to make us more and more like Him.

"I have been given a positive promise **this day** that the Lord shall be my God and I will walk in His ways and keep His statutes and His commandments and His judgments and **hearken** to His voice (Deut. 26:17, 18), and the Lord has given me a positive promise **this day** that I shall be one of His peculiar people and to make us high above all nations which He hath made; in praise and in name and in honour; and that we should be an holy people unto the Lord our God as He hath spoken, and my prayer is that I 'might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.'

"And I do this day make a new consecration to God by placing myself, my family, my friends, my church, my possessions, my all upon His altar to be used according to the good pleasure of His will. 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.'"

<sup>1</sup> Charles D. Brenneman, *A History of the Descendants of Abraham Brenneman* (Elida, Ohio, published by the author, 1939), p. 115.

<sup>2</sup> Daniel Kauffman, *Mennonite Cyclopedic Dictionary* (Scottsdale, Pennsylvania, Mennonite Publishing House, 1937), p. 339.

<sup>3</sup> *Ibid.*



# The Case of the Comics

BY MOSES G. GEHMAN

A searching analysis of one of the menaces of our times.

Let us walk . . . not in rioting.—Rom. 13:13.

Our English word "comic" comes from the Greek "komos," which is used three times in the New Testament. In Rom. 13:13 it is translated "rioting" in the Authorized Version, and "revelling" in the Revised Version. In Gal. 5:21 and I Pet. 4:3 we read "revellings." So also in the Revised Version. The Greek-English Lexicon by Liddel and Scott has this to say on "komos": "A jovial festivity, with music and dancing, a revel, carousal, merry-making; these entertainments usually ended in the party parading the streets crowned, and with torches, singing, dancing, and playing all kinds of frolics; in time, public 'komoi' were set on foot in honor of several gods, especially Bacchus, and also in honor of the victors at the games."

The "komos," the comics of today, may carry a somewhat different meaning than what the word was used for in that long ago. But, the fact remains, when the four-year-old boy or girl snatches the daily newspaper, spreads it on the floor and sprawls beside it to scan the comic page, he is just as much in a mental "revellry" as the adult who looks on a ludicrous movie. American youth reaches out for the comic magazines and books. It is reported that in 1949 "more than 700,000,000 comic books were printed in the United States." Whether our children feast on the comic page with their eyes or whether they indulge with the ears, comes it from the printing press or from a broadcasting station, let the parents know that here it is high time for Gospel discipline and an instructive program as to where to draw the line as to what is edifying and what is destructive. The children do not know. The parents must show them where to tread lest they be found on Satan's ground. It has been truly said that good books are a living asset. On the other hand, it is just as true that farcical books may rob the reader of the power of sober thinking and start him on the road to utter ruin.

Ruth Millett, a noted present-day writer who conducts a column in many newspapers, said this in a late issue on the "Comic Book Question": "The experts seem to differ on whether or not comic books are bad for children. But this much any parent knows. Give the child all the comic books he wants to read, and he won't be interested in anything else. Like the satisfaction of any other appetite, overindulgence can lead to ill effects. After a six-month diet of comic books, the average child doesn't want to read anything else . . . There doesn't seem to be any doubt that too much reading of comic books dulls a child's interest in good writing and stories that aim to teach him something about the world he lives in. Furthermore, give a child a stack of comic books and he will sit with his nose in them instead of getting out and playing with other children,

or entertaining himself by tinkering, building, or joining the family group at whatever they are doing. You can't even make a dent on the consciousness of a child engrossed in a comic book. He may hear the sound of your voice, but the words don't sink in. He's off in a dream world, where he isn't learning anything or doing anything. And you can't get at him. Sure, he's quiet—and that seems to be enough for a lot of parents. But what is a boy or girl going to be like when he is grown if the greater part of his formative years is spent in a comic book dream world" (Intelligencer—April 6, 1950)?

The comic book and the comedian in action originate from the same source and tend to make more vain the vanity of the carnal mind. It is well for every one of us to remember, despite all our spiritual experiences and knowledge of the Word, that there may, after all, lurk in our body the germs of sin that so readily respond to the comical in life. Buffoonery intoxicates the mind. "Jesting" which so many Christians are caught with, and indulge in as a pleasantry is after all "not convenient," says Paul. Eph. 4:5. There is a better use for the tongue—"giving of thanks."

The love of Christ in the heart gives to the believer "joy unspeakable and full of glory." But all in vain does youth seek for such joy in the comic dream world. The believer comes to this joy by being "born again" and then a continued going forward under the injunction of the Scripture. "I keep under my body, and bring it into subjection" (I Cor. 9:27). To such a person then applies the Proverb, "A merry heart doeth good like a medicine." Our suffering Lord had a joyful heart. Why should not every regenerated soul have a "laughing heart," such as the Lord is ready to give for the asking? Our Lord, "who for the joy that was set before him endured the cross." God, our Lord, His Spirit, and His Word provide the only means of lasting joy.

Denver, Pa.

## Book Reviews

*Understanding Adults*, Donald R. Gorham; The Judson Press, 1948; 162 pp.; \$2.00.

This book is written especially for teachers of adults. The material presented is of interest and help to all Christian workers who desire to understand those with whom they come in contact and who are seeking to influence and change men's lives.

Donald Gorham has been a teacher for many years. He is seeking in this volume to enrich the field of Christian education by sharing with other teachers some of the fruits of his study and experience. His purpose as expressed in the preface of the book is threefold; to set forth some basic principles which have been found sound, to encourage the reader to think about and discuss with others the problems of human development and adjustment, and to stimulate the interest in further reading and study.

The book follows a well-ordered plan and shows careful preparation and forethought in arranging and presenting the material. The first few chapters present people as we find them in daily contacts, their likenesses, differences, and problems, along with some standards of measuring their relative development. There follow a number of chapters dealing with the basic principles of learning and teaching. Possibilities and methods of changing men's thinking and living are discussed. The concluding chapters deal more particularly with the problems of personality, the part that a sound religious faith can play in solving these difficulties, and the duty of the church in lending aid by counsel and teaching. In the first two groups mentioned, the material is presented with some detail and exactness. The material in the last group is presented in a more general way as though the writer did not intend to give more than an introduction to the possibilities of Christian psychology and psychiatry.

The book is plainly designed for study rather than for inspirational reading. Many facts, methods, and processes related to the educational field are presented. Each chapter is concluded with a number of questions and problems for study and discussion. It seems to the reviewer that the author is inclined to be technical and that he might have improved the book by using more illustrations and practical applications. Nevertheless, the material is instructive and contains much that should be a challenge and an inspiration to all Christian teachers.

On those points upon which the writer has occasion to express himself, he seems to be in harmony with Scriptural truth, except that by inference he gives his sanction to war, page 7, and on page 12 he presents an idealistic picture of the possibilities of labor unions, governments, and such organizations becoming Christian through the demands of a sufficient number of Christians within these organizations.

Unfortunately, there is some fault either in the printing or in the paper so that the type is inclined to run together and does not blend properly with the page to give the greatest degree of ease in reading.—Linden M. Wenger.

*The Bible . . . and Psychology and Psychiatry*, Dr. V. S. Oltrogge; American Prophetic League; 1949; 32 p.; 25c paper.

Dr. Oltrogge for years has been a student of psychology and psychiatry. He is at the same time a Bible-believing Christian. He accepts the valid conclusions of general psychology, but considers them in the light of the Holy Scriptures, accepting the Bible as God's revelation to man. He states that the declarations of the Bible concerning psychology are full, final, and unimpeachable. Man comes from God a tripartite being—the spirit being the seat of God-consciousness, the soul the seat of self-consciousness, and the body the seat of earth or sense-consciousness. He believes in the fall and depravity of man, the consequent two natures of man, and the need of regeneration. The "talk it out cure" of the modern psychiatrist he finds in the Scriptural teaching of confession of sin.

The Christian student of psychology will find this work a clear, refreshing brooklet in comparison to the muddy streams of animalistic and materialistic psychology and psychiatry of the past decades. A careful reading of the work makes one conscious of fertile fields of study in Biblical psychology and psychiatry, and makes one regret the brevity of this work.

—Milo Kauffman.

Self-judgment is one of the most valuable exercises of the Christian life; and, therefore, anything which produces it must be highly esteemed by every Christian. "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:31, 32).



# MISSIONS

## Japan—A Land of Contrasts

BY RHODA M. RESSLER

A member of the Mennonite Central Committee relief unit in Japan gives a vivid picture of the wide contrasts found in the "Land of the Rising Sun."

A lady dressed in exquisite taste: quiet, rich colors and excellent quality silk such as simply is not exported; simple hair dress with each ebony strand in perfect place ending in a demure roll at her neck; feet clad in immaculate white tabi and black-strapped geta.

A mamma-san in tatters: hair straggling in wisps from under the dirty towel about her head; black bloomer-suit and burlap apron ragged and filthy; feet wrapped in rags and shoved into the straps of straw sandals about to fall off at each step.



A Young Lady in Festive Garb

\* \* \*

A comfortable home: shoes with their sand and soot lined up neatly at the doorstep; satin-smooth tatami mats covering each room of the house, clean enough to use as chair and tea table at any time; woodwork hand-rubbed daily with powdered rice as a polishing agent; the tokonoma, beauty spot and almost sole decoration of the entire house where a simple wall hanging and a few flowers set the atmosphere of peace and relaxation; whole walls slid back to bring indoors the quiet beauty of a tiny garden spot.

A squalid shack: railroad overpass ramp serves as roof for a whole row of homes: cor-

rugated iron walls; burlap or rice straw matting doorway; mud, plank, or brick floor; smoky kanteiki with the everpresent welcoming tea kettle smoked to dinginess; gloom and discouragement in every inch of the tiny hovel.

\* \* \*

Aged worshiper: highest ambition, to be remembered; struggles the mountain climb of four hours to ring a bell, clap her hands, and murmur prayers to Buddha for health and happiness; the shrine housing the image of her deity, a faded disfigured building, perfect picture of the futility it enshrines.

Ex-soldier university student: believes nothing but, oh, so eager to believe; the political and military leaders he followed into battle utterly deceptive; sees the futility of his elders' worship at Buddhist and Shinto shrines; likes the free look of democracy but skeptical of hidden disillusionment such as he found when the war machine of his country collapsed; wants desperately to believe in Christ but how could any one walk on water? or how could 5,000 be fed from one lunch?

\* \* \*

The most polite people on earth: repeat their "Domo arigato gosaimasu"s and "Sumimasen"s (Thank you very much, and, Pardon me) endlessly; bow again and again as they meet or take leave of a friend; kneel and bow with their noses to the floor again and again to express their gratitude for a cup of tea and an afternoon of quiet visiting in a home.

A shoving, smothering mob: crushing to find a space on an already full tram car (a geta bar can really make a leather-shod toe cringe when it comes down full force as the geta-wearer loses his balance); the "Sumimasen"s and "Domo arigato"s are all forgotten as harsh ejaculations belie the manners of these "most polite" people.

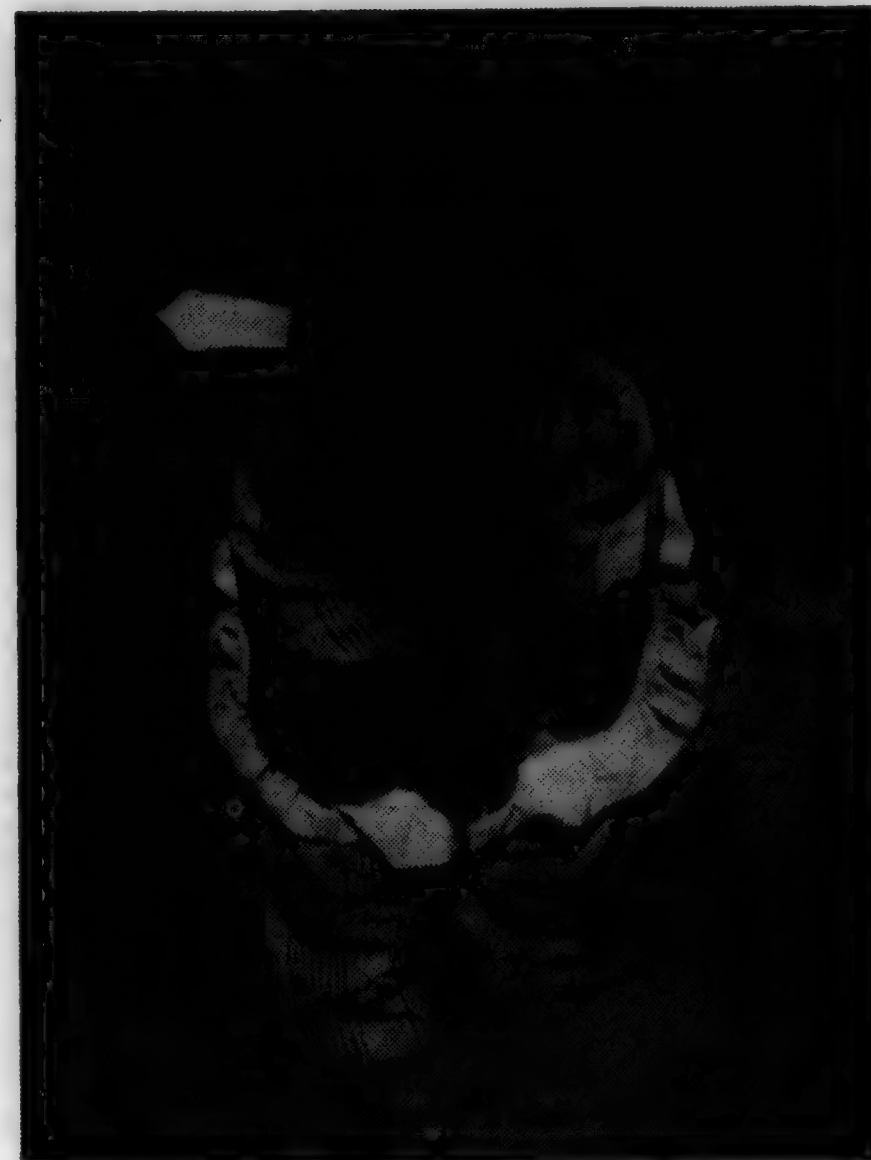
\* \* \*

A little fellow: riding happily on his mother's back; dressed, oh, so carefully in fine silks of rich color; hair brushed shiny-smooth; clutching a new toy or perhaps a bun, the object of evident love and indulgence.

The same little fellow: nose caked and unwiped for hours on end; face or ears a mass of eruptive sores that cry of improper nourishment or disgraceful disease.

\* \* \*

A modest young girl: extremely shy (a young man brought to the home by a friend to discuss with her parents the possibility of



The Children Are Taught to Bow Very Young

marriage, left without seeing her face once during the three-hour interview); unwilling to economize when the remnant she wanted for a dress was too short for full length sleeves by making them three-quarter length; yards of heavy silk wrapped around her waist to hide any shape there might have been there.

At every turn: indecent exposure and lewdness; figures of both sexes performing anywhere those acts that civilized people regard as being strictly private.

\* \* \*

Meticulous care: individuals suffering from colds, or afraid they might catch cold, or sometimes simply for protection from low



The Baby Is Carried on the Back

temperatures, wearing a mask sufficient for the most exacting operating room procedures.

Pseudo-sanitation: In any public spot—on railroad platforms, inside the station, on the



trains and tram cars, on the subway platform, in the lobby of big office buildings the ever-present boy with a pail and dipper sloshing water in an effort to settle the dust, with never a thought of brushing up or carrying away any of the trash and litter that accumulated. When the water evaporates, he starts all over again with the sloshing.

\* \* \*

A big bass-drum truck: huge bumper; massive radiator; billows of smoke pouring from the charcoal burner; earth-shaking rumble as it passes by; bed big enough to haul many tons.

The same truck: its toy-parade horn is ludicrous in its puny pitch; the load it carries lost in the bed because the extra weight of a full load might break an axle or be too hard on the tires.

The driver: self-assured and masterful in the motor power he feels at his command: assured, too, that his tiny tin-horn is commanding in its warning power.

Pedestrians: reaction to any horn warning as assurance that the driver means only to say: "Stay where you are. I see you."

\* \* \*

It is a land of contrasts. People within its borders have black hair and dark eyes. Their basic physical characteristics are quite similar, and at first I thought they all looked exactly alike—though that is not quite true. But they are worlds apart in the way they live, the way they look at life, the way they conduct their lives.

They do have one thing that is common to all. In all of their living they have not found Christ, and how they do need Him! The quiet little lady and the mamma-san, the aged worshiper and the ex-soldier, each one of the "most polite people" in the smothering mob, the silken-clad, dirty little fellow, the truck driver, and the pedestrians he almost runs down—all need Christ. The challenge to present Him so that they may all see Him and want Him sends us to His throne for wisdom, kindness, and a message from Him many times a day. Won't you meet us at that Throne in intercession for these His people?

Osaka, Japan.

### THE TEACHINGS OF EXPERIENCE

The hardest experiences are frequently seen in the retrospect to have been the most blessed. These light afflictions, which are but for a moment, work out "for us a far more exceeding and eternal weight of glory." And between the temporal and eternal there is proportion in kind. What we esteem afflictions often have their compensations, even here, of the most gracious and satisfying sort. Many mourn their poverty, who, when they come to know themselves better, thank God for withholding from them the riches that would have destroyed them. Plans and purposes fail; but the failure meant only frustration—the thing was brought to naught that would have brought us to naught. Moreover our sorrows and disappointments give zest to the pleasures of life. The Israelites did not enjoy the wells of Elim the less for having drunk of the bitter waters of Marah.—The Watchman-Examiner.

## Some Experiences in Mission Work

BY EDNA B. WEBER

A missionary from Argentina kindly shares with us some of her significant experiences.

The task of the hour is to witness for Christ. Men need redemption, they need the Word of God to bring them to Christ, who is "the way, the truth, and the life," and who is the only one who can satisfy the spiritual needs of the heart.

I am glad for the souls who respond in faith to the testimony of the Gospel. We also rejoice because the Gospel is the "power of God unto salvation to every one that believeth," and for those who have turned to God from idols.

I recall a family in Argentina who did that very thing. First of all the little girls were attracted to the Sunday school by the singing. Then the Sunday school teacher invited their mother to attend preaching service, and there for the first time she heard the real Gospel. She had a real hunger to learn more of its message. She continued going. Then when she passed through a very trying experience she promised the Lord that if He would spare her life she would always serve Him with all her heart.

She recovered from her illness and returned to the church to tell of her new experience with the Lord and her promise to Him. She, with several others of the family who were converted, was instructed in the Word and later on baptized. She destroyed the many images which they used to worship, her home was transformed, and the Word of God was given first place in the family circle.

Through the testimony of this home another family became interested in attending services, and they eagerly listened to the preaching of the Word of God. In time these people were also gloriously saved. They also disposed of the many images of saints and virgins in their home as they now worshiped the true God. When they became members of the church through baptism they gave a testimony of real consecration and surrender to the Lord. In this home we have spent many happy hours together in fellowship and prayer. We praise God for homes like these that are full of the love of Jesus.

During the first few years of our ministry in the city of Buenos Aires one of our most devout members was Dona Ulpiana, who was pleased to give her testimony for the Lord. She became interested in the Gospel by listening to an open-air preaching service in one of the plazas in the city. Soon after this she bought a New Testament, but she hid it in her trunk. In her heart she knew this new

message was what her heart longed for. She could not tell her mistress, who was a devout Roman Catholic, and she feared she would be discharged if she made known her interest in the Gospel. She was taught that it was a great sin to listen to the Protestant faith and to read the Bible or Testament. On account of poor health she left the capital and during her stay in the town of America she began reading her Testament, and she also went to the church services where she was converted and became a member of our church. When she returned to Buenos Aires she was an active Christian. She got employment in the home of a medical doctor not far away from our mission hall where she faithfully attended the services. She enjoyed telling how she was saved from a life of superstition and fear into a life of peaceful con-



Dona Ulpiana, a Faithful Witness in Argentina

fidence in God, and that she experienced answers to prayer. We enjoyed many happy hours of fellowship with her, and we admired her good use of the Spanish language, for she had come from Spain.

In our great cultured metropolis, Buenos Aires, with its population of more than three millions people, we find many magnificent, luxurious churches and cathedrals. We see a Catholicism of three sacraments: baptism, confirmation, and processions, a Catholicism without a religious conscience and without spiritual value. The president of a university said, "We are the most irreligious people in the world." Their religion is paganized.

Their most common form of idolatry is "Mariolatry," the worship of the Virgin Mary instead of Christ. She has become to them a goddess. Her image is prominent in the majority of homes. Many people have private shrines in their homes where a candle is kept burning in front of her image, since they pray to her because they think she is more accessible than Christ.

We were asked to visit a sick neighbor one time and we read a portion of Scripture. Be-



fore leaving the home we were going to pray, whereupon the lady said, "Oh, I pray to my Saint Anthony; he gives me everything; he answers my prayers." She actually attributed divine power to that dead image of her saint. That is a common thing. Do you wonder why we think that Argentina needs the true Gospel message, regardless of all the churches we see in that civilized country?

One summer we went to a number of towns and stayed for several weeks with our Bible coach. We erected a tent for evangelistic meetings and distributed tracts and Gospels. Crowds listened eagerly to the messages, and there were some genuine conversions. This also helped to create a spirit of revival among the church members.

In one of these towns a lady gave a striking testimony of the grace of God. She had purchased a Bible previously and read it in secret for quite a long time. One day her husband came home while she was reading it. He had forbidden her to read it, so he became very angry, snatched it away from her, took his knife out of his belt, cut the book into pieces, and threw it into the fire. Soon after this Dona Maria bought a New Testament. She had become interested enough to want another as she had read enough to arouse her curiosity and also her hunger for something to satisfy her spiritual desire. This New Testament she could hide more easily. She continued reading in secret. When she became very ill and knew she was not ready to die, she was afraid. She called in the Bible reader, Anita Cavadore, and asked her advice. She thought she could confess her sins to her. This gave Anita the opportunity to lead her to Christ. She realized that she had been a great sinner and she was quite willing to confess her sins to Christ. In her childlike faith she accepted the grace of God and found pardon and peace for her needy soul. Hers was a new life. She left off her drinking, her lying, her bad language, and her evil conduct. The neighbors said, "Wait until she gets well again; it is easy for her to be good when she is sick. She will drink again when she recovers her health."

The Lord granted her good health again. Her religion was genuine, her heart was changed, her filthy words were gone, her life was transformed by the grace of God. The Lord gave her victory over her former vices; even her house was tidy and clean. The whole town knew that she had made a wonderful change. Later on, her husband was converted and also baptized. She was not afraid to tell others what the Lord had done for her. The Gospel not only gave these people joy in their Saviour, but it also helped them to get rid of sin, and kept them from falling.

Last year we had an unusual experience in Pehuajo. One of the active young men of the church, who was always enthusiastic in the activities of the group, took sick very suddenly and was rushed to the hospital. Night after night his mother stayed at his bedside. The members of the church remembered him at the throne of grace, as they were all very much concerned about his recovery. Not much more could be done for him, as the doctor also did all he could. He

seemed to be failing and getting weaker. However, he thought of the promise of God and called for an anointing service. Five of us went to the hospital and gathered around his bedside to plead to God for the recovery of this dear one. Bro. Weber anointed him with oil, according to the Scriptures, and we all prayed for him. Mario also poured out his heart to the Lord audibly and fervently. We were all conscious of the sacredness and nearness of God. When we left his room he was resting quietly. We had the assurance that God had heard our petitions. The next day his mother said that he was recovering. From that day on he gained strength. It was a miracle of healing. He was not completely cured, but he was granted a measure of renewed health. We praised God for His answer to prayer, and for Mario's faith in the Word of God. We believe that his mother was also drawn closer to the Lord. She appreciated the love shown to her son by the members of the church.

During our first term of service we spent two years in the Province of Cordoba doing evangelistic work. Preaching and Sunday school were held on the veranda of a rented house; prayer meetings, Bible study services, cottage meetings, were also held; visitation work was done in homes, hospitals, and boarding houses; and we motored to other towns to distribute tracts and Gospels. We often asked the Lord to make it possible to open the way to have churches and workers in many of these towns. Our prayers have been answered. Cosquin now has a nice church and mission home; La Falda has a chapel; and Capilla del Monte has a mission home and church. In all these places there are baptized believers who are witnessing for Christ. These are tourist centers, so that there are often new people in these services.

Before the work was extended to the Chaco, which is 1000 miles farther north, we all prayed very definitely, and when the decision was made we were all of one accord. Bro. and Sister J. W. Shank were set apart for that new field to take the Gospel to the Toba Indians. We were privileged to visit that new field twice. Many of the Indians are very receptive to the message, souls are being saved and transformed, and there is progress in the work. We were very much impressed with both the spiritual as well as the material needs of the Indians. The poverty among these people is beyond description.

During our eighteen years of service in Argentina it was Bro. Weber's privilege to help teach and train workers in the Bible School, with the exception of the two years we were in Cordoba. During the last few years the following graduates of the Bible School were placed in these towns;

The Lanik family in Santa Rosa.  
The Suarez family in Tres Lomas.  
The Gonshor family in Quiroga.  
The Perugorria family in Ameghino.  
The Darino family in Arrecifes.  
The Duerksen family in Chaco Nam Cum.  
The Obregon family in Bragado.  
Miss Marta Quiroga in Bragado.  
Mrs. Elvira de Corellano in Bragado.

The training of workers in our Bible School is one of the most direct methods of evangelism and considered the most important one.

With this fine group of workers the work of the Mission should go forward.

"The Lord . . . is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

When will the lost hear the message of redeeming love? When we have faith to go; when we have faith to pray more; when we have faith to give: God gave the best that he had, His only begotten Son. We should give ourselves to make the message of Christ known to others. "Go ye into all the world, and preach the gospel to every creature."

Scottdale, Pa.

### THE HARVEST IS PASSING

If professing Christians were to sit down and consider certain facts from time to time, they would have no time for frivolous entertainment or meaningless ceremonies. They would give their whole effort to one paramount purpose—presenting Christ as a Saviour to eternity-bound men and women before it is too late.

In view of the thoughtlessness with which we move about, it might be helpful for us to know how our activities compare, regarding time, to that great host which cross the river each day. It is an astounding fact that apart from the ravages of war, over fifty million souls pass into eternity each year—that from the hour these words are written, until this time tomorrow, one hundred and forty thousand souls will have passed into eternity. If we were informed that each day during the whole year round a city of one hundred and forty thousand people would pass into eternity, we should throw up our hands and cry to God to have mercy upon their poor souls. But that is what really happens. Many are accustomed to getting up in the morning, and going to business. When noon comes, they put on their hats and go out to lunch, quite unconscious that before they return to their desk six thousand dear people, who loved life as dearly as any of us, have breathed their last. It takes about five seconds to drink a glass of water. During that time eight souls have died. It requires about one minute to sharpen a pencil. During that time ninety-seven souls have passed on. It takes three minutes to boil an egg, and two hundred and ninety souls have gone on to meet God in that time. A man rides downtown to work. It probably takes him twenty minutes. Nearly two thousand souls have died during that time. Two men stand on the street for thirty minutes in idle conversation, little conscious that two thousand and nine hundred precious souls have crossed the Great Divide during that time.

May the dear Lord help us, therefore, not to waste precious moments, but to be fully awake to the fact that souls all around us are dying without Christ. God is doing all He can for them; when He brings them into contact with us. If they are ever saved, in all probability it will be on account of our testimony. The words of our Lord are still resounding down the ages, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest."—The Pente. Testimony.



# SUNDAY SCHOOL

## Lesson Nuggets of Truth

### MOSES WHO LED HIS PEOPLE TO GOD

Exodus 19:16-25; 35:4-10, 21; 40:17, 34

Lesson for July 9, 1950

**Golden Text.**—If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.—Exodus 19:5.

**Exodus 19:16-25.** Where do we meet this amazing leader of men? Our printed text introduces him to us at Sinai. Extraordinary indeed were the shifting scenes of his life. A basket of bulrushes, a princess' palace, the culture of Egypt, the discipline of exile and desert. God used all these and more to fit him for his colossal calling.

At Sinai amid thunderings and lightnings he received his greatest revelation of God, for there the law was given to him to be promulgated among the Hebrew people.

Verse 20 is striking: "And the Lord came down upon mount Sinai. . . and the Lord called Moses up to the top of the mount." Fellowship with God is possible only because of divine condescension, yet it also involves a human ascent. In this instance Moses' privileges were unique. Yet they involved terrific responsibilities—they were for the sake of others—for Israel, yes, ultimately for the world.

Why were the people charged to stay away from the mount? Is it not good to be where God is? Alas! there was still far too much of Egypt in their hearts. Other factors may have been operative in this instance, but we are reminded of thought later expressed in the psalms: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"

"He that hath clean hands, and a pure heart." Whether Sinai or Zion, God is not to be approached with worldly spirit or defiled life.

**Ex. 35:4-10, 21.** Moses not only led Israel through desert waste and by mountain crag, but he also led them in the experience of worship. The religious devotion of the old dispensation involved much symbolism. Yet these symbolic furnishings had to be prepared and made under the direction of God's appointed servants. This required materials much of which were costly. This passage is an appeal to give their cherished possessions for a holy cause.

Verse 21 reveals Moses' further success as a leader. He was not only capable as a captain on the march, as an organizer in the camp, but he also succeeded in inspiring them to sacrificial giving for the enrichment of their common spiritual experience.

**Exodus 40:17, 34.** This passage records a climax under God of human achievement and leadership in worship. Moses was not too busy to remember Israel's great need of meeting God in the experience of united worship. Many nations have collapsed because their leaders by-passed God and have led their people into the morass of secularism. The second of these two verses records the sign of the divine presence which also signified the Lord's approbation.

### RUTH A SYMBOL OF FAMILY LOYALTY

Ruth 1:8, 14-22; 2:1-7

Lesson for July 16, 1950

**Golden Text.**—Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.—Ruth 1:16.

The previous lesson concerned a man doubtless quite well known among the Egyptians as well as widely recognized by the children of Israel. There is little reason to suppose that Ruth was much known among the Moabites or that she had more than local fame among her later contemporaries in Bethlehem. Yet even today her name is enshrined among the great men and women of the Bible.

**Ruth 1:8.** These words have a background of sorrow. Naomi was on the way home to Judah. Her widowed daughters-in-law had begun the return journey with her. The famine in her native land was over. She longed for the old friends, familiar scenes and the stimulation of those of like faith. Yet she saw the wisdom of Ruth and Orpah remaining in Moab.

**Ruth 1:14-22.** The claims of heredity and environment on Ruth gave way to the claims of faith and love. It was more than emotion that motivated her decision. Through Naomi's life she had become aware that Moab's religion had a fatal lack.

Ruth is more than a symbol of family loyalty. True loyalty then was to her mother-in-law, yet who can deny that God was in her choice? It was the touch of God in her life through Naomi's influence that enabled Ruth to use the above incidents of birth and background and thus enter into an experi-

ence having widening significance in succeeding centuries.

The thought that is expressed in verse 21 expresses poignant sorrow as well as resigned faith. "I went out full and the Lord hath brought me home again empty." Yet for all of that at least she came home bringing with her a trophy of grace. In the course of the years she doubtless realized that her sad experiences had not been in vain.

**Ruth 2:1-7.** Ruth has been called a book of women, but in this section a man enters the narrative. As the closest kinsman of Elimelech, Boaz was not only under obligation to redeem Naomi's property lost through poverty, but he was also expected to marry the childless widow of his deceased kinsman. How it all came about is beautifully and delicately told. Boaz is depicted as a man of exemplary character with keen powers of evaluating personal worth; Ruth is described as a young woman showing filial responsibility towards Naomi and maidenly modesty towards young men. Both were unusual. It was in the providence of God that through the blending of their lives the family foundation was laid for the beginning of Judah's royal line.

### SAMUEL THE UPRIGHT JUDGE

I Samuel 3:1-10, 19; 7:3-6, 15, 16; 12:1-5

Lesson for July 23, 1950

**Golden Text.**—Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.—I Samuel 3:19.

**I Sam. 3:1-10.** "And the child Samuel ministered unto the Lord." How fitting for one who entered sacred history as an answer to prayer! He was a living memorial to Hannah's piety. This dedicated lad probably began his service in the sanctuary at the age of twelve.

Eli's eyes had begun to wax dim. As the powers of aged leaders recede, God makes provision for their ultimate replacement.

"The lamp of God was not yet gone out." Morning was probably just about to dawn, and the seven-branched candlestick still illuminated the sanctuary. What a sacred setting in which to rest! As Samuel awoke each new day, he must have quickly become aware of holy concerns.

The Lord called Samuel. The call came in boyhood, but the dedication had been before birth. If we want our children committed to God's service, let us surrender them as soon as God gives promise of life.

The Lord called Samuel the third time. In His mercy God repeats His calls. Samuel heard the first time but did not immediately understand. The proximity of Eli confused his awareness. How often has God spoken to us and we have attributed the divine promptings to some human factors? Eli helped Samuel to recognize the Lord's voice. Aged pilgrims can give youthful believers



help in spiritual discernment. After Samuel understood who addressed him, he replied: "Speak; for thy servant heareth." Those whom God has blessed and used have been such who have heard and quickly obeyed the voice of the Lord.

**I Sam. 7:3-6.** And Samuel spake unto all the house of Israel. What qualified him to speak? Was it not God first speaking to him? More than that he listened and heeded. It was Samuel's obedient heart which qualified him to sound forth God's call of repentance. It was likewise his communion with God which qualified him to be an intercessor for Israel.

**I Sam. 7:15, 16.** The service of God is a lifelong service. While Samuel did not attempt to retire from serving God in his advancing years he was assisted by others and his work was taken over by King Saul.

**I Sam. 12:1-5.** Was the failure of his sons a factor in Samuel's assenting to Israel's demand for a king? Doubtless the great sorrow of Samuel's life was the moral failure of his sons. Why this tragedy in his own household? Perhaps his duties at Bethel, Gilgal, and Mizpah necessitated too many absences from the family circle. Most growing sons profit by the presence of a father. "Whose ox have I taken?" Whatever weakness Samuel might have displayed in his priest life, he was certainly a man of integrity in his public life as judge in Israel. In no way did he take advantage of his judicial position in order to advance his personal interests. What was the secret of his rectitude? Godly parentage and personal dedication to God. Happy is the man who concludes a public career free from the stain of self interest.

**I Sam. 3:19.** Samuel grew and the Lord was with him. The Lord uses growing individuals. Also spiritual growth is only possible as the Lord is with us. When the Lord is our companion, how can we be satisfied with a stationary life? Communion with God results in expanding vision and multiplied strength.

### DAVID A KING WHO HONORED GOD

**II Samuel 7:1-6, 17-22**

**Lesson for July 30, 1950**

**Golden Text.**—Thou art great, O Lord God: for there is none like thee.—**II Sam. 7:22.**

**II Sam. 7:1-6.**—"When the king sat in his house." How suggestive of royal ease and plenty! But that experience was prefaced by years of uncertainty, exile, flight and fighting. Surely his increased domain and vast dominion merited for him a kingly residence. And this he finally attained after more national stabilization and peace. Yet David at peace was not synonymous with David in repose. He had a greater concern than his own physical comfort; his heart was burdened in behalf of a fitting place to house the symbol of the presence of the living God.

It is worthy to note that the king conferred with the prophet. As long as civil rulers seek the counsel of men of God they will not go far astray. Yet even prophets are fallible, yes, even godly prophets. As might be expected, the prophet praised the king's intention. However Nathan's mind

did not fully reflect the mind of God. Here Nathan seemed to depend upon the logic of David's desire rather than upon the revelation of the Lord's will.

**II Sam. 7:17-22.** "According to all these words, and according to all this vision, so did Nathan speak unto David." What was the significance of this? A deferment of the king's plan but not its final frustration. David's worthy desire was to find fulfillment through his son Solomon. Not all our hopes and plans are doomed because we do not see their immediate realization.

After Nathan delivered the Lord's message "the king went in and sat before the Lord." A good place for all men, even kings, to sit. As he sat there reflecting upon the goodness and greatness of God, his vision grew. Rather than being depressed because God forbade the fulfillment of his personal desires, he thanked God that his cherished dream would find fulfillment through his son. More satisfying than the immediate realization of a personal ambition was the consciousness of knowing that God would bless his seed in the future.

David was beginning to see the unfolding of a great plan. If he had by any chance previously lived in too small a world conditioned simply by immediate human events, now through the revelation of God he broke asunder the confining fetters.

This experience was both exalting and humbling. Perhaps every vital experience of God combines these two elements. As we understand His purpose and character more, we increasingly gain a true perspective. David, the king in communion with the Lord, was very conscious that in His sight he was but a servant.

### ELIJAH A COURAGEOUS PROPHET

**I Kings 18:30-39; 21:1-4, 12, 13, 16-19**

**Lesson for August 6, 1950**

**Golden Text.**—How long halt ye between two opinions? if the Lord be God, follow him.—**I Kings 18:21.**

**I Kings 18:21.** The revised version renders this verse how long go ye limping between two sides. Here we have a picture of a crippled people. Who is more crippled than a people unable to come to a satisfying decision concerning their relationship towards God? Indecision concerning God shows a maimed soul.

**I Kings 18:30-39.** A people can't move ahead with ruined altars. As a first step in rectifying Israel's sad spiritual state, Elijah repaired the altar of Jehovah. Right spiritual attitudes are basic to all other values. He built an altar in the name of Jehovah, not even in the name of Israel. He did more than build an altar to God; he prepared the sacrifice and drenched the sacrifice and altar with water three times. After that he called on the Lord to vindicate him as His prophet. When the fire fell, it consumed the burnt offering, the wood, the stones and the dust, and licked up the water in the trench. God's evidence is conclusive.

After the people saw the manifestation of God's power they fell on their faces. The power of God rather than the logic of man brings sinners to repentance.

**I Kings 21:1-4, 12, 13.** When men's lives are wrong towards God, their attitudes toward men are inevitably selfish. The story of Naboth's vineyard shows the consequences of covetousness. Frustrated desire brought into view the infantile petulance of Ahab. Unable to get his way he went to bed. It is true that sinful living shows the absence of the divine life, but it is equally a fact that many of our moral degenerates are spoiled children who think happiness is a consequence of having one's own way.

**I Kings 21:16-19.** The word of the Lord came to Elijah saying go to meet Ahab—an unpalatable task for the prophet. But courage grows with obedience. Elijah was safer in the will of God than Ahab out of it. Furthermore, Elijah was not sent to meet a wicked king in the strength of his own resources. He was commissioned to confront this royal renegade with the Word of the Lord.

The last verse of the lesson suggests another biblical passage—"Whatsoever a man soweth that shall he also reap."

As we look at Scripture, Elijah is seen as a man of moral stature and Ahab as a degenerate weakling. Yet in the prophet's day Ahab had the eminence, and Elijah was probably recognized as little more than a rural enthusiast, sincere, but certainly lacking in social status and ecclesiastical recognition.

### CHRIST OUR INTERCESSOR

(Continued from page 200)

My sake." I love that. I must always love my High Priest. He means so much to me in my own Christian experience.

According to the law every priest must bring some kind of offering when he goes into the holy of holies. And I find in the Book of Hebrews that Christ also brought an offering. What He brought was His own precious blood. He went within the veil carrying His lifeblood and presented it on the altar. Heb. 9:12. In Old Testament times they used to talk about the ark of the covenant, but in the New Testament we find the throne of grace. "Let us therefore come boldly to the throne of grace, that we may obtain mercy [for the sins of the past], and find grace to help in time of need [now]." That throne of mercy is the place where the blood of Jesus Christ was sprinkled in the presence of God. Heb. 9:13, 14. And because that blood is there, I find mercy, and what is more, I can come and find the grace that I need in time of trouble. And so in our Christian lives, let us lean heavily upon and let us appreciate the work of Christ. I think this is prefigured in the ordinance of feet washing. Jesus says, "He that is washed needeth not save to wash his feet;" that is, we are clean, we are bathed at Calvary, but our feet, the stains of our daily walk, are washed by His intercessory work at the right hand of God.

St. Jacobs, Ont.

Christian people should be employed on the construction gang; not on the wrecking crew.—The Ohio Independent Baptist.



# YOUNG PEOPLE'S MEETING

## Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

The topics for July 9, 16, and 23, are a continuation of Unit VII, which began in last month's issue on July 2. The heading for this unit is "How to Be Saved."

For July 9 the topic makes a study of our being saved "Through the Exercise of Faith." God has provided the plan of salvation in the atonement through the sacrifice of His Son. It is a free gift, but it is not bestowed upon any one who does not meet the conditions. One of these conditions is an exercise of faith. We hear God's Word of salvation. We believe the Word and accept it by faith as applied to our own need of salvation and thus are accepted of God and made His children.

For July 16 the topic is a study of regeneration as an experience essential to salvation. The topic is stated thus: "Saved—Through the Experience of Regeneration" This work of regeneration is the work of God wrought in the individual who has believed and otherwise met conditions by which God can accept him and do His regenerating work in him.

For July 23 we study what relation our confession of faith has to the work of salvation which God does for us. Confession is so closely allied with our salvation and continued relation of peace and fellowship that it is impossible to have the one without the other. God sees our inward heart, but God wants our outward expression for the benefit of ourselves and our fellow men. There is no such thing as an approved secrecy of service of the Lord Jesus. We must confess Him by word and deed.

For July 30 we begin the new Unit VIII: "Making Life Decisions." The topic for July 30 under this unit is "Decisions—On Becoming a Christian." God does not force the human will against its own choices. We cannot be forced to become a Christian. If we become a Christian we must heed the appeal that comes to our understanding and must willingly decide that we will accept this gift that is freely given to "Whosoever will."

For August 6 we study one of life's decisions in the "Finding of a Life Companion." The establishing of a Christian home is based upon the consent of two persons of the opposite sex to be joined together for life. It is a momentous decision and needs to be made with a clear understanding of the obligations and responsibilities as well as its joys and sorrows that may attend. We need to know how, in the light of God's Word and in the guidance of His Spirit, to make such decisions as will work out for our highest welfare for time and eternity.

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The two Units VII and VIII are full of vital things that call out the highest thoughts in all who are yet undecided and who expect to enter into the greatest experiences of blessedness as to things temporal and eternal. Shall we make these meetings the very best possible by full and earnest preparation, faithful attendance, and diligent exercise of thought on the part of all.

### SAVED THROUGH THE EXERCISE OF FAITH

Acts 16:25-34; Romans 4:16-25

Topic for July 9

\* \* \*

MOTTO

"By grace are ye saved through faith."

#### MEDITATIONS ON THE TOPIC

**I. Salvation Through the Door of Faith.**—Works cannot be done sufficiently to merit salvation, except the works already done in the sacrifice of the Son of God. We cannot secure this merited benefit provided in Jesus Christ except by the act of our faith in the word of promise, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

The unmerited favor of God toward us is known as grace. When a knowledge of this fact has been brought to us through the hearing of the Word of God, the Lord by His Spirit moves upon our heart to believe the good tidings. Then when we respond to the conviction and take the gift as our own by faith, God accounts us justified. He forgives our sins, and receives us as His child. He seals us by the gift of the Spirit. Eph. 1:13, 14. This gift of the Spirit is the evidence that He has accepted us because of the appropriating

faith of our hearts. The new nature which He creates within our hearts becomes manifest to ourselves and to those who know us by the fruits of our life. Before this took place we had no inward power to do what our conscience told us we should do. But since God regenerated us, the inward moving of the Spirit who has been given us, stirs us to act in harmony with the will of God, and all who know us see our good works and take knowledge of us that we have been saved. Salvation is ours because of our faith. Works are the result which God has brought about in our experience through His workmanship upon us. We have no occasion of boasting in ourselves. All our boasting is in the Lord and what He has done and is doing in and through us.

But faith is not an act of presumption by trusting what has no foundation. Trusting in a lie does not result in a reality. But trusting in the reality of God's grace causes God to bestow that grace upon us and work in us both to will and to do of His good pleasure. Believing and being baptized are no evidence of salvation unless that belief has so affected our being that we are ready to repent of our wickedness and seek God's pardon and become willing to yield our lives wholly to Him Cf. Acts 8:13-23.

**II. The Texts—Acts 16:25-34.**—The remedy which Paul and Silas recommended was accepted, "Believe on the Lord Jesus Christ, and thou shalt be saved." This faith

was evidenced by the subsequent acts of the jailor and his house when they "rejoiced believing."

**Rom. 4:16-25.**—Abraham received justification by his believing in the word of promise and living in the expectation of that promise which was yet afar off. God credited him, not for the works, but for the faith which trusted God and went forward in works meet for such a faith.

#### OUTLINE STUDY

##### I. Through Faith We Receive:

1. Salvation (Eph. 2:8).
2. Remission of sins (Acts 10:43).
3. Justification (Acts 13:38, 39; Rom. 5:1).
4. Life (John 20:31).
5. Sonship (John 1:12; Gal. 3:26).

##### II. Characteristics of True Faith.

1. Knowledge (Rom. 10:14).
2. Acceptance (John 1:12).
3. Obedience (Heb. 11:8, 17).
4. Confidence (II Tim. 1:12).

##### III. How Faith Comes.

1. By hearing (Rom. 10:17).
2. By the Word of God (Rom. 10:14-17).
3. By the Holy Spirit (John 16:8, 9).
4. By prayer (Luke 17:5; Mark 9:24).
5. By the example of others (I Tim. 4:12).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Word, "Faith."
2. What Happens When We Have Faith.
  - a. Our sins are forgiven.
  - b. We are saved.
  - c. We receive eternal life.
  - d. We become children of God.
3. How We Can Grow in Faith.
  - a. By learning what God says.
  - b. By obedience to what we know.
  - c. By prayer.

##### For Seniors

1. Faith, a Condition for Salvation.
2. Evidences of True Faith.
3. Increasing in Faith.

#### PERSONAL THOUGHT

A living faith depends on the finished work of God and acts in harmony with what is believed. A dead faith is known by its lack of appropriate works to reveal its genuineness. What kind of faith is ours?

#### SEED THOUGHTS

When the sinner is brought to a consciousness of his lost condition, and realizes that there is no hope for him except in Christ Jesus, then is it that soul believes "into" Christ. There is an entire self-surrender to be saved by the Saviour, just as He will, and a complete subordination of the will to the supreme authority and sovereign will of his Lord and Master. Here is true involution of the soul, the deepest root and highest reach of faith, whence springs its true life and fruitfulness and glory. It is the infinite and subdued will of the renewed man rolled inside the infinite will of the redeeming Lord, to be governed by, and to beat in unison with, His will. Its nestling prayers is, "Lord, what wilt thou have me to do?"—Jno. James.

Faith is trusting Jesus to lead us and going where He leads. What avails it to me to analyze Saratoga water, and to believe in its virtues? I must drink the water if I want its purifying power. And the soul that has not actually drunk of Christ can never be purged from sin.—T. L. Cuyler.



This is faith, receiving the truth of Christ; first knowing it to be true, and then acting upon that belief.—C. H. Spurgeon.

Faith refers to Christ. Holiness depends on faith. Heaven depends on holiness.  
—A. Maclaren.

Faith has a saving connection with Christ. Christ is on the shore, so to speak, holding the rope, and as we lay hold of it with the hand of confidence, He pulls us to shore; but all good works having no connection with Christ are drifted along down the gulf of fell despair.—Spurgeon.

Just as I am—Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because Thy promise I believe.  
O Lamb of God I come! I come!  
—Charlotte Elliott.

## SAVED THROUGH THE EXPERIENCE OF REGENERATION

John 3:1-21

Topic for July 16

\* \* \*  
MOTTO

"Ye must be born again."

### MEDITATIONS ON THE TOPIC

**I. Regeneration.**—The first birth comes by that which God has designed in a natural offspring. Regeneration of another birth comes from the work of God in the spiritual nature. While we cannot understand the marvelous work of God in making all life to be multiplied by a process of generation in which that which is flesh gives birth to a fleshly offspring, we are so accustomed to experience it in our lives that we come to accept it often without much consideration. But when we enter into the realm of spiritual thought, as Jesus sought to lead Nicodemus, we have to do with a different kind of offspring dealing with the inner and spirit-life.

The natural man is depraved in spirit and is limited by fleshly limitations which ultimately lead him to death. The new birth brings a change in the spiritual or inner man by the introduction of a heavenly, or God-given life or spirit into the **earthen vessel**, or natural human being.

John describes it in the first chapter as those who have the right to become the sons of God when they receive Jesus Christ. And they are thus "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

An experience, such as the new birth, is essential to one being able to "see," with the understanding of the inner sense, what really constitutes the kingdom of God. One, without a divine nature within, cannot enter the kingdom of God. He remains in the realm of his depraved nature in the flesh and does not have the qualities in him that harmonize with the laws and the character of those who are in the kingdom of God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

When we experience regeneration and have the Christ nature within us, then we have it in our power to "mortify the deeds of the body" (Rom. 8:13), and live in accordance with "the law of the Spirit of life in Christ Jesus" (Rom. 8:2-4). Through the Spirit from God we can know the things of God. I Cor. 2:11-15. And this is why Jesus said, "Marvel not that I said unto thee, Ye must be born again" (John 3:7).

**II. The Text.**—John 3:1-21.—The Teacher from God has revealed the great necessity of a new life from God before we can partake of the things of the kingdom of God. He revealed the simple way to enter into this experience by faith in God's gift of His only begotten Son.

### OUTLINE STUDY

#### I. What the New Birth Is.

1. An essential to entrance into the kingdom of God (John 3:3).
2. A new, second birth (John 3:5-7).
3. A new creation (II Cor. 5:17; Gal. 6:15).
4. The bestowal of spiritual life (Eph. 2:1, 4, 5).
5. A cleansing (John 3:5; Titus 3:5).
6. The impartation of a new nature (II Pet. 1:4).
7. A renewing of the mind (Rom. 12:2).

#### II. The Work of Regeneration.

1. A work of the Holy Spirit (John 3:5, 6).
2. A gift from Christ (John 5:21).
3. The Word is the instrument (Jas. 1:18; I Pet. 1:23).
4. Man's part—repentance and faith (Mark 1:15; Acts 20:21).

#### III. Results of Regeneration.

1. The Holy Spirit dwells in us (I Cor. 3:16; 6:9).
2. A transformation (Rom. 12:2).
3. Victory over the world (I John 5:4).
4. Righteousness in life (I John 2:29).
5. All things become new (II Cor. 5:17).
6. Love to the brethren (I John 3:14).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Words, "Born Again," "Begotten."
2. What the New Birth Is.
  - a. The beginning of spiritual life.
  - b. A new creation.
  - c. A work of the Holy Spirit.
3. How We Can Know We Have Been Born Again.
  - a. Following the Spirit.
  - b. Living righteously.
  - c. Loving other Christians.

#### For Seniors

1. What Is the New Birth?
2. Results of Regeneration.
3. Our Responsibility in Sowing the Seed.

### PERSONAL THOUGHT

Are we born of God? Do we see the things of God, or are we in the realm of carnal things only? Are we willing to receive the One whom God has sent and through this obtain the right to the experience of being born of God and receiving the place of His child?

### SEED THOUGHTS

The regeneration of the sinner is an evidence of power in the highest sphere—moral nature; with the highest prerogative—to change nature; operating to the highest result—not to create originally, which is great, but to create anew, which is greater.—Wm. Arthur.

A man may beat down the bitter fruit from an evil tree until he is weary; whilst the root abides in strength and vigor, the beating down the present fruit will not hinder it from bringing forth more.—Jno. Owen.

Do you think a man is renewed by God's Spirit when except for a few religious phrases, and a little more outside respectability, he is just the old man, the same character at heart he ever was?—Chas. Kingsley.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23).

### SAVED BY CONFESSION OF FAITH

Mark 8:27-38; Romans 10:9, 10.

Topic for July 23

\* \* \*  
MOTTO

"With the mouth confession is made unto salvation."

### MEDITATIONS ON THE TOPIC

**I. Confession and Salvation.**—There is a vital connection between faith in the heart and confession of that faith with the mouth and by the action of life. So vital is it that the Saviour knew and expressed its importance by declaring that He would confess before the Father those who confess Him before men, and would deny before the Father those who deny Him before men Matt. 10:32, 33. The Jewish rulers had such a faith, which convicted them of the reality of the claims of Jesus as the Messiah, but they held back their life from His full control because "they loved the praise of men more than the praise of God" (John 12:42, 43). How exceedingly sad will be that moment of all moments when our record of being ashamed of Jesus will stand between us and a place with Jesus at the Father's right hand in glory. The strongest evidences of the truth will not move those who in fear and pride of heart will not confess Jesus as the Christ. Cf. John 9:20-22. Such wickedness of heart is in the sight of God the great condemning sin of all time, and especially in Gospel times. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:19-21).

On the other hand there are those who make a mouth confession whose hearts are far from the Lord. Such a confession is no nearer salvation than are those who are ashamed to acknowledge that they have a conviction in their heart of the truth as it is in Jesus. Real confession of faith requires that both heart and life are in perfect accord and do not belie one the other.

**II. The Text.**—Mark 8:27-38.—In this passage we have the confession of Peter for the disciples, confessing that Jesus is the Christ. He also is the spokesman to rebuke the thought that Jesus must die and be resurrected. Jesus reveals that the one thought is of the Father while the other is the "things that be of men." The way of self-denial for Christ and His cause is the way of life. Acceptance of Christ and His Word regardless of the opinion of men is essential to acceptance with Christ and the Father.

### OUTLINE STUDY

#### I. Confessing Christ.

1. By word (Rom. 10:9, 10).
2. In baptism (Mark 16:16).
3. By life (I John 2:4-6).
4. Through the Holy Spirit (I Cor. 12:3).

#### II. Personal Reasons for Confessing Christ.

1. Salvation (Rom. 10:9, 10).
2. Promise (Matt. 10:32).
3. Warning (Matt. 10:33).
4. Gratitude (Ps. 107:2).

#### III. Testifying for the Sake of Others.

1. Christ's sufficiency (Rom. 10:12, 13).
2. Messengers needed (Rom. 10:14, 15).

#### IV. Praising God by Confessing Christ.

1. The Gospel the power of God (Rom. 1:16).
2. The fruit of our lips (Heb. 13:15).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Words, "Confess," "Witness."
2. Why We Should Confess Christ.
  - a. To be saved.
  - b. Because of what Christ did for us.
  - c. To tell others of Him.
  - d. To show our thanks to Him.
3. How We Can Confess Christ.
  - a. By word.
  - b. By life.
  - c. In baptism.

#### For Seniors

1. How I Can Confess Christ.
2. Reasons for Confessing Christ.
3. Every Christian a Witness.



## PERSONAL THOUGHT

Are we loyal to a faith in Christ from the heart? Are we ready to confess and to suffer for our faith before men?

## SEED THOUGHTS

A love to Christ which is so cowardly and selfish that it is unwilling to proclaim by a public confession its faith in Him who hung before the world crucified for sinners, is a love which is hardly worthy the name.—Kittredge.

What we want, above all things, in this age is heartiness and holy simplicity; men who justify the holy impulse of grace in their hearts, and do not keep it back by artificial clogs of prudence and false fear, or the sham pretenses of fastidiousness and artificial delicacy. These are they whom God will make His witnesses in all ages. They dare to be holy, dare just as readily to be singular. What God puts in them, they accept; when He puts a song, they sing it. They know Christ inwardly, and therefore stand for Him outwardly. They endure hardships. They fight a fight. And these are the souls, my brethren, who will stand before God accepted.—H. Bushnell.

My dear friend, venture to take the wind on your face for Christ.—Sel.

### MAKING LIFE DECISIONS: On Becoming A Christian

John 3:1-6; Romans 8:1-14

Topic for July 30

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## MOTTO

"Except a man be born again, he cannot see the kingdom of God."

## MEDITATIONS ON THE TOPIC

**I. Decisions Necessary on Becoming a Christian.**—In view of the great facts of our life as God's creation—having an eternity before us, having an account to render at the judgment bar of God, having an escape from the wrath to come unto all who accept the way of escape and knowing that God has sent the message of the Gospel to "whosoever will" receive it—I must decide for myself whether I will accept Jesus Christ as my Saviour and become a Christian so that I may secure the blessings of salvation and receive deliverance from the wrath to come and an inheritance among the sanctified by faith in Jesus.

It is essential that this decision be made at the proper time. Delay of decision may make me fail. God's Spirit will not always strive with man. The decision needs to be made during life. There is no opportunity after death to receive deliverance. Luke 16:25, 26. Our life is uncertain. "There is but a step between me and death." Life is as "a vapour that appeareth for a little time and then vanisheth away." To refuse the voice of God causes a hardening of the heart so that the voice does not affect us so strongly as it did. Heb. 3:12, 13.

I must be ready to count the cost and make a decision to follow Christ at all cost. This means that He is worth more than all other affections—than father, or mother, or wife, or children, or any other affections or possessions. Luke 14:26-33. I must be ready to repent of all my sins and look to Him for pardon. Acts 3:19. I must be ready to receive Him and let Him work in me both to will and to do of His good pleasure. John 1:12, 13; Phil. 2:12, 13. I must be willing to forsake the world and its sinful lusts, separating myself from every unclean thing and, by a holy walk through the grace and power of God, keep myself in fellowship with God and His redeemed children. I John 1:5-10.

I need to weigh my responsibility toward my fellow men. It would be better to be drowned in the sea than to be the cause of others stumbling. Matt. 18:6, 7. My influence for evil will not only bring judgment if unforgiven, but if belatedly forgiven may yet bring untold sorrow and regret. In Christ, I can be fitted to be an instrument of good for the cause of Christ and souls. Why should I delay to serve a loving Father who has no pleasure in the death of the wicked but seeks to have them turn to His way of salvation and live? Ezek. 33:11. By the help of God I will accept His love.

**The Texts.**—John 3:1-6.—Here Jesus made it plain to Nicodemus that one must be born again in order to become a Christian. This experience is absolutely necessary if one is to enter the kingdom of God.

**Rom. 8:1-14.**—This second reference shows among many other things that only as the Spirit of God dwells in and leads us can we be the sons of God.

## OUTLINE STUDY

**I. Importance of Accepting Christ.**

1. To evade the condemnation of death (Rom. 6:23. Ezek. 33:11).
2. To blot out sins (Acts 3:19).
3. To overcome the world (I John 5:4).
4. To enter the kingdom of God (Matt. 18:3; John 3:3).
5. To bear fruits of the Spirit (Gal. 5:22-24).

**II. Urgency of Accepting Christ.**

1. Seek Him while He may be found (Isa. 55:6, 7).
2. Uncertainty of the morrow (Matt. 24:44; Prov. 27:1).
3. Danger of procrastinating (Prov. 29:1; Matt. 25:10-12).
4. Accept in youth (Eccl. 12:1).
5. Danger of hardening hearts (Heb. 3:15).

**III. Results of Accepting Christ.**

1. Justified before God (Rom. 3:20-28).
2. Sanctified by the Spirit (I Cor. 6:9-11).
3. Growth in grace and spirituality (Heb. 5:12-6:6).
4. Bear good fruits (II Pet. 1:5-11).
5. Pure heart and life (Eph. 4:17-24).

## SUGGESTIVE ASSIGNMENTS

**For Juniors**

1. Text Word, "Christian."
2. Why Should We Accept Christ?
  - a. To have sin forgiven.
  - b. To become a child of God.
3. Results of This Decision.
  - a. Just before God.
  - b. Pure heart and life.
  - c. Fruits of the Spirit.

**For Seniors**

1. The Importance of Accepting Christ.
2. The Urgency of Accepting Christ.
3. The Results of Accepting Christ.

## PERSONAL THOUGHT

Have I considered the facts of life and heartily accepted the plan of God to make the most of life for time and eternity?

## SEED THOUGHTS

What hinders that you should be a child of God? Is not salvation free? Is not the invitation to it flung out to you on every page of the New Testament. Is not Christ offered to you in all His offices: Are you not welcome to all His benefits if you want them? Is not the Holy Spirit promised to them that ask Him? Nothing can hinder you from being a Christian but your own worldly, selfish, proud, obstinate, unworthy, and self-righteous heart.—Spencer.

This makes salvation great—I shall know how great, when I can measure the distance between the eternal and the perishable, omnipotence and feebleness, immortality and death.—Sel.

It is the greatness of salvation that proves the utter ruin that must follow its neglect.—Sel.

## MAKING LIFE DECISIONS—Finding a Life Companion

Ephesians 5:22-33

Topic for August 6

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## MOTTO

Marriage is honorable in the Lord.

## MEDITATIONS ON THE TOPIC

**I. Deciding in the Light of God's Teaching and Leading.**—The first step in decisions should be in recognition of God's purposes for His people. One should, like Abraham the father of Isaac, proceed in a trust in God's providence. Such trust is in prayer and action in harmony with the laws of Christian marriage. "The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence" (Gen. 24:7).

This was not a fanatical determination, God was to clear the way on every side without man's forcing the issues. The servant of Abraham also prayed for a providential leading. Gen. 24:12-14. The maiden was given her right for impressions and decisions. Gen. 24:58, 59. Isaac seemed less active than any other, but he seems to have felt the hand of God in the whole matter and willingly received that which was provided for him. Gen. 24:66, 67.

Let the principles of what makes an effective Christian home be established in the hearts of parents and sons and daughters—the principles of "only in the Lord"; of no "unequal yoke"; of seeking God's glory in everything; and of sanctified common sense. There must needs be a recognition of callings to a life work by the same Hand who directs in a decision for life companionship. There are no conflicts. Yet God's higher and spiritual call has first place, and may shape the decisions of the other. It is only reasonable that there should be blended tastes and united ideals of life for homemaking, home spendings, means of livelihood, church affiliation and work, and standards of Christian living. God's leading will bring these things into right lines if we wait and pray. If this is not possible, we should never force the issues and transgress these principles if we would save ourselves from perplexities and sorrows.

**The Text.**—Eph. 5:22-33.—This text emphasizes the sanctity of the marriage relation by comparing it with the union of Christ and the church. It also points out the duties and responsibilities of husband and wife.

## OUTLINE STUDY

**I. Achieve Personal Virtues.**

1. Entertain pure thoughts (Phil. 4:8).
2. Observe good manners (I Cor. 15:33).
3. Exercise the spirit of unselfishness (I Cor. 10:24).
4. Hold to good speech (Titus 2:8).
5. Practice clean living (II Cor. 7:1).
6. Observe principles of modesty (I Tim. 2:9).

**II. Discover Mutual Understandings.**

1. Pledge personal fidelity (I Cor. 7:2).
2. Maintain honorable behavior (I Thess. 4:3, 4).
3. Cultivate respect for personality (I Cor. 7:3).
4. Exercise mutual consideration (I Cor. 7:4).
5. Discover genuine love and respect (Eph. 5:24, 25).

**III. Seek Divine Leading.**

1. Through transformation (Rom. 12:2).
2. Through spiritual mind (I Cor. 2:10-16).
3. Through pure motives (Luke 11:34-36).
4. Mortification of flesh (Rom. 8:12-15).
5. Through yielding the will (John 5:30).

(Continued on page 223)



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## Church Union or Church Unity

Can two walk together, except they be agreed?—Amos 3:3.

There is a widespread movement for a "United Protestant Church" now. This drive for organic union was given a fresh impetus by the Conference on Church Union held in Greenwich, Conn., last December with delegates representing the Protestants in the United States. Prior to this conference there was considerable propaganda for such a union. There were ads and articles in many well-known papers and magazines, such as "Woman's Home Companion," the "Christian Century," and various Sunday magazine supplements. Also, there was a radio debate over America's Town Meeting of the Air on the question "Is a United Protestant Church Possible Now?" The mail response was 94.8 per cent in favor of it **NOW**. Later, there was an unfavorable result, after the late Dr. Walter A. Maier, of the Lutheran Hour, spoke against union without a doctrinal agreement. Of 8000 letters, some 83 per cent were opposed to union now. Thus, it is clearly evident that it is wholesome to discuss the issue. This is the reason for this month's editorial in "World News." Indeed, this is a world issue.

Staunch advocates for church union are doing an enthusiastic job. It is up to those on the other side of the question to present a scriptural picture of the other side. It is up to evangelical Christians, who are Bible-believing and Bible-preaching, to present their views. This is both timely and needful. It is less difficult to express opinions and convictions now than it may be at a later date.

### What About Outward Organization Union?

During the "Dark Ages" there was one, powerful, all-inclusive ecclesiastical organization in Christendom. It had outward organization unity. Did this giant superorganization make a marked contribution to the welfare of the world? One needs not to waste space, time, or ink to answer this question. The term, "Dark Ages," tells its own sordid story. Did this organization make possible the evangelization of the world? Did this organization make for unity of belief? Did it bring the "Golden Age" of the kingdom of God? Is such an organization the answer to the prayer of our Lord, "that they all may be one" (John 17:21)? His prayer was in the direction of unity of faith, not a huge organizational combine. In a smaller way, there are big church cartels in some countries where there are large churches, Protestant or Catholic. Do these majority organizations reach the masses of people for God? Do they protect the minority, or do they become a persecuting majority? Turning the pages of history answers these questions in the negative. Worldly power ruins churches, as it often does the state. No—there is no need for a big, giant,

BY C. F. DERSTINE

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

superorganization to forward the work of the Christian Church.

### "Faith of Our Fathers"

The writer is using the word, "Faith of Our Fathers" in the recognition that there is a "whole body of revealed truth." That is, there is a sacred deposit of truth, which we must believe, guard, and teach. Paul foresaw the day when men "would depart from the faith." We have arrived upon those days. Today, many of the men who are most urgent to unite the Christian Church are liberals. Many of these liberals are in the saddle. If a huge ecclesiastical organization is realized, one can easily know what would become of the "faith once delivered unto the saints." The trend of the day is for unification. Heavy pressure is being brought upon Protestants to unite their forces, pool their resources. All this, to meet the rising tide of communism, secularism, materialism, and agnosticism. They feel that a united church would be an impregnable, resistant rock. But would it, with liberals and conservatives in the same camp? This would merely repeat the error of bringing the Trojan horse inside the walls. This would make defeat all the more certain.

The arguments of the "Unionists" sound plausible. They have some powerful arguments; the idea is grandiose. It sounds logical. But—But what? What about the Christian faith? Which is the more important? Faith, or an immense organization without the Christ of the Scriptures? Without the truth which fell from the lips of the Son of God, without the additional teachings written by the pen of inspiration by the Apostles—there would be no CHURCH. The result would merely be a larger ecclesiastical organization. However, the Church is an organism. There can be no uniting by Bible-believing Christians except on the basis of an inerrant Bible. This is not an outmoded Bibliolatry. This is a real conviction. May all of us beware of any church unification which threatens the stalwart faith of the Word of God, and that of the evangelical faith of "our fathers."

### Divisions Are Not Total Losses

The history of the Christian Church makes clear that there have been many senseless divisions. Many divisions were caused by the mere clash of personalities. Many divisions are fraught with dire results. This writer would not put a premium upon divisions. They often leave in their wake much that is disastrous.

However, on the other hand, divisions have made a marked contribution to the cause of Christ. The break of the Protestant Church from the Roman Catholic regime

achieved power through division. Much good was accomplished by this break. When the Swiss Brethren, that is the Anabaptists, now known as Mennonites, broke from the established state churches of Europe, they were forerunners of some movements that made a lasting contribution to the world. From this movement sprang the Mennonite Church, the Baptist Church, and some other smaller bodies.

The Wesley revival produced a group which broke from the Anglican Church of England. For many years they produced an evangelistic fervor which is still blessing the world. Old-line denominations often become decadent, lifeless, sometimes corrupt, betimes untrue to the faith of the Word of God. Many of these and other divisions are not liabilities—but in the end an asset to the cause of Christ.

The United Church of Canada is a modern example of union. This organization largely embodies the Methodist, Congregational, and Presbyterian Churches of Canada. What is the story? What has been the outcome? Here it is. It was a union of coercion and oppression, and had to be carried out by force of the state. It made for much heartache, ill will, and enmity. The statistics show that missionary giving has never equaled the combined amount given by these churches formerly. The machinery was reduced to some extent, and there is a little less overlapping. But—in the aggregate less is being accomplished. This is not only true in the line of missions, but in other directions as well.

### True Unity Is a Work of God

There is something like a man-made unity. This is not desirable. True unity is a work of God, and highly desirable. This is why our Lord prayed, "that they all may be one." Such a unity can be realized in the following way.

1. It must be on the basis of a clear acceptance of the teachings of the Word of God.
2. It must be a unity that is made possible, because of a genuine Christian experience of the new birth.
3. This unity is a work of the Spirit of God. This leads to a common faith and understanding. This eliminates the need for coercion and the force of state laws.
4. Before there can be real unity, Christian love must be shown across denominational lines. Other groups with whom we differ must be respected in the meantime. (Lovelessness to other Christians has been a greater barrier and hindrance to the cause of Christ, than the mere absence of a unified organization.) Christians must remember what our Lord told His disciples: "For he that is not against us is on our part."

My good friend and Christian brother, W. C. South, Huntington, Ind., wrote wisely in the "Christian Conservator," which we are glad to quote:

There has been an attempt to unite all of the various denominations under one head. Twenty-two of them have united under The Federal Council of Churches of Christ in Amer-



ica. This Council is at present under the control of Liberals. It is admitted that the Council is revolutionary and is evidently intended to lead the churches into socialism. They will try to carry out their plans by consent if possible, if not, then by force. (This is their statement.)

There is a reaction, and another organization has been formed to unite Evangelical Christians under the name of The National Association of Evangelicals. This divides the churches into two distinct camps, one group of orthodox Christians and another of those more liberal minded. The former puts the emphasis upon the necessity of the new birth; the other does not. One group believes in the virgin birth of our Lord, His vicarious death and glorious resurrection, the forgiveness of sins, the witness of the Spirit and His infilling; the other counts these things as hallucinations and untrue.

The Christian church tried the plan of having one head and the results were disastrous. There is no reason to expect it would be different now. The fact already stated, that this change must take place by consent if possible, if not, then by force, shows clearly the trend is in the same direction as the first attempt. There is much talk of tolerance which sounds good but "Can two walk together, except they be agreed?" Can a man who believes in a vital Christian experience have complete fellowship with those who deny that there is any such experience? To compromise definite Christian experience is to lose it.

It is true, the Evangelical group differs greatly in many things, and are members of different denominations, but in vital Christian experience they are one. It is equally true that there are many differences in the human family which are external and striking, yet there is a unity that is internal and absolute. Take for instance the various nationalities which differ greatly, yet each of them has the moral emotion, the religious susceptibility, and the power to possess an idea of the infinite God. So, amid every outward diversity, there is in the Christian body the true unity of spirit. History reveals the fact of a spiritual continuity in Christianity. The power of Jesus Christ to produce and sustain character is an experimental fact as well grounded as the law of gravity, and it works effectually among all the nations of the earth. Christian experience is vitally one. The Spirit of the Lord introduces into man's inner being a new principle of life from whence right conduct spontaneously flows. Jesus prayed for this kind of unity in His great high-priestly prayer. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (John 17:20-23).

This is that bond of spiritual union that exists between all Christian believers everywhere. Paul said, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:12, 13). Again, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

The early church was one in spirit. They were saved by the same process and led by the same Spirit. Yet there were two distinct and separate centers with different plans and methods. A few from Jerusalem tried to compel the church at Antioch to conform to the policy they held, but wise heads decided otherwise. This same spirit was manifest in the disciples prior to Pentecost, but Jesus rebuked it. John said, "Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, for he followeth not us."

But Jesus said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part" (Mark 9:38-40). It is evident by this that we should not condemn others because they do not belong to the same denomination we do. If God is using them in the salvation of souls and has given them the like gift as He has unto us who believe on the Lord Jesus Christ, who are we that we can withstand God? See Acts 11:17.

New methods were introduced into the early church as the need demanded. As the church grew in numbers and the work became more complicated, new officers were added to secure greater efficiency. But, in both circles, Jew and Gentile, they used the same method in building the church. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). This did not change their nationality or status in life nor their gender, but they were one in Christ.

As long as human nature is what it is, there will be a diversity of opinion. "There is a law of social appetite which draws together into corporate expressions like-minded people." Every denomination came into existence in harmony with that law, and met a certain need. Many important truths would be neglected without them. The church would not and could not do as effective work as it does now through the various denominations. It would soon become exclusive and the peoples who do not fit into their cast of mind would be neglected. The human family does not all carry the same name, yet each responds to the call of need. Churches may carry different names, yet be led by the same Spirit.

## The Unfinished Story of Inter-Varsity Christian Fellowship

Disputing daily in the school of one Tyrannus.—Acts 19:9.

Paul took every opportunity afforded him in the promulgation of the Gospel. He knew that educated men were influential men. This undoubtedly tells the reason why he took two years from a busy schedule to speak daily to this group of students. Christian men, through the centuries, have often sought to inform this group, to direct their thinking, as well as to train them for the service of God. To be merely well educated is a tragedy. That is to be ever learning, and never able to come to the knowledge of truth. However, all things being equal, a well-educated person, who is soundly converted has tools at his disposal that are well worth utilization by the Christian Church. Thus, did the Apostle Paul, in his day. May we duplicate his good efforts in the direction of students. This accounts for this write-up about a movement in Canada and the United States, which needs our prayers, our interest, and support. That is the Inter-Varsity Christian Fellowship.

Canadian Inter-Varsity began in 1928. In 1949, the movement became of age—21 years. When English Christian students were challenged about the needs in Canadian universities, they sold their sports equipment, and purchased a one-way ticket to Canada for Dr. Howard Guinness; so another adventure of faith was begun. In 1937 history repeated itself as this movement of the Spirit leaped beyond the British confines to include the United States. Christian students of the University of Toronto saved their lunch money to finance the early beginnings of the American movement. In the present decade students of the United States, among others, in their turn give sacrificially that the movement might go to Latin America, the Orient, and again to Europe.

The General Secretary is G. Stacey Woods, a well-trained, godly young man, the son of an English minister. Those of us on the Advisory Council and the General Executive, have found him true as steel, loyal to the Word, a lover of the Lord, with a passion for souls that is translated into ardent labor. There are fifteen workers associated with

him on the field. Thousands of university students are touched every year. Last year around fifty accepted Christ. Many others had their entire lives changed by "life decisions" which they made. Besides the university work, there is the Inter-School work in High Schools, Teachers' Christian Fellowships, Nurses' Christian Fellowship, Foreign Missions Fellowship, and Summer Christian Camps. Many of these movements have been like the Nurses' Christian Fellowship, which was just like Topsy—it "just grewed!" As students left high school, for the university they craved Christian fellowship. Others went into training for nurses in hospitals, and again they desired Christian fellowship. Among the nurses last year some twenty nurses made the decision to accept the Lord. There are now forty-two chapters, with four hundred and forty nurses. What an opportunity for extension of the work of the Lord!

It may interest our readers that the general expense of the work in 1949 was \$34,311.55. The general donations and income were \$35,771.88, with an audited balance of \$1,460.33. No large salaries are paid. This year, they are behind in their allowance around \$7,100. Such movements ought not to be left to fold up for lack of funds. Many of our Mennonite young people enjoy this helpful fellowship in high schools, colleges, universities, and hospitals. The Headquarters of the Inter-Varsity Christian Fellowship in Canada is 30 St. Mary St., Toronto 5, Ontario; in the United States, Chicago, Illinois. May the Lord bless this needed witness until He comes again.

### YOUNG PEOPLE'S BIBLE MEETING

(Continued from page 221)

6. Through exercise of judgment (Ps. 25:19).
7. Through acknowledgment of God (Prov. 3:6).

#### IV. Maintain Wholesome Attitudes.

1. Genuine affection (Col. 3:18, 19).
2. Reasonable restraint (Prov. 16:32).
3. Mature judgment (Heb. 5:14).
4. Personal fidelity (I Thess. 4:4).
5. Sincerity (Titus 2:7).
6. Spiritual agreement (Amos 3:3).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

Select topics from the junior Bible meeting program arranged for this date.

#### For Seniors

1. Personal Disciplines in Courtship.
2. Courtship an Adventure in Understandings.
3. How God Leads to Marriage.
4. A Christian Attitude Toward Courtship.

### PERSONAL THOUGHT

True consecration will enable me to make decisions for life companionship with the principles and purposes of God for my life as the chief consideration.

### SEED THOUGHTS

If a child of God marries a child of the devil, said child of God is sure to have some trouble with his father-in-law.—Sel.

The marriage tie should not be a slipknot.—Sel.

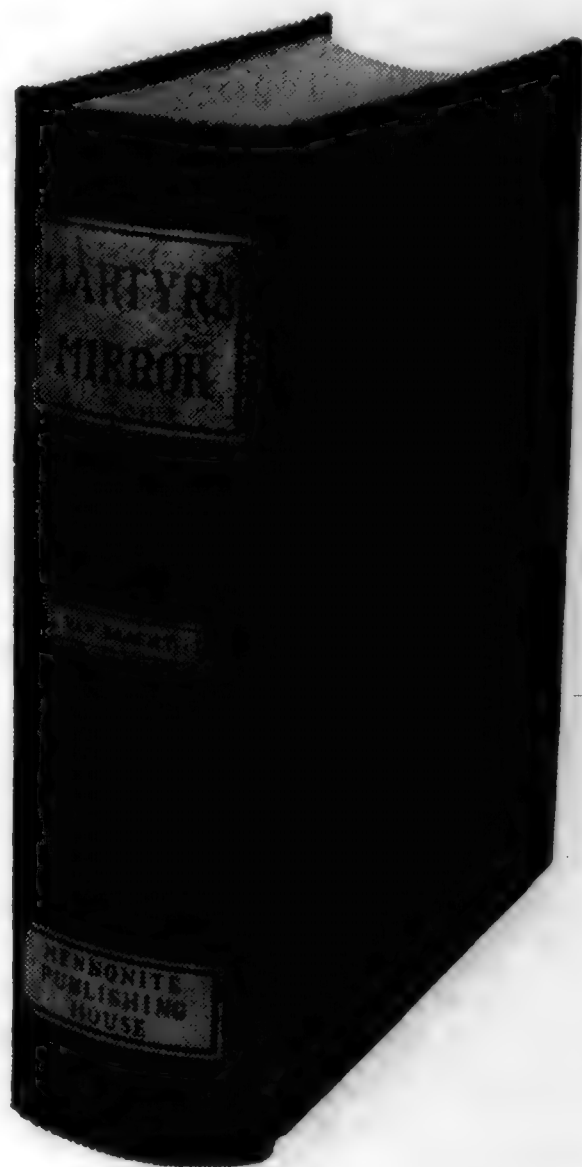
A continual prayer for divine guidance and confidential relationship with your parents are two essentials for safety and best results.—Sel.

Be deliberate but not dilatory.—Sel.



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August 1950

# CHRISTIAN MONITOR



Midsummer Beauties of the Countryside

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# I Wondered if Ever a Cowboy

By *Almeta Hilty Good*



sunset gilded the low clouds in the west and the clatter of supper preparation sounded from the chuck-wagon, the riders drifted in, and sixteen-year-old Sherman with them. Delicious odors of food made him realize how tired and hungry

he was.

"How'd you like your first day of wrangling, son?" his father clapped him on the shoulder.

"Okay."

At the cook's call of "Come and get it!" the crew gathered around and grabbed the tin pans of steaming food.

Wade Grant, owner and stockman, had yielded to his boy's pleading and given him a try at the horse wrangling on the spring roundup. Sherman was large for his age, and loved excitement. But he could take responsibility, too, when the occasion called for it.

After supper, as twilight deepened and the sagebrush fire scented the air with its peculiar smoke, Sherman listened to the yarns of the men, and his heart warmed to them. Some of the punchers were pretty rough characters. Others showed more of the simplicity and kindheartedness so often manifest in men whose work keeps them in solitude and in constant contact with nature. As Sherman compared them with his own father, he wondered at both the similarities and the differences. Things that he had taken for granted around the bunkhouse and the main buildings—their philosophies, their sly drolleries—stood out sharply in these surroundings.

Sherman's first day of really hard riding had left him exhausted and he slipped away from the circle around the after-supper fire to roll in his blankets in the shadow of the chuck-wagon. Overhead a thousand stars glimmered. The great dome of the sky, now cloudless, blurred as his eyelids drooped, and seemed like a great funnel. He tried to see the hole at the top, and the whole thing seemed to stretch up and up.

From somewhere near by the throbbing guitar of Old Jack, the cook, floated plaintively to his ears, mingled with the mellow baritone of the singing voice:

"Last night as I lay on the prairie,  
And looked at the stars in the sky,  
I wondered if ever a cowboy  
Would drift to that sweet by and by.

"Roll on, . . . roll on, . . .  
Roll on, little dogies, roll on. . . ."

Why, wondered Sherman sleepily, did Jack's voice sound so infinitely sad and wistful? He must have some sad experience rankling still in his lonely old heart. What had they known, these reticent old riders, Curly, and Thad, and Slim? And Jack, too old to ride much, and so promoted to cook?

"The trail to that far happy region  
Is narrow and rough, so they say,  
While the pathway that leads to perdition

Is posted, and blazed all the way.  
Roll on, . . . roll on, . . ."

To the tune of this genuine old cowboy song, of which there are few remaining, Sherman floated off into a dream in which he was responsible for the cowboys. They were riding ahead of him, and he was trying to keep them on a straight and narrow path, but they kept drifting. Always the drift was away, on aimless courses, like straying cattle.

This dream left him with such a distressed feeling after he awoke in the morning that the idea haunted him for days. Finally, one day he spoke to his father about it.

"Yes," Wade answered, "I sometimes feel like that about them, too, but whether to ask them to go along to church at Cedar City or not—I don't know. We must have the Spirit's guidance in these things, or we are apt to

## WITH GOD

**To talk with God no breath is lost;**

**Talk on.**

**To walk with God no strength is lost;**

**Walk on.**

**To toil with God no time is lost;**

**Toil on.**

**Little is much, if God is in it;**

**Man's busiest day not worth God's minute.**

**Much is little everywhere**

**If God the business doth not share.**

**So work with God, then nothing's lost;**

**Who works with Him does well and most.**

—Old English Verse.

harden someone whose heart God may even now be breaking up into fertile soil."

"But aren't we to witness?"

"There are ways and ways of witnessing, and God's way is seldom impetuous. But if God says speak, then speak, son. Perhaps you—" he broke off as Curly approached to get the branding iron, saying:

"We're about ready to start, boss. Shall I get the shots for blackleg?"

"I have the stuff right here," Wade answered, and the serious work of the day—branding, cutting, and inoculating the wild young calves—began.

\* \* \*

After the roundup was over, Sherman did not soon forget the vivid dream he had had. Jack's guitar, sounding from the bunkhouse in the cool of the evenings, kept it fresh in his memory. Here Jack's duties were what is commonly called the bull-cooking: rustling wood and water, choring, cleaning the bunkhouse, even washing dishes on occasion.

One afternoon when Lillian, the neighbors' girl, was over for a visit, and the two young people had tired of playing horseshoes, they fell to talking. Before he realized it, Sherman was telling Lillian of his dream. But she didn't laugh.

"You know," she mused, her eyes wide and her voice low and awed, "that's something I never thought much about. Have you talked to any of the punchers about it?"

"No, but—"

"Well, why don't we ask old Jack—kind of sound him out?" she suggested.

"Yeah, why not?"

They found the old buckaroo mending the corral fence. Sherman, in the attitude of a cowboy "stopping to talk," climbed up on the gate near by, and Lillian perched beside him.

"You know that song you're always singing, Jack—about 'I wondered if ever a cowboy—'?"

"Yeah?"

"I had the strangest dream one night when we were out on the roundup," and Sherman told Jack the dream. The old cowboy leaned against a post and chewed a stalk of sweet alfalfa hay while he listened.

"Dew tell!" he ejaculated at the finish. "Well, now, I'm glad you told me that. Many's the time I've been lonesome and just wondered if anybody cared about us old punchers.

"When I see you young folks friskin' about together, when I know you both go to Sunday school, I feel sorta thankful down inside a me that the two of you has all those things—the real important things like church, and likin' to singing Christmas carols, and all that, in common with each other.

"And I ain't never told nobody," he lowered his voice and hesitating occasionally, continued: "but I've wanted to tell Sherman here. You see, when I was his age, there wasn't any nice gals hereabouts. No gals at all, scarcely.

"But once, when I was thirty, I knew a gal as nice as any, like Lillian, and about as yaller-haired. A little slip of a thing she was, too, about eighteen, a homesteader's daughter.

"I was ridin' for the Wagon Wheel Ranch then, and ridin' out to the linecamp took me out past their sheep pasture. One day in spring, when it was sunshiny like today, and the grass all green and wavy out on the open range she waved, just friendly like, as I rode by where she watched the sheep, and I stopped to say hello.

"After that I made excuses to ride by there about once a week, and sometimes we'd talk a little spell. She was sent out to see that no coyote got the littlest lambs. We'd stand there by the fence watching them little duffers frisk, and sometimes we'd have to laugh when they ran little races or played follow-the-leader over the knolls and gullies.

"Her name was Juanita, and she was often singing. Her voice wasn't loud, but low and happy-like, and sweeter to me than any I've ever heard. Snatches of hymns I hadn't heard since childhood, things like that, she hummed about her work, . . ." he sighed and gazed out at the distant horizon.

Unconsciously the two young people sighed in sympathy, and Lillian laid her hand briefly on Sherman's.

"But I lost her," and old weatherbeaten face held an infinite sense of loss. "You see, when we'd been talking like that a couple times she asked me one day:

"What church do you belong to?"

(Continued on page 248))



# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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### A Broken Vessel

(A STORY BASED ON FACT)

By Mrs. Lloyd H. Doutrich

Writing out of her own experience, the author shows the necessity of being true to Christ if one is to give an effective witness for Him.

**I**t all began very beautifully. From the time she moved into the new neighborhood just crowded with young people they seemed to be drawn to her in an unusual way. Since she was a Christian her uppermost thought was to win the young people to her Lord. They listened to her for a while, but she didn't seem to be making much headway. Soon discouragement began to set in, and instead of being in prayer more and more Lue began to feel, "What's the use?" and at length began to consider that perhaps she was missing out on a lot of fun by holding on to such high ideals. Thus she found herself becoming more and more in tune with the world and more and more out of harmony with the Lord. Afraid of losing the crowd's approval, Lue began to seek more after the material things of life. True, she heard the voice of her Saviour: "What is that to thee? Follow thou me." But so hardened to that pleading voice did Lue become that her prayers became only empty words, "wells without water." In this condition of knowingly throwing herself out of her former fellowship of the Lord, Lue became an open target for Satan's temptations. True, there were some things Lue would not do because of remaining indwelt principles. True also, even the things she now called important were not the things most or in any way pleasing to Christ. Like Peter of old, Lue warmed her hands at a campfire away from the Master's side. And later, like Peter, Lue was to go and weep with remorse that she had denied her Lord in that she grieved the heavenly Father who loved her—so deep was to be the remorse of this modern prodigal daughter.

One day, while down at the creek, she stretched out face downward on the bank in the warming rays of the sun. Near by sat a group of boys. They didn't seem to be bothering anybody. Suddenly they arose to go and as they passed her Lue felt herself being struck. Something had been hurled at her with terrific force. It had struck her on the back, and pain surged through her. Then she heard laughter! "It isn't funny," Lue thought. "They sure think they pulled a good joke on

me. I won't even turn around and let them see the tears in my eyes."

Soon the boys went away and then Lue looked up to see one of her crowd come toward her. "I saw who that was, and believe me, Lue, I wouldn't let him get away with that; I'd tell him off plenty."

Lue reached for the object that had hit her—it was a cake of soap. "Wheel! I never knew a cake of soap could hit like that," marveled Lue.

"Lue," continued her friend, "Do you want me to point out to you the boy who hit you, some time? Then you can tell him off."

"You do that," mused Lue. "Yeah, I'll tell him off—I'll tell him off plenty."

"His name is Jay. He won't like being told off either. He's pretty tough—maybe you'd better watch out."

"Indeed? Well you just point him out to me—I won't be afraid of him," Lue said angrily. "Point him out sometime when I'm cross, plenty cross. See?"

"You might be asking for trouble," added the informer.

A few days later when she and her friend were out in Lue's back yard the friend suddenly looked up and said, "Oh, look, Lue! There he goes."

Lue hurried to the hedge and as she saw him go by her she called to him, "Wait a minute!"

He turned, looked at her, and came over to the hedge.

"You're the one," Lue said, "you're the one who struck me the other day—you go around thinking you're pretty smart—well, you had better look out. . . ." On and on fumed Lue.

Yes, she told him off plenty, and when he could get a word in edgewise he put in a protest.

Strange, the next morning Lue was to discover that many of the watermelons on her hillside patch had been plugged right before the ripe period. This just about ruined the promising crop.

"What did we tell you?" Lue was told. To which she replied, "Well, there is no proof that he did it; someone else could have easily been guilty. We can't honestly blame it on him either."

"Have it your way," they said.

Time went by and Lue never did find out what happened to her watermelon crop—that is, she never found out who did it. The truth of the matter was that she didn't think it worth the bother of making more trouble and perhaps having the blame go where it didn't belong anyhow. So the subject was dropped.

One day there came a knock at Lue's door. It was a farmer who lived a mile away. "Would you be interested in working for me as field boss in my large tomato fields? The pay would be worth your while, you could pick along and oversee the others' work at the same time, you would have complete charge of things, even to the firing of anyone who would not be a right worker."

"I'll take the job," Lue answered, "but I don't want the right to fire anybody and make bad feelings."

"All right," replied the farmer, "You take the job, but if you find some you can't manage let me know, and I'll do that part."

Lue found that the crowd she went with were there, and that they were all experienced pickers, and that she didn't have to watch them.

One of them said to her, "Jay is going to come here to work this very morning. We won't be surprised if you have trouble."

Sure enough a little later Jay and some of his friends came into the field. He grabbed a basket and began to pick wherever he pleased. "Jay," said Lue, "you must not pick there yet. Start back at the beginning of the row."

He glared at her. "Listen," he answered, "I'll pick wherever I want to. Who told you to go around here giving orders anyway?"

"I'm in charge of the field; pick back there," answered Lue. He picked up his basket and went where she asked him to, perhaps to the amazement of the rest. Things went smoothly enough.

At lunch time he came over and sat down on the grass by Lue and they began to talk to each other. He seemed to want to be her friend. And as Lue watched him light one cigarette after another it occurred to her that he seemed to enjoy acting tough. He smoked





nearly all the time and he used language that Lue would have protested to some time ago; even now she minded it but not enough to voice an objection. It is doubtful, very doubtful, if he even knew that Lue once had treasured her Saviour's name, the name that now rolled off his lips time after time. Lue, having grown cold toward her Lord, was not pained over such speech as she once would have been.

Under the hard shell that Jay seemed to want to build around himself a tenderness and gentleness would sometimes creep out. He could be very nice if he would drop this business of being tough. Later Lue began to like him, as a friend. She overlooked the words he used and the tough way he acted as well, to an extent. "I think he isn't as tough as he likes to appear. Deep down inside of him could be the makings of a far different person," she thought.

Sometime later he walked home with Lue. "I heard **you liked me**," he said. This voice had an unbelieving tone to it. It dawned on Lue that the very fact and tone of his voice had a quality of wonder in it.

Lue answered him, "Yes, I do like you as a friend!"

"You like me?" Amazement was in his voice, "You like me?"

"Yes," said Lue, "I like you, but I don't always approve of you."

He seemed very pleased that Lue even liked him.

If Lue had been living the life she had once lived there was the place she would have told him about the Saviour, but she had changed in becoming worldly minded. But later she was going to look back and weep that she in all her new worldliness had no words to turn him to to the Saviour, who could change him. Later when she came crying to the Lord she was to look back and weep in bitter agony and condemn herself for her vain way and the chance she passed by.

Time went on, the field work was now done, and she did not see Jay so often. They exchanged a "hello" now and then when they saw each other. They were friends, but that was all there was to it.

Life became a round of parties—dancing, singing; over and over this cycle seemed to keep up. Lue's laughter became a little too bright, her talk a little too loud, her energy, in keeping up with the crowd, began to feel too strained.

Torn between the desire to give up the things of this world and of perhaps losing the crowd's approval—Lue became ill at ease. Questions began to come and go in her mind. If she gave up the things that the others were enjoying could she still have their friendship—or would they turn against her? Would she miss all that and would she be lonely after being so popular?

What would it matter if they did resent her giving up the things they held on to? No, the heart that holds the joy and love of the Lord is never really lonely. She came to this conclusion: "I am not happy this way. I see through open eyes the way wherein I have walked was sinful. Lately I am hating myself. I will arise and return to my heavenly Father.

Too often have I hardened my heart against Him."

Lue knelt down, and seeing herself as she was, she prayed, "Father, forgive me, for I have sinned. I am unworthy, but God be merciful unto me, a sinner. Remove and wash away my sins with the blood of Christ which was shed on Calvary. Re-enter my heart, and so help me to stand for You, and wherein I have been a stumbling block, Father, do forgive and rekindle me as a shining light for Thee."

Bowed low in humble submission, Lue, with tear-strained face, waited for the peace that passeth understanding to descend from God through the soul-cleansing blood of Christ.

Did the Lord take back His prodigal daughter? Praise God, He did. He had loved and yearned for her return. He in His utmost mercy had spared her till this present time.

"Thank You, dear Lord," Lue sobbed, "and from the bottom of my heart I never want to stray from Your side again. The joys of the world are but passing things. They do not satisfy the hungry yearnings of the soul. Only Jesus satisfies."

Lue did lose the interest of the crowd. Bit by bit they began to sense a difference. "God bless and save them before it is too late," was the prayer Lue prayed for them.



### FOOD FOR THOUGHT

**There's food for thought in the thought of food.**

**And we trust the menu's delicious;  
For by well-cooked food, or some not so good,**

**We can make a man mild or vicious.**

**Now, physical food comes in Vitamins A,  
Or Vitamins B, C, or others;  
Its calories weighed mean energy plus  
To the fathers, the children, the mothers.**

**And spiritual food comes in vitamins, too.  
With spiritual calories measured;  
The Word of the Lord as it's spoken or sung  
Is food to the heart, fully treasured.**

**Have you eaten the Bread of Life, dear friend?**

**Have you tasted the Living Water?  
Have you eaten the fruit of the Spirit, and then  
Served this food to your son and your daughter?**

**Yes, there's food for thought in the thought of food.**

**And much good we gain by entreating  
That Christ will provide for our physical good**

**If we first do some spiritual eating.**

**—Mrs. W. M. Franklin.**

"May they earnestly seek and fully find the Saviour."

And then Lue heard some news which made her heart sink. Jay was ill. He had rheumatic heart fever. He was very, very sick.

"I hope he soon gets well," Lue thought. Later Lue was very glad to hear that he was well enough to go out.

Then upon entering a store she saw him. He was so wasted away and thin that it made Lue sad to see him in such a condition. He was fumbling, trying to get his hand into his pocket to pay for the purchase he had made. "Hello," Lue said. "Hello," he answered. Lue looked away to hide the horror that was in her eyes at how long it had taken him to reach into his pocket and get the change. It seemed he had to steady the pocket with one hand, while the other hand reached down to secure the money. Then after he had secured the money he turned and walked out. Lue had tried not to let him see that she had seen how weak he was, as it likely would have embarrassed him. But somehow she could not get out of her mind the struggle she had seen him have and it seemed as if her mind had photographed the picture of his hands, drawn and trembling, each trying to steady the other one.

Time passed by and again Lue had word of Jay: "This time he's seriously sick. He will never be out again. It is just a matter of time. He is wasting away: he is dying, Lue."

Shocked, Lue realized with sudden horror that he was on his deathbed and was not a Christian. It seemed that his face came before her. She heard his voice of the past ask in an amazed wondering tone, "Do you like me? Do you Lue?" She recalled her words, "Yes, I like you." And in an instant of remembering tears came, and her heart cried out in anguish: "My God, my God: why had I forsaken You? Had I been living for You there would have been my chance to speak to him of You. But I merely eased my feelings by saying, 'But I don't approve of you.'"

"Lord, how could I take the beam from his eye when it was in mine? How could I lead him when I wasn't willing to be led? O Lord, why did I go away from You? Why did I let the devil talk me into it? O Father, what can I do? Lord, he can't go out into eternity unsaved. He's at the place now where he doesn't even want company, Lord. What can I do? I don't even know his parents and if they would even let me in to see him, wouldn't he look at me with unbelief, and tell me if I had a testimony why did I wait till this late date to give it to him?"

Down on her knees Lue sank. "O God, I have truly come back to You, but oh, how I wish I had never gone away!" On and on Lue wept, denouncing herself and seeing with bitter distaste her idle laughter and talk of the past.

"Lord," she moaned, he cannot die without You."

The burden grew and grew in her heart and deeper grew the anguish of it.

Day after day she listened for some word, and she prayed as she had never



prayed before. She seemed to walk and live in a mist of waiting, watching, and praying.

"He is still worse," came the answers of those who knew.

Lue, driven by the burden, laid and rejected plan after plan. At length she picked up her pen and wrote a letter to a pastor she had known since childhood.

"Go to Jay, whose address is \_\_\_\_\_, for me. Oh, please don't delay—he is dying. Go to him and tell him how to be saved. Waste no time, for he cannot last much longer. Do not tell him I sent you. It is best he does not know.

Lue——."

The letter was posted. The next day Lue's phone rang. "Lue," came the pastor's voice, "I cannot go to that boy you wrote of, but I am sending my new assistant to him. I would go, but it is impossible at the present. Thank you for writing," he concluded.

It was with a heavy heart that Lue replaced the receiver. "Why did it turn out this way? I don't even know his assistant. I did so want that pastor to go," she mused. (What Lue did not know was that the assistant was a missionary who would soon again be leaving to take up duty on a foreign field and till then was helping the pastor).

Slowly this day went by as Lue poured out her heart to the Lord. At last morning came and downstairs the shrill ring of the telephone cut into the early silence.

Lue fairly flew down the stairs to answer it. She snatched it from its hook. "Hello?" "Lue?" "Yes." "This is Pastor \_\_\_\_\_ speaking. Well, I am happy to tell you that my assistant called on and talked with the young man you wrote about, and he accepted Christ as his personal Saviour: and he broke down and cried like a baby. He is very sick, very ill."

"Oh, thank you for calling and telling me." Now the sobs of relief and thankfulness to God shook Lue's body and the lump in her throat became so great that she could not talk. She could only listen between choked-back sobs.

"Did Jay know who had sent the pastor?"

"No, he did not. When the assistant pastor went to Jay's home he was met at the door by Jay's mother. He told her he was a preacher and was sent by someone who cared about her boy's soul. He had been told that her boy was dying, and he asked her permission to speak to the boy."

After spending some time with Jay and after he had taken Christ as his Saviour the preacher was able to go into the kitchen with the mother, who there sought his advice on some things that had been troubling her. At length he left with the promise to come back soon.

After Lue heard of Jay's salvation her heart was filled with thanksgiving to the Lord. Still she continued in prayer for the boy as he was still nearly always on her mind. She went about her work praying prayers of thanksgiving and making requests for Jay to be true to the Lord, for him to hold fast to God's promises.

Suddenly to Lue's amazement she found that she could pray but no longer for Jay. She looked at the clock. She had been praying with fervor and had held him up indeed to her God. Now her sentences of prayer in his behalf seemed suddenly to leave her and she tried over and over, but though she could pray she sensed a failure to continue earnestly in supplication for Jay.

The next day one of her relatives called her and asked, "Have you heard that Jay is dead?"

"No, I hadn't heard it."

"Yes, he passed away last evening."

"When, did you say?"

"I said last evening."

"Do you know what time it was when Jay died?"

When Lue received the answer to that question she said, "Will you excuse me, please?"

"Why, Lue, whatever is wrong?"

"Nothing is wrong," Lue answered. "I must go now."

Now alone she remembered with what zeal she had prayed for him when he was alive—how fervent and how freely her prayers in his behalf ascended the throne of God till it seemed she could reach out and touch literally the hem of Christ's garment. Then suddenly she could pray in Jay's behalf no longer. She remembered looking at the clock and wondering. Now she knew why the power of prayer for Jay had utterly left her. Jay had gone on. He didn't need her prayers. He had passed away. At about that time the burden was lifted from her, though at the time she did not understand it.

How wonderful, how faithful the heavenly Father is! How matchless His mercy and understanding!

Later that day, the assistant pastor called at Jay's home and did what he could to comfort the family.

Later, the pastor came and told Lue what Jay's mother had told him about Jay's death.

Shortly before Jay died he asked to be put by the window where he could look out. After he was put there he said, "Come here, Mother. Look out there. Do you see them walking up and down?" His mother came and looked out of the window.

"No, Jay, there is no one walking up and down out there," she answered him.

"But, Mother, there is. Don't you see them?"

"No, Jay, I do not."

"Mother. I am going through the gate. I am going into the garden."

"But son," answered the puzzled mother, "we have no gate; we have no garden."

"Mother, I am going through the gate; I am going into the garden; I am going to hold the gate open for you."

Soon after saying this, Jay died.

"What did my son mean?" asked the puzzled mother of the preacher who sat and listened earnestly to her account of what went on just before Jay's death.

The preacher answered, "Jay's eyes were seeing things you could not see. He was telling you that he was leaving for heaven—by holding the gate for you he meant that

it was his desire that you would be saved and able some day to go through the gate to Christ and to himself." Thus, the preacher explained Jay's dying testimony.

Shortly after saying that, he said, the boy's soul passed on. Thus death was his release that opened the gateway into the garden of heaven.

Lue went to view the body, but did not make herself known to the mother. As soon as she got home she went straight to her room and locked the door. To her Saviour she lifted up the prayer of her heart: "My Lord. I love You with all my heart, with all my soul, and with all that is within me. Thank You, Father, thank You."

Lue sat on the side of her bed and reached for her Bible to read something in memory of Jay. She turned and selected these verses:

Psalm 115:1: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Psalm 115:12a: "The Lord hath been mindful of us: he will bless us." Verse 15: "Ye are blessed of the Lord which made heaven and earth."

Psalm 116:1, 2: "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore I will call on him as long as I live." Verse 6: "The Lord preserveth the simple: I was brought low, and he helped me." Verse 7: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Verse 16a: "O Lord, truly I am thy servant; I am thy servant, . . . thou hast loosed my bonds." Verse 17: "I will offer to thee the sacrifice of thanksgiving, and I will call upon the name of the Lord." Verse 15: "Precious in the sight of the Lord is the death of his saints."

Lue marked these verses and wrote in the margin of her Bible: "In memory of Jay." In the back of her Bible she pasted the clipping from the newspaper: "Entered to rest May 23, 19— in his seventeenth year." Under it she wrote; "We must tread softly, for our footsteps shall echo throughout eternity."

Vero Beach, Fla.

### LEARN TO LISTEN

A father was once talking with his son, who had taken his first business position.

"The best advice I can give you, son, is to learn to listen," said the father. "More mistakes are caused by misunderstanding than in any other way. Listen closely, attentively, alertly, and interestedly, whether to instructions, to a general talk before a group, or in a conversation. Learn to listen well, and to like it, and you are bound to succeed."

Learn the art of listening. Be courteous enough to face the speaker. Keep your eyes open and train your ears to catch every word. Avoid the terrible habit of repeating "What?" whenever you are spoken to. Get the words the first time. By giving these rules and cautions careful attention, you will become a good listener, and others will find pleasure in speaking to you.

—Unknown.



# CHRISTIAN MONITOR PULPIT

## Life to Enjoy

*By Melvin Lauver*

Bro. Lauver, pastor of the Mennonite Church at Lititz, Pa., and treasurer of the Mennonite Board of Education, gives us a glimpse of the abundant life as taught by our Saviour.

We need not be particularly keen observers of human nature, or readers of unusual acumen to discover that people of today are looking for joy. Man's whole quest is for pleasure. Advertisements by the railroads, bus lines, individual states, and every other organization that is interested in travelers' money, tell people how and where to go to find pleasure. Not only in travel advertisements is it evident, but also in advertisements of electrical appliances, tools, soaps, and general household articles. The appeal to buy urges prospective customers to lessen work and to have so much more leisure time in which to enjoy life. It seems that the whole emphasis of life today is on ease and pleasure.

If you talk to a world traveler who has just returned from journeying in distant lands, he may tell about a country or a city or a desert which no other white man was in before, and as he tells about it, his eyes sparkle and he finally says, "That is life!"

Speak to a fisherman. He returns from his fishing trip enthusiastic and happy, telling about that big one that got away, the struggles that he had, and how good a fisherman he is. Or talk to a hunter coming back from hunting, and he will tell about a ten-point buck with a rack as big as a rocking chair, leaping through the mountains. No he didn't get him. He got away. "That is life!" he will say. Or consider the conquerors, such as Alexander the Great. He thought life had nothing more enjoyable than conquering. Finally, when there were no more worlds to conquer, he sat down and wept because life seemingly came to an end.

The story is told of an Indian who at one time was imprisoned for stealing. It was in the winter months that he was caught and put into the little settlement prison. During the winter days he endured his term very well, but when spring came it was different. The rhythmic dripping of melting snow from the roof whispered a message to which he couldn't respond, and he became restless. When the soft twitter of returning birds in the bushes outside his cell invited him to freedom, he became still more restless. Finally when the great V's of honking geese flew northward and his feet could not tread the cool forest isles, he was completely broken, and one morning they found him dead, just beneath the little cell window, as close as he could get to the great outdoors he loved. To

him life meant freedom—freedom to roam the forest in search of woodland creatures.

And so each individual has a different conception of what life really is. Just watch the world and you will find that it is hurrying on, in a mad scramble to catch the will-o-the-wisp of pleasure. But this elusive phantom is always just a little ahead, just out of reach. So few have seemed to grasp it, and of those few who seemingly have found it, if you learn to know them really well, it becomes evident that even of that small number fewer still actually possess it.

Have you ever noticed a traveler, back home for a little while after his traveling is over? He paces up and down in his room restless because he has the urge to go and is not satisfied until he is again traveling. Did you ever notice the drunkard? While drinking he seems to be forgetting all his trouble and is a happy individual; no cares disturb him, but after a while he is freezing in a snow bank or else writhing in torment because of his excesses. Other apparent joys also bring nothing more than remorse of conscience. They were supposed to bring joy, but the morning after they leave the proverbial headache. So men are constantly trying to find new ways to satisfy and to bring peace and joy to themselves and make life really worth living. They surround themselves with feasting, drinking, gambling, sports—all kinds of things. They glibly sing this deceptive song: "We live but once, so we will have pleasure while we live." In that spirit and in that attitude they just go deeper and more recklessly into the search for pleasure. But also the next morning there is only remorse and dissatisfaction.

However, their ceaseless searching for some real joy gives evidence there must be real joy somewhere; if there weren't, people wouldn't be hunting for it. There must be, somewhere, real joy and satisfaction. All good things are counterfeited. In fact, it is only good things, that are counterfeited; people never waste time making counterfeits of worthless things. And so there must be real, genuine joy. Today we have the popular amusements to take the place of joy; we have hypocrisy instead of godliness; we have the movie type of romance instead of true love; we have license instead of liberty; we have worldly pleasure instead of joy; and so there must be real joy

somewhere. There must be joy that the world knows nothing about.

And so when a Christian today separates himself from such empty things he still talks about joy, but he is talking about something that others do not understand. The world never did understand. A Roman Jew of the second century by the name of Typho reproached Christians by saying "that having from a vain report chosen Christ as their Master, they did for His sake foolishly undervalue and throw away all the enjoyments and all the advantages of this world." There was another, a Roman lawyer living about the same time, who addressed Christians: "You are a mopish people, abstaining even from lawful pleasures. You visit not the shows, nor are present at the pageants, nor frequent the public feasts; you abhor the sacred games, and the sacrificial meats and drinks; you crown not your heads with garlands, nor perfume your bodies with sweet odors; you refuse even crowns of flowers to the sepulchers." How utterly ridiculous for a people to conduct themselves in that way, was what he thought!

However, for misconceptions of what Christians really are we needn't go back to those days. A little girl was visiting her grandfather. She was going about the barn with him from animal to animal, as he was feeding the horses, the cows, the sheep, the goats, and other animals. Finally they came to the mule. The little girl looked up to her grandfather after watching the mule and said, "Grandfather, of all the animals, the mules must be the best Christian animals." "Why, Nancy, what do you mean by that?" "Why," she said, "they have such long faces." Her idea of Christians was that they were people with long faces. And isn't that often true even of our idea of Christianity? When the Bible speaks of sobriety it doesn't mean a long face, but this little girl thought it did. Such thinking is not unusual. We, as Christians, have chosen to be followers of a Leader who, the Bible says, was "a man of sorrows, and acquainted with grief." It is no wonder that Christians have long faces. But that isn't all. That very Leader, that very man of sorrows has said of us, "Behold, I send you forth as sheep in the midst of wolves: . . . but beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake." That is what He said about us. Does that sound as though we would have very much joy? That isn't all. In Matthew 5 He said, "Men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Referring to the suffering that He would necessarily have to go through He told them, "For if they do these things to a green tree, what shall be done in the dry?" If the



very Son of God was treated in this way, what will they do to you? That isn't all. The Lord told Ananias about the Apostle Paul: "I will shew him [that is, Paul] how great things he must suffer for my name's sake." No wonder people think Christians have a hard life.

When you read through the entire Book of Mark you find nothing mentioned about joy. Then look at our Leader and see that He was a man who suffered, a man of sorrows; He was tempted in every point like we are. The Bible says that He was rejected, He was mocked, He was scourged, He was tormented, He was defamed, He was spit upon, His face was marred more than the visage of any man, and He was crucified. Those are the things through which He went, and we are His followers.

However, there is another side that we should take into consideration. In Hebrews 12:1, 2 the picture changes. It speaks thus of Jesus and the things He suffered and His relation to us: "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame." Think of it. All those things He went through were just as absolutely nothing in comparison to the joy that was set before Him, and on that basis we find something that is true of the Christian religion. It is true of real joy as you and I find it in Him. With the world joy comes first; then come remorse, sorrow and a guilty conscience. With the Christian, as is given in Psalm 30:5, "Weeping may endure for a night, but joy cometh in the morning." It says later on in that psalm, "Thou hast turned for me my mourning into dancing." With us, in contrast to the world, we go through a period in which trials may come, but joy comes in the morning, or follows after.

To us there is given a greater wealth of joy, so much so that all the little things through which we go are worthy of being counted as nothing, for Jesus despised those things and counted them as nothing in comparison to the joy that was set before Him. Isn't that wonderful? But for the world it isn't that way. They have their pleasure, then weeping follows. "The way of the transgressor is hard."

The Scriptures say that some men's sins go before them to the judgment and some men's sins follow after. Which would you rather have? your pleasure and joy first and then afterwards a whole load of sin and remorse piled up on you? No! Thank God, our sins go before to the judgment. There is no fear to follow after and to haunt us, for joy comes in the morning. And so that's the secret of this Christian living. It's the secret of a joyful life in following the Lord Jesus Christ. In John 16:20 He says that we are going to lament but the world will rejoice; that we are going to be sorrowful "but your sorrow shall be turned into joy."

In John 10:10 Jesus states the very purpose of His coming when He talks about Himself being the Good Shepherd. He tells us that the hireling and thief are there only for the purpose of personal gain. When danger comes the hireling flees. But He, the

Good Shepherd, came for the express purpose that you and I might have life, and not only have life, just to live and to exist, but that we might have life more abundantly. The more abundant life of which Jesus speaks isn't given in a small measure, but in an overflowing quantity.

John four tells us of how Jesus was walking along by the wayside with His disciples. When they came to the city of Samaria, they were tired, hot, and hungry. Jesus sat at the well while His disciples went into the city to buy bread. As He was sitting there a woman of Samaria came out, and Jesus spoke to her and said, "Give me to drink." She was amazed. She was a Samaritan and Jews had no dealings with Samaritans. She said, "How is it that you, a Jew, ask drink of me, who am a woman of Samaria? Don't you know that Jews have no dealings with Samaritans?" Then Jesus said, "If you knew who it is that is talking to you, you would have asked of him, and he would have given you living water." She didn't understand. She didn't understand at all. She said, "Sir, this well is deep, and you have nothing wherewith to draw. Where would you get this living water? Are you greater than our father Jacob, who dug this well and who drank from it himself, and his cattle, and his little ones?" Jesus said, "Whoever drinks of this water is going to thirst again, but the water that I give him will be a well of water within him, springing up into everlasting life."

Jesus knew to whom He was talking. He knew that he was talking to an individual who had tried to find pleasure in every way the world has to offer. He knew that that woman was looking for pleasure in the worst ways. So He told her that whosoever drinks of this water is just going to be thirsty again, but He has water that the world doesn't know a thing about, that the world cannot comprehend. That water doesn't need to be administered from the outside, but is like a never-failing spring that bubbles up and needs no replenishing. It is always there, bubbling up, flowing out and away in such abundance there is more than can be contained. That is the kind of water He is interested in giving. Then she said, realizing that that was the kind of life He could give, "Lord, evermore give me that water." She received that water.

Isn't that a grand picture of the abundance, the superabundance, of joy and real living with which the Lord can fill us? It bubbles up, it bubbles over and it bubbles out, affecting the whole world! The kind of life the Lord intends us to have is that fullness of life that will affect other people. Jesus in John 15:11 speaking to His disciples of the heritage they had, says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Isn't that grand? And in John 17:13, while speaking and praying to the Father, He says, "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." This was not to be in a small measure. He spoke these things for the very purpose that they, we, might know this. In this same chapter He talks about

His praying not for them alone but for those also which should believe through their word, which comes down to us. He further says in His prayer, "These things I speak in the world, that they might have my joy fulfilled in themselves," the express purpose of His coming.

So this joy He has given us, this joy He came to bring, isn't a secret after all; it's open wide if we just come and listen, if we just come and let Him fill us. If real joy lay in possessions, where then would the poor people be? If joy lay in going, what would ever be the hope for an invalid in life? If joy lay in the sensing the things through our eyes and ears and in any other way, how then would there be any joy for individuals deprived of those senses? If joy is practical, it must be of a different vein completely from what the world offers, and that's the thing Jesus is talking about. That's the kind of joy He came to offer, a practical kind for all people, for the invalid on a bed can enjoy the things of God just as well as you and I can. Those who are by force shut up and cannot travel find the joy that He imparts bubbling up within them, and no man can take it away. The apostles in jail sang and rejoiced that they were counted worthy of all those things. Such joy can only be from God. It is full, it is bubbling over, and is absolutely free. Absolutely free? No, it is not free, but it is at a price that all can pay. Yes, it is at a price that all of us can pay. And what is that price? That price is simply ourselves. Isn't that a small price? The small price is simply giving ourselves over to Him who came for the purpose of giving us life. We are simply giving back to Him the life He gave us, and it's such a simple process that all can have this great joy.

Sometimes we only appreciate the value of a thing after we have lost it. David experienced that very thing. He had been living close to the Lord; in fact, he was called "a man after God's own heart." He had been enjoying life. But there came a day when through sin he fell, and how miserably he fell! How completely he was cut off from God! Then he realized what the joy of the Lord was, something he had not completely realized and appreciated before, and he called out to the Lord. "Restore unto me the joy of thy salvation." Isn't that wonderful? When we are deprived of it, then we can appreciate it, and here David, who once had it, comes back and cries out from the agony of his soul, "Restore unto me the joy of thy salvation." He got it, too. God forgave him and restored him to a place of joy.

Today we quite often hear of new books that are being brought out, and among the ones that intrigue us most are diaries, the intimate diaries of great people who have gone before. You can see them advertised in book sections all around—the diary of this person or that person—get it, read it. Not so long ago I had the privilege of looking into the diary of a Christian young man, in fact, a Mennonite young man. I didn't steal the opportunity; he gave it to me. In Mennonite circles, you know, Sunday is the day in

(Continued on page 240)



## Editorials

### Deepening World Shadows

It was a disordered world that struggled forth from the ruins of World War II as the fighting came to a close in 1945. Millions of soldiers needed to be transported to their home countries and to find their way into civilian life after being demobilized. Other millions of prisoners of war and refugees, languishing in prisons and camps, were left with scant hope of ever returning to their former homes.

Now after five years Europe is still struggling to emerge from the ruins of blasted cities and wrecked political and economic systems. Other countries, like our own, which were not the scenes of actual fighting, have not yet reached a state of normalcy. Still other countries, notably China, have been overrun by Communist forces which continue as a threat to all nations outside of the iron curtain.

As a continuation of this movement, on June 25 the Communists of North Korea invaded the republic of South Korea. This surprise move carried with it all the possibilities of sparking a third world war, for in short succession the president of the United States ordered the air force, the navy, and ground troops to resist the invasion of South Korea. Technically the United States is fighting under the banner of the United Nations and is not at war on her own initiative. This does not make the war any less real to this country, for the president on July 7 invoked the extended draft law so as to build up the American army to greatly increased proportions. Other wartime powers will no doubt be used as the Korean war goes on.

Once again the public will be submitted to war propaganda, and it will be difficult to evaluate the present national and international situation. Naturally there will be a general feeling of regret that our country is involved in another war before peace has come in the aftermath of World War II. This will especially bring sadness to all lovers of peace who believe and follow the teachings of the Prince of Peace.

Many questions haunt us as we note the deepening shadows of war spreading over the nation and the world. (1) Will the scene of the war be confined to Korea? So every one hopes, but the assurances of those in authority are not very assuring. (2) Will this clash between the Eastern and Western political ideologies break out in other spots and thus result in a third global war? This is horrifying to contemplate, for the atom and hydrogen bombs and other new instruments of destruction carry the possibilities of the destruction of civilization, according to many thinkers. A new world war might make the previous ones look like children's war games. (3) Will the world never return to a state of peace and tranquillity? Not unless means of approach are used other than those of hatred and force. It looks as if we and our children will need to live in a warring world. We recognize, however, that no one can answer these questions conclusively, and so we need to be content for time to tell the final outcome of these present distressing movements.

There are other questions which we as Christians and Mennonites may have a real part in answering. Let us notice a few. (1) What shall be our Christian attitude in the light of this new war? Certainly our position on peace and nonresistance as based

on the New Testament Scriptures must remain unchanged in the midst of a world that is very fluid in its attitudes and actions. People may change, but Christian principles are unchanging. Here has been one of the weaknesses of many who professed to believe in nonresistance in the past. They readily responded to and championed this teaching until they were subjected to war propaganda, opposing public sentiment, and other stresses and pressures that come in wartime. To these influences many people succumbed, and the cause of peace and nonresistance became weakened into a beautiful ideal that could not be maintained in the face of opposition. (2) What shall our young men do with regard to the present draft act which has recently been invoked by the president? They need to recognize with gratitude that the provisions for deferment of conscientious objectors remain the same as in the Act of 1948, which was extended until July 9, 1951, by the present Congress. The important thing is that all who hold to the position of nonparticipation in war in any form should see that they properly register their position before their draft boards.

Now that the government defers from any service those who are conscientiously opposed to both combatant and noncombatant military training and service, another matter of great importance is that in all areas of life they live consistent with the profession of love and peace which they make.

Here again we might point out the opportunity which our young people have of spending at least a year in some kind of voluntary service sponsored by the church. A number of benefits would come out of such service, both by people deferred under the draft act and others. They would, first of all, make a valuable contribution to the total work of the church. Secondly, this should prove to be a very valuable experience to the volunteer in strengthening his spiritual life and in giving him a stronger sense of mission to a needy world. Thirdly, it should show to our communities and the public in general that we are willing to sacrifice in a cause which we can conscientiously espouse and that we are sincere in our profession of wanting to be helpful and to do good instead of taking part in the destructiveness of carnal warfare.

Again the lights seem to be going out as the shadows of war are deepening and lengthening. But in the face of all this we need not be dismayed or discouraged. The same God who cared for His people through the vicissitudes of past centuries still lives and watches over His own. Jesus foretold that "nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes." These signs have been and are with us, and at present are again on the increase. There seems to be increasing evidence that all of us will be living in that kind of world until Jesus comes to reign in righteousness. But through all this we can take comfort in the further words of Jesus in this same connection: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

And so as we meditate over these things we come to at least a few conclusions. (1) For the Christian this is no time to become hysterical and to become worried over the outcome of present world events. (2) On the other hand, he should maintain a calm trust in God and exercise himself in prayer for the rulers of governments and "all that are in authority," as the Apostle Paul commands us to do. (3) He should be faithful to Christ in his personal devotion and in obedience to His teachings, no matter what the cost in popularity, or trial, or persecution. (4) He should be willing to sacrifice time, and effort, and money



to help suffering humanity and to further the cause of Christ. He should be a personal exponent of the good will and love which he professes to have for all mankind.

With these heart attitudes, backed up by consistent actions, he should be fortified for any events that the present and future may bring. Whether the present Korean incident is the introduction to another world war perhaps no one knows as this is being written, although our ardent prayer is that it may not be. Let our prayers ascend in behalf of our president, of the United Nations, and of the heads of the Communistic governments. And let us go forth in the assurance that God knows all things, that He is the Sovereign of the universe, and that He is abundantly able to care for His own, no matter what the future may bring. We know that in our experiences will come pain and sorrow, trials and testings, but we should also remember that through them all there will be many opportunities and responsibilities for doing good and serving our Lord for the advancement of His kingdom.

## Church School Day

In the fifty-six years since the first Mennonite church school was founded in Elkhart, Indiana, the school movement has grown to an amazing extent in our Mennonite circles. Now sponsored in some way by the Old Mennonite Church and the Amish churches, there are three colleges, one of which includes a seminary and two others high-school departments; five additional high schools, one of which includes a grade school; 53 grade schools, 16 of which also offer some high-school work; one school of nursing and another in the formative stage; and 18 winter Bible schools, varying in length of terms, a few of which are held in connection with our other schools.

All of these schools, which touch an immense number of people, operate either under local boards or directly under the Mennonite Board of Education, which is organized to offer guidance and help in every area of schoolwork mentioned above.

The last Sunday of August has been designated as Church School Day by the Mennonite Board of Education in order to give a concerted opportunity to show the importance of the work of our church schools, to help parents to appreciate what these schools can do for their children, to encourage young people to attend church schools, to solicit the interest and support of our constituency for the church school movement, and to foster a closer relationship between our schools and the church. The observance of Church School Day also provides an opportunity to show the large contribution which church schools have made in preparing and providing workers for our mission and relief fields, our institutions, and our home congregations. All of this can be done through special messages in the various meetings of the day—the Sunday school, the young people's Bible meeting, and the preaching service.

It should be noted that the Sunday-school lesson for the day, "Mary, the Mother of Jesus," is to be taught with Church School Day adaptations, and that the young people's Bible meeting topic, "Preparation for Christian Service," is also intended to be applied to the church school idea. Some time during the day time should be taken for special prayer in behalf of our church school activities and the young people who will soon be going to school, whether at home or at some more distant place. The day will also provide an excellent opportunity to take an offering for any church school cause that the congregation may decide upon.

This year the Mennonite Board of Education has again got-

ten out a Church School Day folder which will be distributed throughout the churches of its constituency. It outlines the six different councils which function under the Board in the interests of the following areas of schoolwork—Elementary, Secondary, Collegiate, Seminary, Nursing, and Winter Bible School—and shows how the day may profitably be observed in the home, the Sunday school, the church service, and the young people's Bible meeting. A thoughtful and well-planned observance of this day should be profitable to every one of us.

## Christian Vacations

At the turn of the century, vacations, especially of the paid variety, were little known in Mennonite circles. But in the half century the idea has become so imbedded in our thinking and life that probably most people who read this will take a vacation some time this summer. So instead of arguing whether vacations are needed or not, we need to spend our efforts in encouraging and helping people to take the right kind of vacations—in other words, Christian vacations.

The church has been mindful of the need of supplying opportunities for Christian vacations. One of the pioneer movements along this line was that of the young people's institute. Starting as a gathering for only a few days, it gradually developed into a meeting of a week or more, thus providing a longer time for rest, recreation, and spiritual refreshing. Along with the young people's institutes came the church camp idea which grew to the point where a number of such camps now offer summer-long activities of different kinds that provide Christian vacation opportunities for all ages and types of people—boys, girls, youths, families, groups having special interests, missionaries, Bible students, etc.

Another church activity that presents some fine opportunities for helpful vacations for some people is that of Summer Service Units. Those who can take off a few weeks or a month to do some kind of special Christian service, such as teaching summer Bible school, helping to erect a church, taking a survey of a needy community, doing itinerant evangelism, or helping out in a city mission or some church institution, will find this a very helpful and stimulating way of taking a vacation.

Movements are born from time to time in order to fill certain needs. It would seem as if the church of our time has provided ample means for people to take Christian vacations as they leave their accustomed tasks for rest, and change, and recreation.

## Giving

The heart of the Christian religion is centered around the idea of giving. God gave His Son for the redemption of the world that was lost in sin. The follower of Christ must be inoculated with the same spirit that caused Him to give Himself. The Christian's life must be an outgoing one, not one centered around self. Jesus put it this way: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

After that first committal of giving one's self to Christ and His cause there are abundant opportunities for giving of one's time and talent and means for the advancement of His kingdom. We live in a needy world. As Christians we have something to give that the world needs—the saving Gospel of Christ and all that goes with a life dedicated to Him. His call to follow Him in the selfless devotion to His cause goes out to every one who confesses His name. Are we giving our life and all to Him?



# CHRISTIAN LIFE

## The Growth of Love

By Arlean Leibert

To grow in love and in grace, one of its highest forms, is, according to the Apostle Peter, one of the greatest desiderata of the Christian life.

Webster's new illustrated dictionary defines love as a strong, deep feeling of attachment, great affection, passionate attraction, and ardent affection, especially for one of the opposite sex. This is natural human love.

Worldly men, and often professing Christians too, find it very easy to love those who are popular and talented, those who have more than average physical attraction; and those who love them. "For if ye love them which love you, what reward have ye? do not even the publicans so" (Matt. 5:46)?

A popular song goes something like this, "Love and love alone is what the world is searching for." And why can't the world find it? Romans 8:7 gives us the answer: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "He that loveth not knoweth not God; for God is love" (I Jno. 4:8).

When we are truly born again God places within our hearts a love similar to that of His own for His erring children. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:19). "Beloved, let us love one another: for love is of God; and every one that loveth is born of God; and knoweth God" (I Jno. 4:7).

Such a love sees beyond the outer shell of man who would spitefully use us to the soul of such a one. We are able to love the unlovely and the unloved.

An evangelist told the story of a wealthy lady, who in a meeting one night declared her love for a woman whose hair was matted to her head, whose teeth were stained, and whose clothing was literally crawling with vermin. Undoubtedly this poor creature was as filthy morally as she was physically. We can well imagine that it had been a long time since anyone had told her that they loved her. Is it any wonder then that she should say, "If you love me, kiss me"? Ordinarily, we would shrink from any contact with such a person, and yet this wealthy lady with a love that was truly Christlike could put her arms around the woman and prove her love by kissing her.

Have we ever told anyone in our church that we love them? Have we ever said to those who are cold and indifferent, those we know are being defeated in their Christian lives, "I love you; I am praying for you"? Or do we just leave that to the preacher? We take so much for granted, and then when someone has gone on, we wish that we could have proved our love for him.

Stephen was appointed to look after the material interests of the Grecian widows, yet he did much more than that. "And Stephen, full of faith and power, did great wonders and miracles among the people" (Acts 6:8). "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:60). How was this first Christian martyr able to make this request? It was because of his Christlike love for his enemies. When Jesus, our blessed Lord, was crucified on the cross so long ago, His prayer was "Father, forgive them; for they know not what they do" (Luke 23:34).

Human love is imperfect because it is not all-inclusive. It is human nature to set up the barriers of race, color, and creed.

"For God so love the world" (Jno. 3:16). It does not say that God so loved the white

### "IF I HAD PRAYED"

**My voice shalt thou hear in the morning. Ps. 5:3.**

**Perhaps the day would not have seemed so long,**

**The skies would have not seemed so gray,**

**If on my knees in humble prayer I had begun the day.**

**Perhaps the fight would not have seemed so hard—**

**Prepared, I might have faced the fray, If I had been alone with Him Upon my knees, to pray.**

**Perhaps I might have cheered a broken heart**

**Or helped a wand'rer on the way. If I had asked to be a light To some dark soul today.**

**I would remember just the pleasant things,**

**The harsh words that I meant to say I would forget, if I had prayed When I began the day.**

**I think I could have met life's harder trials With hopeful heart and cheerful smile, If I had spoken with my Lord Just for a little while.**

**And, if I pray, I find that all is well; All care at His dear feet is laid, My heart is glad, the load is light, Because I first have prayed.**

—M. Joyce Roder.

people, or the rich, or the high, or the intellectual. He includes everyone, even the vilest of men. "Let love be without dissimulation [or pretense]" (Rom. 12:9). "And above all these things put on charity, which is the bond of perfectness" (Col. 3:14). The growth of love that we want is from the imperfect love of man to the perfect love of Jesus.

The following quotations are taken from "How to Live the Victorious Life," by an Unknown Christian:

"Toward the close of His life Jesus said, 'A new commandment I give unto you, That ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another' (Jno. 13:34, 35, R.V.). In Romans 13:10 Paul reminds us that love is the only thing which enables us to obey God, 'Love is the fulfilling of the law.'

"The point is, Can an imperfect man or woman have perfect love? The Father's love is perfect. The love wherewith Christ loved us is perfect. Romans 5:5, 'The love of God hath been shed abroad in our hearts.'

"Our Lord said, 'I have made known unto them thy name, and will make it known'—that includes you and me—that the love wherewith thou lovedst me may be in them, and I in them' (Jno. 17:26).

"Here, then, is the secret of it all. 'Perfect love' is surely possible, but only possible when Jesus Christ Himself—God Himself who is love—comes to dwell in our hearts.

"John, the Apostle of love, told us this long ago: 'If we love one another, God abideth in us, and his love is perfected in us' (I Jno. 4:12).

"We know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us' (I Jno. 4:16, 17, R.V.). It is therefore as clear as day that if we desire 'perfect love' we can get it by having Jesus Christ—who is love—filling our whole being and not just a corner of our hearts.

"As we have grown in love, all impatience is driven away. There is no room for unkindness. Jealousy is gone. Boasting and self-assertion disappear. Pride does not get a foothold in the heart. Folly departs as well as selfishness. Anger and wrath will not be seen. Brooding over so-called wrongs will be no more. Malice and all uncharitableness are not found in the heart. Complaining will not be heard. Mistrust will not destroy fellowship. Despair, anxiety, despondency go.

"If 'perfect love' casts out this great procession of sins, and fills our entire being, we might well cry out in an ecstasy of thankfulness and delight. 'To me to live is Christ'—and Christ is love."

Is the standard too high for us poor mortals to reach? Jesus tells us: "Be ye therefore perfect, even as your Father in heaven is perfect" (Matt. 5:48).

**"If any little word of mine  
May make a life the brighter;  
If any little song of mine  
Will make a heart the lighter;  
God help me speak the little word  
And take my bit of singing,**



And drop it in some lonely vale  
To set the echoes ringing.

If any little love of mine  
May make a life the sweeter;  
If any little care of mine  
May make a friend's the fleetier;

If any little lift may ease  
The burden of another;  
God give me love and care and peace,  
To help my toiling brother."

—Author Unknown.

Nampa, Idaho.

our lives, for a poor weak mortal can still stop  
the crowd by just touching the hem of His  
garment.

Denbigh, Va.

# Perfection in Weakness

By S. H. Brunk

That God can use the weakness of men to His honor and glory is a truth brought out by both the Scriptures and human experience.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:7-9).

Here the apostle gives us some personal experience. Although my purpose is not to relate my own personal experience, I feel I can say "Amen" to much of the text.

How is this strength made perfect in weakness? First of all, let us notice that it is not our strength that is made perfect. It is not strength in the weakness of my brethren that triumphs. It is the strength of God which is perfected in man because of his own weakness. "It is sown in weakness; it is raised in power" (I Cor. 15:43). Here lies the secret for our being filled with strength.

One might say, "Since we all profess to have the same all-powerful God, why do we not all have equal strength?" The answer is that we do not all meet the conditions in the same way. All may say, "I can do all things through Christ which strengtheneth me." But a grain of wheat cannot grow, except it fall to the ground and die. This then is the question. To what degree has our old man been made to die?

God gives to each of us according to our several abilities. How much of God-given strength am I able to use to His glory? How many of us would be able to have the strength of Samson or the wisdom of Solomon, and not fail? Apparently they did not realize how such wisdom and strength would exalt a man, and they failed to pray to God for wisdom and strength to rule themselves. Divine strength is made perfect in human weakness, if and when, this weakness is on the altar. Strength to bear and power to overcome, to the glory of God, is given to us who realize our own inability. And we grow from grace to grace, as we confess God as the Giver of all our strength, and in everything give thanks.

Then why are so many weak and sickly among us? Why do so many sleep? Surely no one is to blame but ourselves. In our bodies few among us are perfect. Not many among us do not have some physical weakness. Many of these weaknesses we were

born with and cannot be responsible for. But if we surrender all to our Lord, He can give us strength to use even our infirmities to His glory, and our blessing. I feel that perhaps our first and greatest trouble is, our satisfaction with our maimed spiritual condition. We excuse unbecoming conduct by saying, "Oh, that's my weakness!" How strong is your weakness? Does it master you? We are told to make allowance for the weakness of others but not for our own weakness. Neither I nor my Maker gets glory from my weakness when I allow it to be the excuse for unchristian conduct. How can men know that I have been with Jesus if I act in such a way?

A brother was once asked whether he could get along without his tobacco all day, when he was with someone who opposed its use. His reply was that he could do so in such a case. The inquiring one replied, "Brother, don't forget that you are in the constant company of One who is to be considered above any man." It seemed to leave an impression.

God's strength is made perfect not because of my weakness but because I try to live to His glory irrespective of my weaknesses. And if I receive my satisfaction in either excusing or demonstrating my weakness, it most assuredly is imperfect weakness.

Let us remember that if we are calling any carnal indulgence or gratification our weakness, it is the strength of Satan and not of God. Whose strength is our weakness perfecting? And each repetition of any deed is added strength, either toward God or toward the enemy of God. We still cannot serve two masters.

The strongest of men have no strength of their own of which to boast, and the weakest have none to excuse. God is still able to make all grace abound toward us. And if the enemy tries to make us feel that we are bearing more than our load of hardships or trials, let us intensify our petition for grace rather than dictate to God what course to take regarding our deliverance. It may be that our God is whetting the iron. The wise man says, "If the iron be blunt, and he do not whet the edge, then must he put to more strength" (Eccl. 10:10). May it be that our humiliation is a preparation? We hear much today about preparation for service. Let none of us wait until we feel prepared to do great things, lest we become unprepared rather than prepared.

So may we remember that we need not be Samsons to magnify the strength of God in

## What Do We Hear?

Chester E. Shuler

Two men were hurrying along a busy street one summer morning. Suddenly one seized the other by the arm and, pausing, said:

"There! Did you hear that cricket?"

The other laughed and exclaimed: "No. How could a cricket be heard amid all this noise of traffic?"

But the other insisted he had heard a cricket. Then, stepping aside, to a vacant lot, he removed a stone. Underneath was his friend the cricket! He picked it up gently. "You see," he explained, "I'm interested in nature. My ear is attuned to the things of nature."

"But I cannot see how you could hear a tiny cricket's voice in all this racket!" his friend declared.

"You hear what you have trained yourself to listen for," said the other smiling. "Now listen, and I'll prove it."

As he spoke he quietly flung several small coins upon the sidewalk. Instantly several businessmen and boys, paused in their hurry, put their hands into their pockets, and looked around to see if they had dropped any money!

If we are trained to await a certain signal, we shall invariably hear that sound when it comes, even amid many others. The old time telegraph operator could doze off at his post, yet he never failed to awaken immediately his own signal clicked forth from the instrument before him.

All of which brings our question forcefully before us. What do we hear? For what are we listening? To what is our ear attuned—our natural ear, and our spiritual ear?

For this "ear" of ours is a great deal like our radio set. It must be "tuned" to the proper station if we are to hear clearly.

"He that hath an ear," we read the words in the Holy Book, "let him hear what the Spirit saith."

Do we enjoy a fine spiritual message more than a mere lecture? Do we prefer a sacred musical program to one featuring popular swing tunes? Is the news more interesting than an evangelistic program on our radio? Does a beautiful hymn tune soothe our spirits?

Does a bit of gossip appeal to our mental ear? Do we listen, with a willingness which we would not like to admit, when an unclean bit of speech is spoken in our hearing?

We do hear that which we have trained ourselves to listen for. May we take to heart this truth—and act accordingly. There is so much of the beautiful, the true, the lovely all about us. It seems a crime to train our God-given faculties to listen for anything except the best!—Selected.

"God calls men when they are busy, Satan when they are idle."



# OUR HOME CIRCLE

## Child Welfare as a Profession

By Lester and Doris Glick

The possibilities for good of a life devoted to the welfare of needy children are brought out in this challenging article.

"Here's your car. Now remember your manners, and don't—." The matron spoke to an empty waiting room, for Janie and her sister were already scrambling into the car that was to take them away. For one week a private home was to be theirs, and the County Children's Home would be only like a nightmare—to be remembered with a feeling of relief at its unreality.

"I wish we'd never come back here," Janie whispered to her sister as they drove through the gates of the institution. "I wish this week would last forever and ever, and then we would die and never, never live at the old Children's Home any more." Then, brightening, "Won't this be the wonderfulest week anybody ever had! We'll have so much fun! The lady said we could even sleep together." And so the two girls discussed the exciting prospects ahead of them.

If Janie's desires and expectations had been the only requisites, this indeed would have been a wonderful week. Surely, the home which they were to visit would be entirely different from the institution, and in the child's mind, this was the panacea for all the things that went wrong so often at the hated Home. But in her year's stay at the Home and in the troublesome years which preceded her admission there, Janie had been denied many of the basic securities and affections which are essential to a child's normal development. There are ways, however, in which a child learns to compensate for the emotional lack in his life, and Janie was no exception. Much as she desired to become a part of her new environment, many of the compensations and behavior patterns which she had adopted brought her into conflict with the society about her.

Although Janie was accustomed to the strict discipline of the County Home, yet she had difficulty in accepting any discipline in her new environment. On one occasion she had purchased some candy and eaten a great deal. When told that she must put the rest away until after the evening meal, she began to sulk and became very belligerent and destructive in her behavior. She began to rub her shoes upon her good dress to soil it, and then she broke leaves off a favorite plant. Another difficulty Janie faced was her overzealous desire to possess things. Everything she saw, she desired for herself, even though she was very unselfish with any of her actual possessions. When anything

was denied her, she was deeply hurt, and asserted that the one who denied her hated her. Many times she was boisterous and obstreperous; and again she would sulk, and resort to a dream world for satisfaction.

Janie wanted the attention and affection of the people she was visiting. She was starved for the love that had been denied and all her problematic behavior stemmed from her need for parental love and care.

Janie was only six years old, and only one of some 250,000 unfortunate children who find themselves in similar situations. Life has dealt harshly with these children, who through no fault of their own, have been deprived of the only security they know—their own homes and the love of a father and mother. Janie could not understand what had happened to her; she only felt that the world hated her. So she in turn was against the world. But she could not deal with it in kind; her hostilities manifested themselves

### AT THE CROSSROADS

He stood at the crossroads, all alone,  
The sunrise in his face;  
He had no thought for the world unknown:  
He was set for a manly race;  
But the road stretched east, and the road stretched west,  
And the boy didn't know which road was best.

So he took the wrong road, and went down  
And lost the race and the victor's crown.  
He was caught at last in an angry snare,  
For no one stood at the crossroads there,  
To show him the better road.

Another day, at the selfsame place,  
A boy with bright hopes stood;  
He, too, was set for a manly race—  
He was seeking the things that are good;  
But one was there who the roads did know,  
And that one showed him which way to go.

So he turned away from the road that went down,  
And he won the race, and the victor's crown;  
He walks today the highways fair  
Because one stood at the crossroads there,  
To show him the better road.

—C. of C. Advocate

in destroying desirable things, and hurting loved persons.

Janie needs help, and so do the thousands of children like her; a special kind of help that a child in a normal home atmosphere never requires. These children, deprived of the natural love and affection a child must have, have far greater needs than has the normal child. In order to undertake the supplanting of love, and the supplying of these basic emotional needs, there must be persons with a vision for service, who will give of themselves in preparation and actual service to minister unto the least of these.

Child evangelism and its emphasis on the Christian home, has long been considered one of the most effective types of Christian witness. "Train up a child in the way he should go: and when he is old, he will not depart from it." Jesus had great concern for the "little ones." He drew them unto Himself and blessed them. He healed their sick bodies, He used a child as an example to His disciples, and rebuked them when they forbade the little ones to come unto Him.

The Christian Church recognized the importance of a Christian environment and a Christian message to the "little ones," and thus organized the first homes for dependent and neglected children. The pioneer in the Mennonite church was David Garber, who in 1896, carried out a faith program in providing a home for orphan children in Wayne County, Ohio. Since then various individuals and church groups have ministered to dependent children through children's homes, foster home care, summer camps, and fresh air programs for city children.

In recent years many states have raised their minimal standards of child care in institutions. Consequently the intake programs of the Mennonite institutions have been primarily limited to children with special problems, often unsuitable for foster home placement and adoption.

In order to carry out these latter functions an institution needs to meet the requirements of specially trained personnel, including those who have learned the case work technique. The institutions also need nurses, maintenance workers, dietitians, and competent house parents. A trained group worker is desirable in any institutional program. Teachers, recreational leaders, and ministers should be a part of a staff on full-time or part-time basis. An integral part of a children's institution is its program of foster homes. Good welfare practice recognizes that a home is the best place for a child. Many children who are in institutions and are not adoptable should be placed in a foster home on a temporary basis. Therefore suitable foster parents are needed who are willing to share their home facilities with a homeless waif. The various camp administrators have reported difficulty, too, in securing proper staff to operate their summer units. Workers truly are needed in these various areas of child care. Who should look forward to service in this harvest field?

A candidate for the foreign mission or relief program must have a vital personal experience of God's saving power through Jesus Christ. The potential child welfare worker must



equally be a bearer of this evangelical message if he is to give the light of the Gospel to children like Janie. Service for children dare not grow out of a narrow "love thy neighbour as thyself" idea, but must be motivated by a genuine and complete love for God and His purposes.

The Christian who is considering a given occupation, might well stop and question his motives in entering this chosen field. Is the choice based on a desire for money, for prestige, or for power, or is it motivated by an unselfish will to serve? Could a child welfare worker conceivably choose to work with children because he likes to exercise control or be looked up to as a parent, or is the motivation based on a complete resignation to Christ's admonition to serve, to love, and to lift? Dependent children such as Janie need the support of a worker who can discipline his own wishes and unselfishly minister to the needs of the child. Children from good Christian homes often prove to be a great vexation to their parents. A child who has not had the blessings of a good Christian heritage, and a stable home life, may present behavior problems that much pleading or a constant use of a hickory stick may not solve. A genuine love for children is an essential prerequisite for the child welfare worker.

One who chooses to work with children should be in good physical and mental health. A sense of humor and a love for life are attributes that can transform a dull institutional routine into a vital experience. The child welfare worker should be able to augment his skill and techniques through daily experiences, as well as through special training courses. A person who wishes to mold young lives for Christ's kingdom must himself possess a mature Christian personality.

If the Mennonite Church chooses to carry on a strong program of institutional care, foster home care, and adoptive services, a number of workers should fit themselves by training in a graduate school in social administration. Anyone interested in entering such a school should have a degree in the social sciences from an accredited college or university. The two-year curriculum in graduate school offers a broad background of courses, including medical information, child welfare, substitute parental care, case work, public welfare, group work, community organization, and others, according to the school attended. Approximately one half of the training period is spent in a field work placement, in which the principles learned are applied under supervision in an actual agency setting. The universities offering a master's degree in social administration are generally secular schools and therefore present a materialistic viewpoint. Therefore a Christian who enters such a school needs to be well integrated in his Christian faith.

Vital Christianity is not solely content with its ministry within its own existing institutions. It must go out on the highways and byways and give and live the Christian testimony. Some Mennonite business men have carried the Christian ethic into the business world. Christian teachers have become

infiltrated into the public-school systems. Should not the Christian also enter our public welfare departments and carry out an unselfish service to the needy in our communities? The wages are not in large bank accounts or in financial security, but rather the investment is in human life, which might otherwise sink into the depths of debauchery and sin. There is no profession outside the ministry and the medical profession that has more opportunity to testify to and help a greater number of people. Will the church completely leave this important task of touching these many souls to the non-Christian?

In Matthew 18:10-15 we read the words of Jesus as He admonishes thus: "See that ye despise not one of these little ones; for I tell you, that in heaven their angels do always behold the face of my Father who is in heaven. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? . . . Even so it is not the will of your Father who is in heaven, that one of these little ones should perish" (American Revised Version).

West Jefferson, Ohio.

## An Invalid's Life

By Harry Martz

To make the most of handicaps is one of the great achievements of the Christian life.

It is hard to accept an invalid's life. The telephone rings, and you can't walk to answer it. Without help, you can't sit down or stand up or eat a meal or dress. It is hard to realize that you'll never drive your car again or step across the street to chat with a friend.

Yet, even though there were many things I could no longer do, there were other and perhaps greater things I could do. I could

enthusiasm for a cause—any good cause. Mine, I have found, is to do many good things to my fellow men and to God. I am building up a subconscious resistance to pain and the claims of invalidism. It is comforting to know that hidden beneath the surface of physical disorders is an overflowing spring of compensatory spiritual joys which one might never know but for the prick of physical affliction. Even sunlight, warming the body into forgetfulness of its frailty, can bring a happiness like nothing I knew when I took health for granted.

I have learned to find pleasures in simple things—a breeze fanning the curtains, the opening of a color-tinted bud outside my window. What once was a mild interest has grown into a compelling passion.

In the silence of the night, I have learned that sickness can sharpen man's awareness of God. I have always been religious, but now I find a close union with the Divine, resulting in faith and courage far stronger than any I formerly possessed. It is impossible, I believe, for man to endure

constant suffering, physical or mental, without the sustaining realization of a force within him that is akin to Divinity, and that enables him to surmount mortal and material difficulties in a great triumph of the spirit.

When pain tortures his body, the invalid sleeps fitfully, a few moments perhaps, and then he is alone again with his memories, his problems, and his God. In the hours of struggle, he adopts a personal philosophy. He knows a new humility as he sees himself as not the center of the universe, but only one small figure in a master plan. Every man, he begins to see, has his cross and his Calvary. Self-pity, to which shut-ins are so susceptible, along with fear, is the great crippler of men.

One morning, not too long ago, while I was in the hospital, a lady passed my bed to fluff my pillow. "I know how tired you



The Writer of This Article Gets Around on His Hand-propelled Velocipede

grow in what Wordsworth called "that best portion of a good man's life, his little nameless, unnumbered acts of kindness and of love."

I was fortunate that I had a business, because a busy mind is less vulnerable to pain. It was here I found my best friends.

Time moves slowly, though. I am no longer in a hurry. I read more—religion, fiction, philosophy. Reading has acquainted me with other invalids who didn't give up—with John Keats, who wrote his greatest poetry while ravaged by tuberculosis—with Helen Keller, who rose above crushing handicaps to become one of the world's noblest women—with Florence Nightingale, who reorganized English hospitals from her sick bed.

I have come to the conclusion that what invalids need most is an overwhelming



get just lying there," she said with deep concern. I exclaimed, "Since I have found my best friends and my God, I've been too busy to feel tired. I have been busy learning to live again."

—From Tidings, published by Chicago Avenue Mennonite Church, Harrisonburg, Va.

## How to Waste Your Youth

Attorney General Tom C. Clark declares that over half of all criminals in the U.S. (51%) are twenty-one years of age and under. "It is up to the American people to correct, teach, and stop these youngsters from following in the footsteps of other criminals," he says. "Unless the 'three respects'—the respect for God, and for home, and for law—are learned and carried out, our country as a great democracy will fail. Apparently we have lost touch with religion!"

Out of each thousand marching in the endless crime parade, 521 have marched before to a prior arrest!

Of each thousand burglars, 510 are under 21 years of age!

Of each thousand car thieves, 630 are under 21 years of age!

More persons 17 years of age are arrested than in any other group!

"Tramp, tramp, tramp the youths are marching" to prison, to death, to a lost eternity!

But why waste your youth when it may be invested in such a manner as to pay the greatest dividends here and hereafter?

The wise man, Solomon, said: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).

A most effective way to remember Him is to recall that as Creator, He has first claim upon your time, means, and talents.

Recall, too, that His love toward you has been manifested in the gift of His Son, the Lord Jesus Christ—and that that Son attended to the sin question on the cross of Calvary so perfectly that God can righteously forgive the sins of every person placing faith in Him.

Bear in mind also that when you make this Saviour your own by faith, you receive the Holy Spirit as your Teacher, Guide, and Comforter. Under His guidance the Bible becomes a new book to you.

Regardless of how you looked upon the Holy Scriptures before, they will become the meat and drink of your life. Therein you will discover God's will for your life, and you will learn to say: "Thy will, not mine, be done."

You will enjoy Christian fellowship and privileges. You will discover various ways of serving and witnessing for your Lord and Saviour Jesus Christ. You will rejoice to find your life and testimony being blessed to others.

### ONLY A SMILE

Only a frown,  
And the day is dour,  
And chill is the air  
And the wide skies lower,  
And dire foreboding,  
With unknown power,  
The soul makes bitter  
And sad the hour.

Only a smile  
On a pleasant face,  
But it gives the sunbeam  
A long stern chase,  
And it makes the hearth  
A joyous place,  
And it fills the day  
With a nameless grace.

A cheery word  
And a cheery smile,  
How fleet they foot it  
For many a mile!  
With what bright glamour  
And what sweet wile  
They make home heaven  
And life worth while!

—Selected.

You will specifically appreciate the words of the Apostle Paul to young Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity . . . give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (I Timothy 4:12-15).

Are you wasting or investing your youth?

—Tom Olson in NOW.

## A Snare for the Young People

W. H. Mayo

Among all the snares Satan sets to blight and curse Christian people is to get them to associate with the unsaved; especially the marriage of Christians to the unsaved. God expressly forbids such marriages, commanding, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). If young people will take heed to this command they will be saved from a fearful harvest which they will be compelled to reap if this counsel is disregarded. Many young people under the spell of infatuation, or perhaps through the advice and influence of mistaken or unsaved friends, fall into the snare of the devil to live in misery and bring up children for the world and the devil.

The Christian who marries the unconverted will either draw back and lose out in his soul, or have a very heavy cross to bear during life. How can one pray, "Lead us not into temptation," while at the same time he plunges into it of his own accord? "Can two walk together, except they be agreed" (Amos 3:3)? Again, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

(II Cor. 6:14). Again we read, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

It is a sad thing indeed to see the young people marry out of God's order. No doubt but that one of the main reasons why there are so many sad homes and the alarming number of divorces is because God's claims are ignored. People depend upon their own feelings in settling this important event which will affect their whole life.

A young girl of my acquaintance married an unsaved young man. As soon as the marriage ceremony was performed he moved her into a community where she had no opportunity of attending public worship. As a result she lost out in her soul and is today in the insane asylum. Several precious little innocent girls were left behind to share in the sad mistake of the mother in not taking heed to the Scriptures quoted above. And just to think, it could have been avoided.

It is true the above is an extreme case, but the judgment day itself will only reveal the great host that are caught in this "snare of the devil." One person came to the writer with about the following words, "Don't fail to warn the people wherever you go about marrying out of the order of the Lord. If I could have heard this subject preached on I might not have been in this trap, but I didn't hear it preached until it was too late."

There is no doubt if the preachers would preach more plainly on this subject there would not be so many of our young people caught in this trap to their deep and lasting sorrow. None should ever take this step until they have received the advice of the more serious of their brethren. May the Lord bless and keep our precious young people out of this "snare of the devil."—John Three Sixteen.

### TIPPING THE LORD

While they were bowling over the roads, Henry said to his friend, in a casual way: "How would you like to be a porter?"

Timothy, busy with driving, shook his head. "Why not?" persisted his friend.

"Mostly tips. When I deal with a man, I want him to pay the money due, eye to eye; not slip anything into my hand behind my back."

"I wonder if the Lord feels that way about it," quietly remarked Henry.

"Just what do you mean?" asked Timothy.

"Only this. When we give to the Lord without any fixed rule, just when and as we please, I wonder whether He does not feel a bit like a heavenly porter. And perhaps we come to feel like the passengers and fall into the habit of giving Him whatever spare change we may have handy. I wonder if it would not be better for the Lord and for us if we just looked Him in the eye, as it were, and gave Him according to some fixed rule."—Selected.



# MISSIONS

## The Calvary Mennonite Church Is Born

By Lester T. Hershey

Do not fail to read the interesting story of how the first Mennonite Church was established in Puerto Rico.

"Have you decided yet to go to Puerto Rico and be stationed at La Plata as pastor of the church in that beautiful valley?" asked Brother S. C. Yoder at the time of the annual Mennonite Central Committee meeting held in Chicago in December, 1947. Our answer was rather passive, for it was hard for us to tear loose from the work the Lord had blessed in the Mennonite Mexican Mission.

When the answer was not a strong positive, but a rather indecisive one, with a good-natured laugh Brother Yoder said, "If you don't soon make up your mind, we will have to 'draft' you there. You know that is what the government does when it needs someone in a certain place."

That noon Harry Martens, recently returned from Puerto Rico where he had directed the M.C.C. unit for a term, ate lunch with me. We sat by ourselves. Martens was full of enthusiasm for the future of the evangelistic work in that valley. I asked him many questions, and he readily answered them. He pledged full co-operation on the part of the unit members. He said (in substance), "Those young folks are eager to help in the mission enterprise. They want to see the work thrive. What they need is a pastor to lead out, and they will follow."

"But," I objected, "they have their own work to carry out. They certainly will not have the time to spend in the evangelistic end of the program, will they?" His answer was, "If you don't give them something to do, they will be disappointed."

For several months we prayed and asked the Lord for His will in the matter. By this time we had come to realize that perhaps this was the Lord calling us to Puerto Rico. We wanted to be sure that the work in Chicago would be well cared for. For what pastor gives forth his whole energies to build up a work, and then desires to see it left uncared for after he leaves? It is true that the work is the Lord's; yet we must give the Lord able hands and bodies to carry forth His work. And so, assured by the Mission Board that they

would do their best to supply a pastor for the Mexican work, we gave our word to Brother Yoder that same day that we would go to Puerto Rico. We would be ready to leave the Mexican work by February or the first of March. We would prepare to leave for Puerto Rico in April.

Consequently, on April 25, after we had said good-by to Mrs. Hershey's mother and sister and her husband at Miami, Florida, the plane soared into the sky to descend only a few hours later on the small island of Puerto Rico. This was our first real plane ride. The children slept most of the way. When we descended at the San Juan airport, we didn't know that so many Americans from the Unit and Mission would be awaiting us. This thrilled our hearts and filled us with the realization that here were good fellow workers.

This warm reception by all of those whom we knew (quite a few of these were college friends) made us leap with joy, and we thrilled again and again with the bond of Christian fellowship so demonstrated.

We traveled what seemed to us an endless journey through crowded San Juan and Santurce and then around curved roads and up steep mountains and down again in Dr. Troyer's Studebaker. But, finally we got out and looked from the "Lookout" at La Plata Valley. It looked pretty good to us. We journeyed on to Aibonito to the Troyer home where we spent our first night. Mosquitoes zoomed around us, and we were happy for the nets which kept them from our bodies.

The next day we were anxious to get settled in our new home and to get our car and baggage unpacked. We were taken to La Plata and installed in the cottage now known as "Leelo Cottage." Mrs. Melvin Lauver had brought in fresh bouquets of passion flowers. In every room there were flowers. We appreciated this second reception. We were introduced to the remainder of the Unit, including our old friend, Doctor Amstutz, and his family. Then began a series of days of unpacking and getting our home prepared for living. It took some time to get used to little (and big ones too) faces peering in through the screens at us. It almost seemed as though there would be no privacy at all.

We had suggested that the Unit's committee, which had been handling the Sunday afternoon Sunday school, continue to conduct it until we looked around a bit and got used to the present setup and learned to know the people better. But the committee wanted to turn its Sunday-school work over immediately. Hence in May, we took charge of the Sunday school.

There were eight children attending in the afternoon. Of these eight, six are still attending, two of them being members of the Calvary Mennonite Church at present. An object lesson, learning new choruses and hymns, learning Bible verses and then a Sunday school class took up the first sessions. Only a few Sundays went by until word got around that a new Americano had come to help in the church work. Some new ones came out of curiosity. Then others came, until we had to divide the group into two classes, then into three classes. To obtain teachers who could speak Spanish well enough was the problem. We were happy when Carol Glick, then teaching at the Baptist Academy, consented to help us. An adult class was soon started. Fathers and mothers came to learn the Bible for the first time. The Lord was leading those to the chapel who should know of His grace and love.

For a year at least the Unit committee had been conducting Sunday evening meetings. These meetings were in Spanish. Ministers from surrounding congregations were happy to come and preach for the Spanish community. Invitations had been given, and a few souls had accepted Christ, but they lacked teaching and being cared for so that they



Exterior and Interior Views of the Calvary Mennonite Church



might grow. This was the main reason why the Unit had felt they needed a pastor—to care for these sheep and others that should be brought in later. From the very start, there was a good crowd present on Sunday evenings.

Someone remembers that in some of those first few months, from curiosity perhaps, so many Puerto Ricans attended that some of the Unit members gladly gave up their seats and stood outside.

Then on May 5, 1947, our hearts were gladdened. When the first invitation was given, twenty-two young people and some parents lifted their hands signifying their intention to accept Christ. Of those first twenty-two souls, twelve are now members of the congregation.

Immediately it was thought well to begin an instruction class. But, rather than a special class for the converts, it was a general Bible indoctrination, meeting once a week on Monday nights. Everyone was invited to attend. We kept a record of those who accepted Christ from time to time, and upon their response to the Christian life, they were baptized. True, many raised their hands in the meetings when invitations were given. But, many also did not follow their first impulse. Some of these, we afterward learned, were threatened by members of their families. Some were intimidated by what would happen if they left the Catholic Church and followed the religion of the Americanos. Others were simply shallow ground, and when the sun came out they withered away and died. Some of these first souls slipped away, but later came again and really meant business for the Lord.

During 1947, in response to the invitation, many raised their hands—a total of fifty-eight. Of these, today twenty-seven have been baptized. By these figures one can see that missionary work on this Island is not as easy as it may seem when one declares a large number of souls have raised their hands at an evangelistic meeting. If one could only be with each of these souls every day immediately after their first manifestations of a desire to follow the Lord and help them to ward off the attacks of the enemy, it would seem that they perhaps could survive. At least a better percentage could survive. But, almost immediately, the enemy through relatives, friends, or other means preys upon them, and because the Word has not taken firm root, the tender plant is pulled out. Oh, that one would know what to do to keep these souls grounded and rooted in Christ Jesus!

It seemed best to all concerned with the work, that an arrangement be worked out whereby the Spanish Sunday-school service be changed to the morning. The Unit had their English preaching and Sunday school on Sunday forenoons. But members of the Unit who were concerned with the welfare of the Spanish work, remarked that they preferred giving part of the morning's time to the Spanish work. So, on a Sunday morning in October, 1947, the first Sunday worship was begun. Eight-thirty was the time set for the Spanish sermon. Nine-thirty was the time set for Spanish and English Sunday school class-

es. And, 10:30 was the time for an English preaching service. This may seem to some of our readers like a full morning, especially to any who are used to having preaching only every two weeks. It was a full morning of serving the Lord. But, the Lord blessed us under this arrangement. All tried to give their best and it seemed long for only a few.

The first superintendents of the Sunday morning Sunday school were Clayton Gingerich and Melquiades Santiago. Clayton was of much help to Brother Melquiades, as the latter has testified since. Here was an American, with experience in directing a Sunday school, who was brought up through the teachings of Sunday school and a godly family, working side by side with a young man who had no experience in Sunday-school work, and whose background was ungodly and irreligious. The first secretary of the Sunday school was Francisco Rolon, also from a non-Christian home. The first treasurer was Angel Rivera Rodriguez, who had no idea of what a treasurer had to do, but who learned well, and in his own "jibaro" way filled his responsibility well. Teachers of the Sunday school were Americans, except for Paula Santos. This sister depended much for help from Sister Linnie Peachy, a Unit worker. Was this, then, what Harry Martens had meant that day in the restaurant in Chicago? This was co-operation under the Lord's guidance. It was a thrill to see the Lord bless this working together of Americans and Puerto Ricans. The Lord certainly was being honored.

Then came the great moment for which we had been waiting for months. On Sunday afternoon, October 12, the first baptism took place. Since our bishop, Brother S. C. Yoder, could not be present, he had authorized Paul Lauver and myself to take charge of this service. Seven were baptized. Of these five were men, contrary to what most of us had experienced in other mission work, where usually most are women. Two of these men were married men and heads of families. Since then these two have brought in their wives, and in one case also a son. One of the girls baptized has since been married to an M.C.C. worker and is now living in South Dakota. One of the young men has recently married a later convert and has now formed a Christian home to the glory of God. The other young girl, Paula Santos, has finished her first year of Christian teacher's training at Goshen College, and is looking forward to a life of service in her home community. Another young man has graduated from the Baptist Academy and is interested in continuing preparation for Christian work. All of these first seven are vitally interested in the Lord's work, and have held responsible positions in the church at Calvary Mennonite in La Plata. To them, everything was new. They were interested in serving the Lord well, and so it was easy to teach them. They were pliable in the Lord's hands.

In no wise do I want to leave the impression that all of this work has been accomplished through the efforts of only a few. No, it took the combined efforts of the M.C.C. Unit workers and the Mission workers blessed of

the Lord to bring about the birth of the Calvary Mennonite Church. The spiritual leaders of the Unit had been sowing the seed. Preachers from the neighboring communities had been sowing the seed. The Word was taught, lived, and preached by many. The Lord added the sunshine and rain, and these plants grew to maturity. We praise the Lord for His grace and for His power to save and keep to the uttermost.

Pulguillas, Puerto Rico.

### LIFE TO ENJOY

(Continued from page 231)

which young people meet each other; Wednesday is another day of real moment in their lives. And so I turned to the entries in this diary that he put there on Monday and Thursday, and, just in a general way, I went through his diary, and I found one that was indicative of all the rest. I'd like to read this one to you. Here he says, "Where are the blue Mondays of which the world speaks? Oh, yes, after their way, but not in the Christian's way, for my day is brighter and my path lighter. Lord, keep my feet in Thy path." Isn't that wonderful! Here was a young man who after the very best days (when I say "best days" I mean the days that are most conducive to his way of finding joy) could have such a testimony, after he has found this joy, that his day is brighter and his pathway is lighter. And then he prays that the Lord will keep his feet in that pathway. Doesn't that speak of an inner joy, an inner peace and satisfaction that you and I want?

Jesus says "I am come that they might have life, and that they might have it more abundantly." Like the woman at the well, you can find a well of water within you springing up into everlasting life. We have a wonderful heritage as children of God. Let us come and accept the gift which He came to give and which all of us want.

Akron, Pa.

### THE FOUNDATION

The home is the very foundation of civilization. Hasty or foolish marriages are a blight upon society. "Marriage to you can never be an indifferent thing; it will make or mar you; it will be a blessing or a curse to you. It will help you to heaven or drive you to hell, or be a heart-rending cross to you while you live. Nor will a bad or improper marriage affect yourself alone; it may be the ruin of every child that issues from it" (Adam Clarke). (1) Enemies. The two greatest enemies of the home are divorce and discord. It is difficult to ascertain which brings the most devastating effects. The sanctity of the marriage relation is being seriously impaired by a flouting of the law of God. Yet a cold legalism can never substitute for the spiritual values of a real home. (2) Love. Living, working, suffering, and playing together binds closely those of varying temperaments and ages into a real family. The atmosphere of a true home is better experienced than described. Out of love the spiritual values of the home are born. Without love, failure is inevitable.—Clipped.



# The World Mission of the Church

By Ernest E. Miller

The baccalaureate sermon delivered by the president of Goshen College to the graduating class of 1950 stressed the imperative of missions in the lives of Christians, both as individuals and as the collective body of the church.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John 10:16.

Three great statements of the New Testament happen each to be the sixteenth verse in their respective chapters. John 3:16 is well known to all of us. That statement is a summary of the Gospel, testifying to the person of Christ as the only begotten Son of God. It is God's declaration about His world. Second of these three statements is John 10:16. In that statement Jesus declares that God's love and knowledge are not alone for the immediate disciples but for all men, and that all who believe in Him will form one flock. In these words Jesus frames the program of the church. The third of these great statements is made by the Apostle Paul. It is found in Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." In this verse the Apostle Paul defines the Gospel. It is a Gospel of power. It is not simply a pleasing story, nor an interesting system of philosophy; it can do something. In fact, the Gospel, according to Paul, is sufficiently powerful to do everything the human soul needs for time and eternity. And so because of the power of the Gospel, Paul is not ashamed of it.

Frequently out of the speech of a man, public or private, one can get a phrase characteristic of his whole temperament. It is like a glimpse through a window into the soul of a man. The words, "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right," are characteristic of the heart of Abraham Lincoln. George Washington said: "Let us raise a standard to which the wise and honorable can repair. The issue is in the hands of God." Whenever one sees the words, "Expect great things from God; attempt great things for God," one thinks of the founder of the modern missionary enterprise, William Carey, who first formulated those phrases. So likewise in these great statements, in John 3:16, John 10:16, and Romans 1:16, we have revealed to us the heart of God, the mission of Christ and His church and the dynamic motivation of the Apostle Paul.

I have chosen to speak on the second of these three revealing statements; namely, on the words of Jesus in which He frames the program of the church. These words speak about the outreach of the church. It is correct that again and again we bring to our attention the claims which Christ has on each of us to bring spiritual supply to a very needy world. I can think of no other theme upon which I would rather leave a parting word with the members of this graduating class than on our responsibility to witness, John

10:16: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." His "must" becomes our "ought."

The words of this text have always been more or less familiar to me. They arrested my attention in an unusual way when I found them in Westminster Abbey on the black marble slab which marks the grave of David Livingstone. Very appropriate words they are indeed, to be placed on the tomb of the humble, courageous Scot who gave his life for Africa. David Livingstone heads the list of both missionaries and explorers on the African continent for all time. His thirty-three years of remarkable labor are perhaps without parallel in the annals of adventure. He dedicated his life with great humility and courage to the service of a most neglected and backward people. When he insisted on remaining behind in Africa when Stanley returned home, and Stanley asked whether he had any final words; he echoed the spirit of his Lord when he said, "All I can add in my loneliness is, may heaven's rich blessings come on everyone who will help heal the open sore of Africa." His life was dedicated to the salvation of a people other than his own, and so it remained until one morning he was found dead by his bed on his knees. He laid down his life for the black sheep of Africa. He became a partner with his Lord in a great enterprise—an enterprise which reached back into the centuries, extends forward into our own day, and projects itself into God's world as long as that world shall continue to be. "I have other sheep too." "I must bring them

also." "They will listen to my voice." "There will be one flock and one shepherd." In the four phrases of this text we have the basis, the motive, the promise, and the goal of the Christian Church. Dr. Zwemer, the great present-day apostle to the Mohammedan world, calls this the fourfold missionary imperative. Let us pursue further then the meaning of these four phrases.

## I. The Basis of the World Mission.

"I have other sheep too."

The missionary movement as a definite enterprise began with Jesus Christ. He is the basis for a world church. The basis rests upon Himself as the Saviour of the world and upon the concept of God as the potential father of all men.

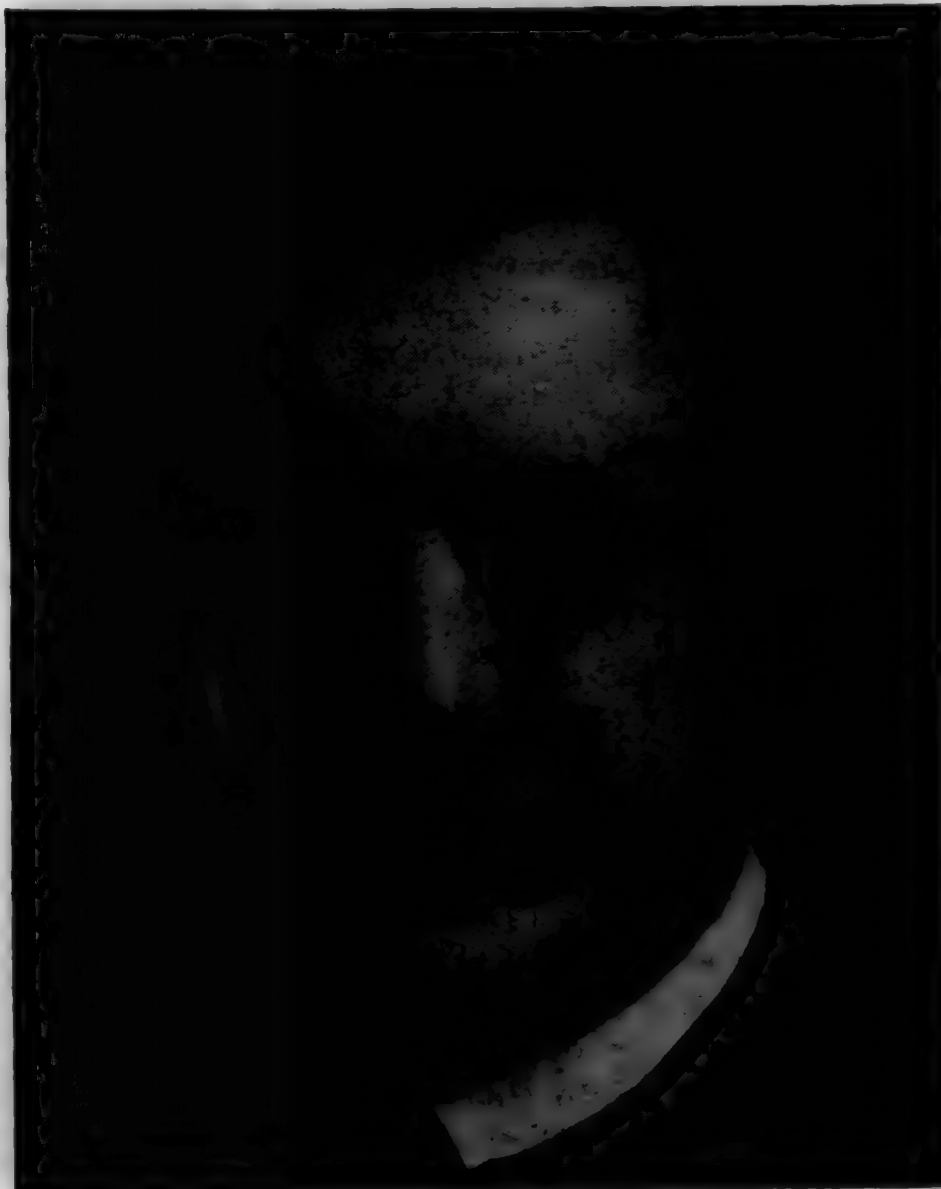
The Gospel of John, above any other, makes clear the claim of Jesus that He is the Saviour of the world. In the sixth chapter our Lord says: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Here Jesus declares that He Himself is food sufficient to satisfy the driving urge of every hungering soul. He is the bread of life able to satisfy the spiritual want of all races and of the peoples of all times. Again in the eighth chapter of John Jesus says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Here Jesus says that in the bleak darkness of this sinful world He is the source of a radiance which never will be extinguished, but which will go on and on, lighting up the dark corners of the earth.

But not alone is He food and light, He is also the good shepherd of His flock, the doorway to the sheep fold of the abundant life. "I am the good shepherd, and know my sheep, and am known of mine." Our Lord describes here a simple scene with which His hearers are very familiar. He pictures an ordinary sheepfold to which shepherds return their flocks at night to protect them from animals and wild beasts. The fold is merely an open space enclosed by a low wall and is open to the sky. But the shepherd brings his flock in the evening and leaves them there in care of an undershepherd who follows in with the sheep and fastens the door from the inside. In the morning the shepherd comes, calls his own sheep by name and leads them out to green pastures. This, Jesus proposed to do for all those who would become His disciples and follow Him.

The early Christians in the catacombs during the days of persecution drew pictures of the good shepherd on the walls of their hiding places, not because they had no lack of physical security, but because they found Him the shepherd of their souls.

"The Lord my shepherd is,  
I shall be well supplied;  
Since He is mine and I am His,  
What can I want beside?"

So goes the great hymn of Isaac Watts written back in the early eighteenth century. So Christ is as He has stated, the basis for the church. It is He who calls the lost and saves them, and it is He who



Ernest E. Miller, President of Goshen College



shepherds and cares for amid the trials and temptations and the turmoils of life. He alone is the basis of the Christian church. "Other foundation can on man lay than that is laid, which is Jesus Christ."

But that base is yet more clearly revealed as we understand Christ's interpretation of the universality of God's purpose and plan of redemption. In the mind of Jesus God was not alone His father but the Father of all men. In that interpretation of God's purpose Jesus built on foundations deeply laid in the thought and life of His own people. He found in the Old Testament the beginning and the continuity of the expression of God's redeeming grace for everyone. It was in the Psalms. He found it in the prophets, Isaiah and Jeremiah. It was in Ezekiel's great chapter of the hireling where we have the promise of the coming of the Messiah as the Good Shepherd. Indeed, He could read in the words of Isaiah, the great missionary prophet, that it was God's ultimate purpose to establish the kingdom of righteousness among all nations. Jonah and Daniel were definitely missionary prophets. God had revealed Himself to the people of Israel through their history, through their wise men, and through their prophets. So in the mind of Jesus Jehovah was a God of all time and for all people. God was constructing an everlasting kingdom in the midst of world empires which themselves might rise and fall, but His kingdom went on under His providential care. "The eyes of the Lord run to and fro throughout the whole earth, on behalf of those whose minds are fixed on him."

But not only was this the theme of the Old Testament; it was carried over in the New. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: . . . And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." There we have the preamble of the New Testament and it speaks the golden thread that runs through to the end. All of humanity was a part of God's purpose and a part of His work of creation and redemption. This creative and redemptive work of God runs through the Old Testament and through the New because in the first place it was in the heart of God himself. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The first conclusion, then, that we reach again is that when we proclaim the Gospel of Jesus, we have no right to narrow its application by any false boundary lines of our own. We can carry no race prejudice or no class prejudice. Jesus taught us that God hath made of one blood all races and tribes of people. They are all His sheep.

"The love of God is broader than the measure of man's mind;  
And the heart of the eternal is most wonderfully kind."

"I have other sheep which are not of this place." That is Jesus' interpretation of the mind of God. That is the basis of the world mission of the church.

## II. The Motive of the World Mission.

"I must bring them also."

The second phrase in our text reports Jesus as speaking to Himself. He is giving Himself a command. The word "must" indicates an obligation. It is used in a different sense in different places in the Bible. The "must" used here by Jesus refers not to the kind of physical pressure which pushes a piston to drive a wheel or to the weight of a hammer which drives a nail into a plank, but it speaks of another type of force: the force of spiritual urgency. It is the force of an inner drive which compels.

The word as used here also was used by Matthew. When speaking about Jesus He says: "He left Judea, and departed again into Galilee. And he **must** needs go through Samaria." Physically it was possible for Jesus, by making several crossings of the Jordan, to go to Galilee without touching Samaria. But what Matthew says is that even so Jesus found it impossible to go around the despised mixed race of the Samaritans. There were a good many folk in Jesus' day who ignored these half-breeds. They were the Anglo-Indians, the people from across the tracks, and when ordinary folk traveled from Jerusalem to Galilee they crossed the Jordan in order to avoid any contact with these outcasts. Matthew points out that this was just what Jesus could not do. He could not sidestep an occasion to meet these people and still keep clear His conscience. It was the kind of imperative which arises out of moral necessity. It was the kind of urgency which had to find some relief in action. Jesus could not sidestep this obligation because of what He was.

A somewhat similar situation had been faced by the high-caste Hindu boy who came running into my office one day in India. He was very agitated and it was evident that he had been emotionally greatly stirred. I asked, "What is the matter, Lal Aram?" He said, "It's like this. I was on the way to school and I heard a cry of what seemed to be a drowning boy in the big tank, and so being a good swimmer I pulled off my extra clothing and jumped in and pulled him out." I said, "Well, that's fine. I am glad you did that. That was the right thing to do." He replied, "Yes but you don't know what this means. The boy I saved was an outcaste, and my relatives and friends will be very angry with me because I did this." And then beginning to comprehend the matter I asked, "Well, Lal Aram, why did you do it?" Whereupon he replied, "If I hadn't something would have died on the inside of me."

Jesus could not sidestep this obligation of going through Samaria because of what He was. Jesus was repeatedly accused of befriending sinners. There was the woman found in adultery; there was Zacchaeus, a tax collector. There were others. Jesus was always breaking through the caste barriers of His own people. This was because upon Him rested the obligation as a shepherd to lead everyone into the fold. Luke in talking about our Lord in the parable of the lost sheep says: "He goeth after that which was lost until he find it." Not until He gets tired, but

until He has found the lost sheep tangled in the briars and brambles of sin. We sing the words of that great hymn:

"The shepherd's heart is saddened,

The sheep have gone astray.

Through summer's heat and winter's cold

He seeks his sheep away."

Now our Master's "must" becomes our "ought." Here lies the real motive of Christian work. A Christian appointment without Christ in the heart becomes a life of misery. With Jesus at the center it is a thing of divine appropriation. No one has engaged long in any kind of Christian enterprise unless he has this inner driving, drawing urgency. That is what prompted Clifford Snyder to set sail for South America. That is what sent the McCammons to China. That is what motivates a missionary in India to get on a bicycle with a bedding roll tied on the back and a food basket in front and cycle for miles through jungle roads in the Indian hot season. That is what sends a missionary to Germfask or keeps him at one of the half dozen other stations in the Michigan peninsula or in any of the other rural districts of our own United States.

All God's true disciples understand that God's gifts are committed in stewardship to be transmitted to others. To receive from God is to become a messenger for God. Even so the Mennonite Church exists for the purpose of seeking and saving the world. She exists only in order that the kingdom of God may come into the hearts of men of all races and in all places of the earth. The motive comes from Christ. His "must" becomes our "ought."

## III. The Promise of the World Mission.

"They will hear my voice."

We now come to the promise from Christ to all Christian workers. I take this phrase to mean that Jesus is confident that the message of the Gospel will find a response in the hearts of people to whom it is taken. The phrase, "they shall hear," indicates the optimism of Jesus. Jesus feels sure about the future of His work. Herein lies the promise to the Christian worker. You have seen, I know, that beautiful and inspiring picture of Jesus entitled, "Behold, I stand at the door and knock." Someone has pointed out that in that picture there is on the face of our Lord not pessimistic anxiety. There is instead a patient, confident expectancy.

No, they do not always hear immediately. Hudson Taylor worked diligently in translation, in prayer, in testimony, for seven years before there was a single convert. Missionaries have given an entire period of service at Pehuajo or Shirati or Ghatula, without any large number of individual accessions. After ten years of toil and sacrifice there are only sixty members in the seven churches in the Michigan peninsula. Sometimes the outlook is not immediately too bright. In the case of Jesus this too was true. "He came unto his own, and his own received him not." He had His experiences of bitter disappointment. There came a time when large crowds sought Him no longer, but everyone turned to his own way. Yet here in this great prophetic utterance Christ, standing on the summit and looking down the vista of years, knowing His Father and knowing that He was His Father's



message, saw that the Gospel would triumph wherever it would be proclaimed.

May I point out that every true Christian worker must have faith not alone in God and in the message of salvation, but he must have faith also in the soil. The true missionary has faith also in the persons to whom he carries the message. Perhaps this is the most likely area of our present-day discouragement. Seeing the almost complete breakdown of our modern civilization, we find it difficult to believe that good seed will still grow in our present-day soil. Indeed, the prospects of domestic and international peace are far from encouraging. The heathen religion of Marxism and the evil of imperialism, both offer false hopes that rise only out of the cleverness of men's minds and the utilization of material resources only for the justification of men's physical pleasures. Seeing the large place these ideologies hold in our world one finds it difficult to believe that the soil is still good soil. And so Satan stills our witness by saying it is no use; people do not respond.

It is in Mark's Gospel where we find a short parable which asks us to put faith in the soil as well as in the seed. It reads: "So is the kingdom of God, as if a man should cast seed upon the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." Now we must have faith in the human heart for the same reason that we have faith in the soil. God created the soil, and He made the hearts of men, so when we place the seed of God in the human heart we are placing it also in the soil that God has made. We need earnestly to believe again in our time what Jesus believed; namely, that every human heart is soil that responds to God's seed.

Therefore, although the field of the human heart may lie fallow, although it may seem barren and dry, yet let us always remember that it is good soil. God sends His rain upon it. He makes the Son of His righteousness like the sun of heaven, to shine upon it. He hateth nothing that He hath made. He fashioneth their hearts alike. The poet has said, "Down in the human heart crushed by the tempter

Feelings lie buried that grace can restore.  
Touched by a loving heart, wakened by kindness,

Cords that were broken will vibrate once more."

And so because Jesus was, I too remain a Christian optimist. If we remain clear open channels for His voice, not putting ourselves in His stead, but remembering that the promise says "they will hear my voice," then we can be assured that men and women will respond.

#### IV. The Goal of the World Mission.

We come now to the goal of the world mission. "There shall be one fold, and one shepherd." This is the goal of the work of the Christian Church. This is Christ's picture of the end of the Christian enterprise. The idea of one fold sometimes gives us trouble. We are prone to feel that it means the amalgamation of our denomination with others. This is not necessarily so. Indeed, the best way in which most of us can serve the Church Universal is by serving well the particular

church to which we belong. A Christian who has caught the vision of one shepherd and one sheepfold has a threefold responsibility for the sake of the total Christian cause. First, he should be well informed and cultivate to the full the unique contribution which his own group has to offer. If a Lutheran ceases to keep alive the great contribution which stems from Lutheran theology and practice, he is helping to cheat the Universal Church. Likewise, Mennonites have a distinctive contribution to make. They have helped down through the years to keep alive the emphasis on Christian discipleship. They have believed and taught and tried to live the teachings of Jesus as a way of life. The task of each of us is to see that we do not cheat others by allowing some important Christian truth to be lost or forgotten.

The second responsibility we have is to see that the contribution we have to make is made available to others in ways that they can understand and in the form in which they can appreciate it. For many years there has been a tendency for our church to hide its light under a bushel. Happily we are beginning to sense some responsibility of mission and we are more ready today than at any time in our history to witness to our faith in understandable ways. For this I am profoundly grateful, and I hope that those of you who belong to the Mennonite Church may go out committed to witness in very effective ways to the faith of our fathers.

There is a third responsibility resting upon the loyal members of any denomination. It is the responsibility of listening attentively and open-mindedly to others, willing to receive as well as to give. We need to remain open always to the possibility that aspects of our faith need a truer alignment and more clarification. In this area we, too, have much to learn.

In these days some of us are concerned not so much about the success or failure of official denominational mergers as we are about the possible failure of the Christian Church to perform in the modern world. We have the commission laid upon us to "make disciples of all nations, baptizing them, . . . teaching them to observe all things." When one stops to think, that commission is breath-taking. We are actually asked to teach all men to observe all things. We ourselves are asked to live up to the ideals and the teachings of the Sermon on the Mount, and we are asked to teach other men also to do so. Those ideals are so demanding and seemingly so beyond the attainment of ourselves, that we say, What hope is there that these goals may be attained? We say, Is it not sheer lack of realism to dream that the church will be so stirred, so revitalized and reformed, that it will become a sufficiently living force to attain its goal? We are so few among so many. Can the church as we know her ever accomplish that task? No, not the church as we know her. She is too divided. She is too much conformed to this world. The bulk of her members too generally accept the standards of the life around them. The members of the Christian Church and the members of the Mennonite Church are too nearly like everybody else in the world to really carry through that great commission. What is needed is a reform

even more drastic than that of the Protestant Reformation. And how can that happen?

There is only one possible answer to this query. The answer is Jesus our Lord. He is our example. But I hasten to add, He is not alone our example: He is also our Saviour. "And I lay down my life for the sheep." Four times in this tenth chapter of John Christ states that He is the Good Shepherd and He will freely lay down His life for all His sheep. "No man taketh it from me, but I lay it down of myself." What He is saying is that neither Roman armies nor the pressure groups of the Pharisees or the Sadducees—in fact, no outward coercion of any kind could compel Him to do what He is about to do. Instead there is an inward dynamic to which He must respond; namely, the redemptive love of His Father. He is to become the Redeemer of the world because He has become the willing agent of the redemptive love of God. When Christ died He died for our sins and He chose to do so. His was the chosen cross. "I lay down my life for the sheep."

My Christian friends, members of this graduating class, in the redemptive power of that sacrifice alone lies our victory. The bond uniting us now and the bond that will unite us in the future, wherever we go or whatever we do, is not a common organization but a common relationship to a victorious Lord who is our Saviour who saves us from our sins.

In Christ all racial, national, social, educational, and other differences are abolished. All who believe in Christ have always been one flock under one shepherd, not in the sense of a visible organization, but in the deep and true sense of one communion of saints. I attended some weeks ago the meeting of the Foreign Missions Conference held at Buck Hill Falls. There were many inspiring talks and many helpful addresses at that conference. But the outstanding event of those three days was the consecration service held in the final session. There was a period of an hour of prayer and consecration. We were together—Negroes, Indians, people from South America, from Africa, from the Islands of the sea—and there stripped of all false pretense our souls were made naked before the living God. It is a wonderful experience to be lifted above the best that one finds even in one's own group. That is the union of saints to which our Lord refers.

I heard during the days of that conference someone tell the experience of a fellow missionary doctor in China. It went on this wise. One day a group of school boys, ex-soldiers of the Communist army, came to a missionary doctor saying that a companion of theirs is very ill in a military hospital. "Our doctors say that the only thing that will save his life is a blood transfusion. Can you give us some help or some suggestion as to where we can get help?" The missionary doctor said little, but after he had completed the rounds in his own hospital he went over to the military hospital and asked to see the sick boy. The doctor learned that his own blood was suitable for transfusion to the Communist ex-soldier who lay sick at the point of death. So he reported to the Chinese surgeon and said he was ready to give his own blood to save

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shepherds and care's for amid the trials and temptations and the turmoils of life. He alone is the basis of the Christian church. "Other foundation can on man lay than that is laid, which is Jesus Christ."

But that base is yet more clearly revealed as we understand Christ's interpretation of the universality of God's purpose and plan of redemption. In the mind of Jesus God was not alone His father but the Father of all men. In that interpretation of God's purpose Jesus built on foundations deeply laid in the thought and life of His own people. He found in the Old Testament the beginning and the continuity of the expression of God's redeeming grace for everyone. It was in the Psalms. He found it in the prophets, Isaiah and Jeremiah. It was in Ezekiel's great chapter of the hireling where we have the promise of the coming of the Messiah as the Good Shepherd. Indeed, He could read in the words of Isaiah, the great missionary prophet, that it was God's ultimate purpose to establish the kingdom of righteousness among all nations. Jonah and Daniel were definitely missionary prophets. God had revealed Himself to the people of Israel through their history, through their wise men, and through their prophets. So in the mind of Jesus Jehovah was a God of all time and for all people. God was constructing an everlasting kingdom in the midst of world empires which themselves might rise and fall, but His kingdom went on under His providential care. "The eyes of the Lord run to and fro throughout the whole earth, on behalf of those whose minds are fixed on him."

But not only was this the theme of the Old Testament; it was carried over in the New. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: . . . And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." There we have the preamble of the New Testament and it speaks the golden thread that runs through to the end. All of humanity was a part of God's purpose and a part of His work of creation and redemption. This creative and redemptive work of God runs through the Old Testament and through the New because in the first place it was in the heart of God himself. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The first conclusion, then, that we reach again is that when we proclaim the Gospel of Jesus, we have no right to narrow its application by any false boundary lines of our own. We can carry no race prejudice or no class prejudice. Jesus taught us that God hath made of one blood all races and tribes of people. They are all His sheep.

"The love of God is broader than the measure of man's mind;  
And the heart of the eternal is most wonderfully kind."

"I have other sheep which are not of this place." That is Jesus' interpretation of the mind of God. That is the basis of the world mission of the church.

## II. The Motive of the World Mission.

"I must bring them also."

The second phrase in our text reports Jesus as speaking to Himself. He is giving Himself a command. The word "must" indicates an obligation. It is used in a different sense in different places in the Bible. The "must" used here by Jesus refers not to the kind of physical pressure which pushes a piston to drive a wheel or to the weight of a hammer which drives a nail into a plank, but it speaks of another type of force: the force of spiritual urgency. It is the force of an inner drive which compels.

The word as used here also was used by Matthew. When speaking about Jesus He says: "He left Judea, and departed again into Galilee. And he **must** needs go through Samaria." Physically it was possible for Jesus, by making several crossings of the Jordan, to go to Galilee without touching Samaria. But what Matthew says is that even so Jesus found it impossible to go around the despised mixed race of the Samaritans. There were a good many folk in Jesus' day who ignored these half-breeds. They were the Anglo-Indians, the people from across the tracks, and when ordinary folk traveled from Jerusalem to Galilee they crossed the Jordan in order to avoid any contact with these outcasts. Matthew points out that this was just what Jesus could not do. He could not sidestep an occasion to meet these people and still keep clear His conscience. It was the kind of imperative which arises out of moral necessity. It was the kind of urgency which had to find some relief in action. Jesus could not sidestep this obligation because of what He was.

A somewhat similar situation had been faced by the high-caste Hindu boy who came running into my office one day in India. He was very agitated and it was evident that he had been emotionally greatly stirred. I asked, "What is the matter, Lal Aram?" He said, "It's like this. I was on the way to school and I heard a cry of what seemed to be a drowning boy in the big tank, and so being a good swimmer I pulled off my extra clothing and jumped in and pulled him out." I said, "Well, that's fine. I am glad you did that. That was the right thing to do." He replied, "Yes but you don't know what this means. The boy I saved was an outcaste, and my relatives and friends will be very angry with me because I did this." And then beginning to comprehend the matter I asked, "Well, Lal Aram, why did you do it?" Whereupon he replied, "If I hadn't something would have died on the inside of me."

Jesus could not sidestep this obligation of going through Samaria because of what He was. Jesus was repeatedly accused of befriending sinners. There was the woman found in adultery; there was the woman of Samaria at the well; there was Zacchaeus, a tax collector. There were others. Jesus was always breaking through the caste barriers of His own people. This was because upon Him rested the obligation as a shepherd to lead everyone into the fold. Luke in talking about our Lord in the parable of the lost sheep says: "He goeth after that which was lost until he find it." Not until He gets tired, but

until He has found the lost sheep tangled in the briars and brambles of sin. We sing the words of that great hymn:

"The shepherd's heart is saddened,

The sheep have gone astray.

Through summer's heat and winter's cold

He seeks his sheep away."

Now our Master's "must" becomes our "ought." Here lies the real motive of Christian work. A Christian appointment without Christ in the heart becomes a life of misery. With Jesus at the center it is a thing of divine appropriation. No one has engaged long in any kind of Christian enterprise unless he has this inner driving, drawing urgency. That is what prompted Clifford Snyder to set sail for South America. That is what sent the McCammons to China. That is what motivates a missionary in India to get on a bicycle with a bedding roll tied on the back and a food basket in front and cycle for miles through jungle roads in the Indian hot season. That is what sends a missionary to Germfask or keeps him at one of the half dozen other stations in the Michigan peninsula or in any of the other rural districts of our own United States.

All God's true disciples understand that God's gifts are committed in stewardship to be transmitted to others. To receive from God is to become a messenger for God. Even so the Mennonite Church exists for the purpose of seeking and saving the world. She exists only in order that the kingdom of God may come into the hearts of men of all races and in all places of the earth. The motive comes from Christ. His "must" becomes our "ought."

## III. The Promise of the World Mission.

"They will hear my voice."

We now come to the promise from Christ to all Christian workers. I take this phrase to mean that Jesus is confident that the message of the Gospel will find a response in the hearts of people to whom it is taken. The phrase, "they shall hear," indicates the optimism of Jesus. Jesus feels sure about the future of His work. Herein lies the promise to the Christian worker. You have seen, I know, that beautiful and inspiring picture of Jesus entitled, "Behold, I stand at the door and knock." Someone has pointed out that in that picture there is on the face of our Lord not pessimistic anxiety. There is instead a patient, confident expectancy.

No, they do not always hear immediately. Hudson Taylor worked diligently in translation, in prayer, in testimony, for seven years before there was a single convert. Missionaries have given an entire period of service at Pehuajo or Shirati or Ghatula, without any large number of individual accessions. After ten years of toil and sacrifice there are only sixty members in the seven churches in the Michigan peninsula. Sometimes the outlook is not immediately too bright. In the case of Jesus this too was true. "He came unto his own, and his own received him not." He had His experiences of bitter disappointment. There came a time when large crowds sought Him no longer, but everyone turned to his own way. Yet here in this great prophetic utterance Christ, standing on the summit and looking down the vista of years, knowing His Father and knowing that He was His Father's



message, saw that the Gospel would triumph wherever it would be proclaimed.

May I point out that every true Christian worker must have faith not alone in God and in the message of salvation, but he must have faith also in the soil. The true missionary has faith also in the persons to whom he carries the message. Perhaps this is the most likely area of our present-day discouragement. Seeing the almost complete breakdown of our modern civilization, we find it difficult to believe that good seed will still grow in our present-day soil. Indeed, the prospects of domestic and international peace are far from encouraging. The heathen religion of Marxism and the evil of imperialism, both offer false hopes that rise only out of the cleverness of men's minds and the utilization of material resources only for the justification of men's physical pleasures. Seeing the large place these ideologies hold in our world one finds it difficult to believe that the soil is still good soil. And so Satan stills our witness by saying it is no use; people do not respond.

It is in Mark's Gospel where we find a short parable which asks us to put faith in the soil as well as in the seed. It reads: "So is the kingdom of God, as if a man should cast seed upon the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." Now we must have faith in the human heart for the same reason that we have faith in the soil. God created the soil, and He made the hearts of men, so when we place the seed of God in the human heart we are placing it also in the soil that God has made. We need earnestly to believe again in our time what Jesus believed; namely, that every human heart is soil that responds to God's seed.

Therefore, although the field of the human heart may lie fallow, although it may seem barren and dry, yet let us always remember that it is good soil. God sends His rain upon it. He makes the Son of His righteousness like the sun of heaven, to shine upon it. He hateth nothing that He hath made. He fashioneth their hearts alike. The poet has said, "Down in the human heart crushed by the tempter

Feelings lie buried that grace can restore.  
Touched by a loving heart, wakened by kindness,

Cords that were broken will vibrate once more."

And so because Jesus was, I too remain a Christian optimist. If we remain clear open channels for His voice, not putting ourselves in His stead, but remembering that the promise says "they will hear my voice," then we can be assured that men and women will respond.

#### IV. The Goal of the World Mission.

We come now to the goal of the world mission. "There shall be one fold, and one shepherd." This is the goal of the work of the Christian Church. This is Christ's picture of the end of the Christian enterprise. The idea of one fold sometimes gives us trouble. We are prone to feel that it means the amalgamation of our denomination with others. This is not necessarily so. Indeed, the best way in which most of us can serve the Church Universal is by serving well the particular

church to which we belong. A Christian who has caught the vision of one shepherd and one sheepfold has a threefold responsibility for the sake of the total Christian cause. First, he should be well informed and cultivate to the full the unique contribution which his own group has to offer. If a Lutheran ceases to keep alive the great contribution which stems from Lutheran theology and practice, he is helping to cheat the Universal Church. Likewise, Mennonites have a distinctive contribution to make. They have helped down through the years to keep alive the emphasis on Christian discipleship. They have believed and taught and tried to live the teachings of Jesus as a way of life. The task of each of us is to see that we do not cheat others by allowing some important Christian truth to be lost or forgotten.

The second responsibility we have is to see that the contribution we have to make is made available to others in ways that they can understand and in the form in which they can appreciate it. For many years there has been a tendency for our church to hide its light under a bushel. Happily we are beginning to sense some responsibility of mission and we are more ready today than at any time in our history to witness to our faith in understandable ways. For this I am profoundly grateful, and I hope that those of you who belong to the Mennonite Church may go out committed to witness in very effective ways to the faith of our fathers.

There is a third responsibility resting upon the loyal members of any denomination. It is the responsibility of listening attentively and open-mindedly to others, willing to receive as well as to give. We need to remain open always to the possibility that aspects of our faith need a truer alignment and more clarification. In this area we, too, have much to learn.

In these days some of us are concerned not so much about the success or failure of official denominational mergers as we are about the possible failure of the Christian Church to perform in the modern world. We have the commission laid upon us to "make disciples of all nations, baptizing them, . . . teaching them to observe all things." When one stops to think, that commission is breath-taking. We are actually asked to teach all men to observe all things. We ourselves are asked to live up to the ideals and the teachings of the Sermon on the Mount, and we are asked to teach other men also to do so. Those ideals are so demanding and seemingly so beyond the attainment of ourselves, that we say, What hope is there that these goals may be attained? We say, Is it not sheer lack of realism to dream that the church will be so stirred, so revitalized and reformed, that it will become a sufficiently living force to attain its goal? We are so few among so many. Can the church as we know her ever accomplish that task? No, not the church as we know her. She is too divided. She is too much conformed to this world. The bulk of her members too generally accept the standards of the life around them. The members of the Christian Church and the members of the Mennonite Church are too nearly like everybody else in the world to really carry through that great commission. What is needed is a reform

even more drastic than that of the Protestant Reformation. And how can that happen?

There is only one possible answer to this query. The answer is Jesus our Lord. He is our example. But I hasten to add, He is not alone our example: He is also our Saviour. "And I lay down my life for the sheep." Four times in this tenth chapter of John Christ states that He is the Good Shepherd and He will freely lay down His life for all His sheep. "No man taketh it from me, but I lay it down of myself." What He is saying is that neither Roman armies nor the pressure groups of the Pharisees or the Sadducees—in fact, no outward coercion of any kind could compel Him to do what He is about to do. Instead there is an inward dynamic to which He must respond; namely, the redemptive love of His Father. He is to become the Redeemer of the world because He has become the willing agent of the redemptive love of God. When Christ died He died for our sins and He chose to do so. His was the chosen cross. "I lay down my life for the sheep."

My Christian friends, members of this graduating class, in the redemptive power of that sacrifice alone lies our victory. The bond uniting us now and the bond that will unite us in the future, wherever we go or whatever we do, is not a common organization but a common relationship to a victorious Lord who is our Saviour who saves us from our sins.

In Christ all racial, national, social, educational, and other differences are abolished. All who believe in Christ have always been one flock under one shepherd, not in the sense of a visible organization, but in the deep and true sense of one communion of saints. I attended some weeks ago the meeting of the Foreign Missions Conference held at Buck Hill Falls. There were many inspiring talks and many helpful addresses at that conference. But the outstanding event of those three days was the consecration service held in the final session. There was a period of an hour of prayer and consecration. We were together—Negroes, Indians, people from South America, from Africa, from the Islands of the sea—and there stripped of all false pretense our souls were made naked before the living God. It is a wonderful experience to be lifted above the best that one finds even in one's own group. That is the union of saints to which our Lord refers.

I heard during the days of that conference someone tell the experience of a fellow missionary doctor in China. It went on this wise. One day a group of school boys, ex-soldiers of the Communist army, came to a missionary doctor saying that a companion of theirs is very ill in a military hospital. "Our doctors say that the only thing that will save his life is a blood transfusion. Can you give us some help or some suggestion as to where we can get help?" The missionary doctor said little, but after he had completed the rounds in his own hospital he went over to the military hospital and asked to see the sick boy. The doctor learned that his own blood was suitable for transfusion to the Communist ex-soldier who lay sick at the point of death. So he reported to the Chinese surgeon and said he was ready to give his own blood to save

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# BIBLE STUDY

## Christian Doctrine

### XCIII. Satan (Concluded)

BY THE BIBLE STUDY EDITOR

It is certain that Satan is not confined to the realms of darkness and the region of fire and brimstone at the present time. It is one of the unexplained mysteries of God that Satan is not thus limited, and that man is not freed from his assaults and his many deceptions. But since it is alone in the will and providence of God to deal with the powers that are in the spirit realm, we must deal with conditions as they are, and be certain that it is best for all men, and that God in His wisdom will finish His work according to His purposes and will be glorified through it all.

#### The Nature of Satan and His Kingdom

While the Bible suggests that Satan is wise and subtle, there is also the suggestion that he is in darkness. This darkness is of a spiritual character, since it is contrasted with the light of the ways of the Lord. Those who walk in the ways of sin and are under the power of Satan are said to be in darkness. "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:12, 13). The time will come when Satan and all that belong to him shall be cast into a kingdom of darkness. II Peter 2:4, 17; Jude 6, 13. This darkness is at the present time expressed by the blindness of those who reject the Gospel of Christ. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4). Cf. Eph. 4:17, 18.

Sin and sinning have their origin in the devil. "He that committeth sin is of the devil; for the devil sinneth from the beginning" (I Jno. 3:8). It is essential that we know that the devil has not ceased to sin since the beginning. Sinning and sins are forgiven through the atonement. But the continuation in sin is like the devil, who also continues sinning. The believer who turns to God in true repentance does not continue sinning. Repentance and confession of sin are Christian. The devil neither repents nor confesses his sins. He that continues committing sin is therefore like the devil. The blinded mind and heart see no need of repentance, nor of confession of sin.

Besides the blindness and darkness of the power of Satan, there is the characteristic of deception. It was deception that led to the

first transgression. "And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:14). Not only is Satan deceitful, but he is also a liar. This description of Satan given by the Lord is true. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Two facts are stressed in this statement by Christ. The devil has not changed and does not change, for he is a liar: and the beginning of lies has its origin in him. There were no lying and no deceptions until they were begun by the devil. He is the father of all lying. And it is through his lying that deception is effected. False doctrines and wrested Scriptures, with spiritual influences that lead away from the truth, are all related to the deceptive influences of the devil. He is the father of all lies and deceptions.

While the term Satan has the meaning of "adversary" and the term devil (taken from the Greek *diabolos*) has the meaning of "accuser," both names apply to the same being, and both definitions express the character of that being. He is both an adversary and an accuser. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). This text suggests the nature of his activities among the saints of God. Christ told of the possible source of deceptions through false prophets. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:23, 24). "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light" (II Cor. 11:13, 14). This transformation, in both instances, is for the purpose of deception.

No one has ever been able to describe the actual appearance of Satan. He may not have horns and hoofs. John saw the great red dragon, and said that his tail drew down the third part of the stars of heaven. Here was an open defiance of the plan of God and a vision of the reality of the dragon. In order to bring men under his influence, even nations of the

earth, there must be a deceptive method used. The beast, under the power of his wonders and miracles, deceived the dwellers on the earth, to follow and worship the beast. Rev. 13. The same power of deception was practiced by Satan after his release from the bottomless pit. Rev. 20:7-10.

False prophets and false teachers of today are the emissaries of Satan. The departure from the faith is the result of **seducing spirits and doctrines of devils**. I Tim. 4:1-5. Included in the satanic doctrines are such things as forbidding to marry and abstaining from certain meats. Both are approved of God and permissible to thankful saints. See verses 4, 5. Putting men in remembrance of what is approved of God constitutes a good minister of Jesus Christ. Verses 6-9. Wrong doctrines and forms of worship are the deceptive methods of the devil in leading men away from Christ and His truth.

Satan is a tempter. Jesus was tempted of the devil. Matt. 4. One who is bold and crafty enough to attempt the deception of the Son of God, will not hesitate to lead men away from God. The devil not only appealed to the physical qualities of Jesus but also to His spiritual faculties. Bread was for His body, angels for His safety, and kingdoms for His glory. Jesus was the Son of God, without sin. Men are born of the flesh, the seed of Adam. Through the lusts of the flesh men are tempted and drawn away. Through the deceitfulness of false teachings they are drawn away from God and His word. Jas. 1:13-16.

#### The Work of Satan and His Hosts

Satan is not alone in his kingdom and work. The number of angels that did not keep their first estate is not given. Neither is the number of angels with God ever stated. In Ephesians 6:12 the Apostle writes "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [marg., heavenly] places." This can only refer to the spiritual agencies that are opposed to God and to the believers. The kingdoms of the world of men are flesh and blood. The reference in Romans 8:38, 39 indicates oppositions from other than worldly sources. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present; nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." While the powers of evil are numerous, they seem also to be organized, as the above Scripture suggests, but the nature of the organization is not indicated. Only the name of the prince of the devils is given Beelzebub. See Matthew 12:24, 27 and other Gospels.

Unclean spirits like frogs come out of the mouth of the dragon and beast and false



prophet—spirits of devils, working miracles, going forth to the kings of the earth to gather them and the world together to the battle of the great day of God Almighty. Rev. 16:13, 14. The evil spirits are subject to the power of the dragon and his helpers. The dragon and his angels fight against Michael and his angels. Rev 12:4. There seems to be unity of action among the evil spirits as they serve under their leader, Satan. Their power is not to be underestimated by men. An unclean spirit in the man of Gadara (Mark 5:1-20) was associated in this possession with a legion of evil spirits. **"My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. . . . And all the devils besought him, saying, Send us into the swine."** (With what the one evil spirit had said all the evil spirits were in accord.) There does not seem to be any discord among the evil spirits. Jesus said, **"If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand"** (Matt. 12:26)? The purpose of the evil spirits is to oppose the work of the Lord and to destroy that which the Lord desires to accomplish through His people.

Demon worship was practiced in ancient times and is also in evidence today among heathen nations. Such worship was forbidden and was judged by the Lord. Deut. 32:15-43. In the New Testament and worship of devils is mentioned by Paul. I Cor. 10:20-22.

There was sickness among men in the days of the Lord; and there were those who were possessed by evil spirits. The Word says specifically that the disciples were given power to heal the sick and to cast out unclean spirits. Matt. 10:1. Jesus made a difference between the sickness of men and the possession of evil spirits. Matt. 8:16, 17. Even leprosy and palsy were healed without casting out evil spirits. Matt. 8:1-4; 9:2-8. The case of the man or men of Gadara was distinctly different. See Matt. 8. Paul healed the sick. Acts 14:1-14. Peter also testified that the Lord had performed wonders by his hand, even as by Paul and Barnabas. Acts 15:12. But Paul also cast out the spirit of divination from the maiden at Philippi who had testified that **"These men are the servants of the most high God, which shew us unto the way of salvation"** (Acts 16:17). All sickness is not the result of the possession of evil spirits. Not all evil spirits that were cast out spoke as some of them did. Matt. 17:14-21.

Two of the disciples were said to have been influenced or affected by the devil, or Satan. **"Have not I chosen you twelve, and one of you is a devil"** (John 6:70)? **"And after the sop Satan entered into him"** (John 13:27). Judas was neither sick nor had he been attacked by some fierce power. He acted under the impulse and direction of Satan, and betrayed the chief enemy of Satan. Of Peter it was said in Matthew 16:23, **"But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."** Later in his experience it was said of Peter in Luke 22:31, **"Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that**

**thy faith fail not: and when thou art converted, strengthen thy brethren."** After the marvelous confession of Peter, **"We believe and are sure that thou art that Christ, the Son of the living God,"** Jesus said, **"One of you is a devil."** That one would not make that confession, for the devil denies that Christ is God. The Antichrist denies the deity of Christ. Jesus saved Peter from the further influences of Satan. Of Ananias Peter said, **"Why hath Satan filled thine heart to lie to the Holy Ghost?"** It is possible for men to yield to the influence of Satan to oppose the truth and lie as he does. But these experiences of men being used by Satan to speak or act in opposition to the truth and will of God are a different matter from being possessed of the devil, as were those out of whom Jesus and the disciples cast out the evil, unclean spirits or the devils.

Mary Magdalene had seven devils cast out of her. The daughter of the Syrophenician woman was restored after the evil spirit was cast out. The experience of the man in the synagogue was remarkable. What he said was unusual, particularly for one possessed of the devil. How he acted under the power of the evil spirit was strange. All were amazed when the spirit was cast out. Mark 1:23-27. Peter cast out evil spirits. Acts 5:16. Paul also cast them out. Acts 16:18. Philip also had power over evil spirits. Acts 8:7. But this power was not in the men. It was not in the power of men to save themselves from the evil spirits. The apostles had no power over them except as it was given to them by Christ. The name of Christ was not an exorcism to be used as did the sons of Sceva. Acts 19:14. Such use of the name of Jesus would have been in the realm of Satan, and he is not divided against himself. Only the power of Christ can deal with the power of Satan. Heb. 2:14; I John 3:8.

The fact of Satan and of devils is known by the revelation of the Word of God. Men have known that evil exists in the world. This is evidenced by the deeds of men. Conscience is not the devil, and the evil that men do is not a matter of judgment of right and wrong. But not all evil is directly the work of Satan, for sin is the result of following the nature of the flesh, as well as of doing the will of Satan by special evil inspirations. According to James, **"Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death"** (Jas. 1:14, 15). Christ was crucified for the flesh, that sin might be destroyed. He did not die to destroy the devil. Our sins are even now forgiven, and the power of the devil remains in the world until the day of his final casting into the lake of fire. Rev. 20:10.

#### The Knowledge of Satan and of Demons

When Jesus was tempted by the devil in the wilderness, it is certain that they knew each other. The devil addressed Jesus, **"If thou be the Son of God"** (Matt. 4:3). Jesus addressed the adversary, **"Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve"** (Matt. 4:10). We have referred to numerous

cases where demons knew of their own torments when they met Jesus and declared that they knew Him. They know their own environment. They were cast out of the Gadarene and asked to be sent into the swine. One evil spirit was cast out and returned with seven other spirits more wicked than himself. Matt. 12:45. They know degrees of wickedness among themselves. They have a personal knowledge of men. Satan desired to have Peter to sift him. Luke 22:31. He entered into the one whom Jesus said would betray Him. The whole realm of Satanic work and power manifests the cunning and wisdom of beings whose power must not be ignored nor lightly esteemed.

Men speak lightly of the devil and seem to disregard the influence of evil spirits; yet they seem to desire to attribute every sin that comes into their experience to the influence of the devil. But men are inclined to regard neither God nor the devil. The Christian should regard both. Satan has his hosts of evil spirits. **"That wicked one toucheth him not"** (I John 5:18). The power of Satan is limited by the Lord, whose Spirit comes in to possess those who belong to Him.

#### Resisting the Devil

It is possible for the believer to escape the power of the Antichrist, who simulates the power and wisdom of God in order to deceive the saints, by keeping their faith in Him who in the flesh was and still is the Son of God. I John 4:1-4. Men should know that the Antichrist shall come, but they should not be ignorant of the fact that it is already in the world. The same Scripture suggests that the spirits should be tried to see whether they are of God. Our only safety and freedom from the enticing evil doctrines is to try every spirit and test it by the Word of God.

The warning given by our Lord is, **"Watch and pray"** (Matt. 26:41). There was a caution given by the Lord, **"that ye enter not into temptation."** This implies more than watching for the coming of the Lord. The adversary was near at hand. Peter fought well with the sword, but failed when reproached for the Lord's sake. In chapter 4 James sums up a number of experiences which try the believers: **The lusts that are in the members, which desire to have the things of the world; the friendship of the world, which is enmity against God; the spirit that dwelleth in us which lusteth to envy, "God resisteth the proud, but giveth grace unto the humble . . . Resist the devil, and he will flee from you"** (Jas. 4:6, 7). In this case the resisting of the devil would mean that the evils in one's life should be resisted as well as the evil one who is outside of the believer's heart.

We are aware of the fact that there is a devil and that he will continue his craft and power as long as the world in its present condition stands. His power to deceive men will be renewed as soon as he is released from his prison. His end will come only when the Lord shall destroy his power in the lake of fire.

**"Honest and sincere soul searching is the best antidote for an 'ego' ever yet prescribed."**



# EDUCATIONAL

## The Purpose and Service of a Christian College

*Eastern Mennonite College Bulletin*

The increasingly larger program of our Mennonite colleges makes necessary expansion of housing and facilities, as illustrated in this excerpt from a bulletin of the Eastern Mennonite College.

A Christian college education is not a magic carpet on which one soars over the heads of one's fellow men, avoiding difficulties, responsibilities, and hard work. It is climbing a peak to get an enlarged vision of God, of one's possibilities when one is consecrated to God, and of the work one has to do. It is also walking among one's fellow men, helping them to a rich life in God.

A Christian college education is not a luxury, a self-gratifying possession, or a useless toy. Acquired only by hard work, it impresses one with the duty and joy of worthwhile labor. Centered in Christ, it forbids one who has it to be self-centered. Based on the Word, on properly interpreted secular knowledge, and on satisfying social experiences, it leads to a life useful to God and one's fellow men. Here are a few of the ways (some of them suggested by college students them-

selves) that a Christian college education aids in reaching this goal:

It provides the stimulus and broadening influence of association with youth of the church who are enthusiastically serving the Lord.

It permits the development of talents and instills a sense of stewardship for their use.

It secures for preprofessional students a preparation which will emphasize their professions as avenues of mission service.

It enhances one's usefulness by acquainting one with the knowledge, literature, music, and art of the past and present. One can more effectively meet non-Christian educated people and lead them to Christ.

It provides opportunities for many types of Christian service under the guidance of experienced Christian workers.

It leads to the overflowing life in Christ, for whose glory the student is seeking an education. A Christian college education thus becomes rich in meaning, usefulness, and power.

### The College Contributing to the Church

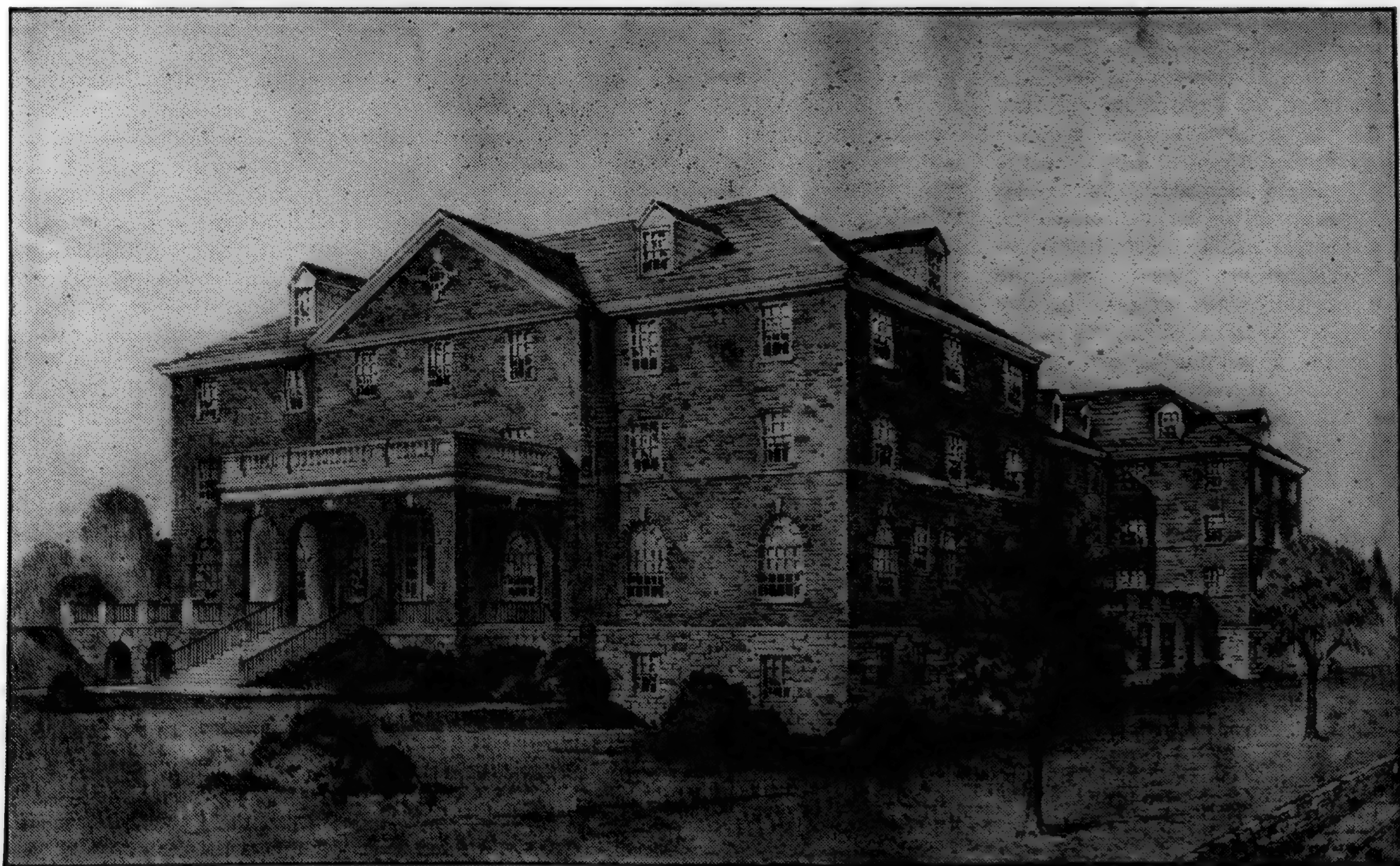
One of the greatest contributions that a Christian college can make to the church is to instill in her young people the spirit of evangelism, and to prepare them to meet the challenge of a lost world. E.M.C. is fully committed to both of these tasks. Let us scan the fields of Christian service in which some of our 1587 Alumni members are located and note what they are contributing to the church.

The Lord has called 102 men to preach the Gospel. Some of these are located in foreign fields, some in mission outposts in this country, while others are serving faithfully in established congregations. Four of these ministers have the added responsibilities of the office of bishop. Seven Alumni are serving as deacons.

In foreign lands, where the Gospel light does not shine as brightly as in our own land, there are (counting those under appointment) fifty Alumni missionaries. You will find nineteen relief workers witnessing abroad "In the name of Christ."

In the home mission fields, whether in the busy cities or in the quiet countryside, there are forty-two mission workers faithfully witnessing to the lost. Many more are serving the church as Sunday-school teachers, song leaders, and summer Bible school teachers.

Ten men have met the challenge of being a Christian doctor. Some of these are serving in heathen countries where the service of a



Architect's Drawing of the Women's Dormitory, Now Nearing Completion at Eastern Mennonite College



Christian doctor contributes much toward the spread of the Gospel. Eighty-three registered nurses are bringing cheer and comfort to the sick.

The challenge of the classroom has called thirty-six teachers into Christian Day Schools, sixteen into our five church high schools, and thirty-three are serving in our three church colleges. This makes a total of eighty-five men and women who are molding and directing the youth of our church for the honor and glory of Christ through the channel of education. At the present time there are twenty-six graduates giving full or part time to publishing interests. Six of these are edi-

tors of publications that reach most of our homes.

Yes, E.M.C. is serving the church—not only in the areas mentioned above, but through many other avenues of service. While it is true that not every one of our graduates is making as definite a contribution to the church as we would like to see—it is true that the Lord has abundantly blessed the school and is using many of her graduates and ex-students in the ever-expanding program of the Mennonite Church. It is to Him that we give the glory and the praise for those who have, while at E.M.C., caught the vision of serving the church.—E.M.C. Bulletin.

## "By My Spirit"

### A Peace Oration

By Tina van der Laag

A peace oration given at Goshen College by a native of Holland and one of this year's graduates.

When you hear an airplane flying over, do you look up and try to follow as long as possible that little silver spot in the blue sky, or the dark machine on its way through low-hanging clouds? Can you still marvel over this wonder of human invention? Or do you perhaps recall your first plane ride and the thrill of the beauty of the world so far below?

Not all people have the same pleasant memories from the sound of an airplane. I recall that early morning of May 10, 1940, when war swept over my country, how then and on the days which followed planes dropped their deadly contents on land and city, leaving behind heaps of burning rubble, people dying and wounded—Grebbe, Rotterdam.

Planes accompanied by the sinister warnings of sirens made us hurry into the air-raid shelters, where we would wait in tense silence for the whistling sound of falling bombs, followed by thunderous explosions. In our minds became clearly imprinted the terrible meaning of those hated words: "Successful operation by our airforce." But at the same time we were often selfish enough to be thankful when the fleets of planes passed over and dropped their contents beyond our border.

#### Nazis Occupy Country

Immediately connected with the war cry of the planes were the grim powers on the ground: fighting tanks followed by countless troops of foreign soldiers. Freedom and peace were gone and we were forced to live under the blood-red and black flag, which became a symbol of the terror of bloody persecution and hate. We learned through bitter experience the terrible reality of hunted Jews, murdered in the gas chambers, of slave labor for our men and boys; we lived under the constant fear for betrayal and concentration camps. We experienced how intense hunger drove the city folks on long and weary wan-

derings through the country in desperate search for food, and we suffered with the many starving children in rags begging for food. This is war! The response to it is fear, rebellion, and hatred.

But I recall another experience in which planes played an important role. It was in April, 1945, almost at the end of the war, when the situation in Western Holland was very critical and hundreds of people died from starvation. The military government finally gave permission to the Swedish Red Cross to drop food supplies. I will never forget the sight of those large bombers and the huge boxes coming down on parachutes. I also remember the reactions of my fellow citizens as they crowded the roofs of the houses and the fields outside the city to watch this wonderful event, their weeping of joy and deep gratitude for the gift, a token of loving concern from far-away people.

#### Bring Food and Clothes

Various relief agencies followed immediately after the war to administer to the great

#### MY LOT

By Rosetta H. Bouvier

**I complained in woeful accents  
That the house was not my own.  
Then, I saw an aged woman  
All alone;**

**That the table where I ate my feast  
Was not with damask spread,  
But the artist in his garret  
Had no bread;**

**That my shoes were not presentable  
To wear upon the street,  
Then I noticed that the beggar  
Had no feet.**

Lima, Ohio.

material needs. I wish that you could have seen the boy, almost barefooted, who received a pair of new shoes, or the little refugee girl hugging a Christmas bundle with new clothes and a toy. Or to see the mothers who received food for their hungry family and the adults supplied with clothing. Coming through years of struggle for survival in a world of hate and enmity, they wondered and asked the relief workers: "Why do you care? Why do you, who have never seen us and live far away, care for us in our need?" Their testimony of love and charity was a balm for our wounded souls and gave us the assurance that hate is not sovereign in this world, when people are willing to share with one another and recognize each other as children of one God. The response to this was assurance and belief in the possibility of love and peace and a new hope for the future.

You may want to ask me now: "Why tell us these memories?" We live here indeed in freedom in this privileged country with its rich resources, and we occupy ourselves with our work and study, with our family and social relations. But just as each one of us has to find and maintain a basis on which to live peacefully with our family, friends, and neighbors, together we will have to decide on what basis we will build the relationship of our country in the family of nations. There are in this realm two powers at work; they are opposing, leading in different directions, and we have to make a choice.

#### Bombs vs. Bible

Let us line up the various issues: Here are the A-bomb and the H-bomb, the strongest force in the struggle for power between nations. And here is a Book, so precious that, according to an announcement of the American Bible Society, all possible precautions are taken to preserve it for future generations in case of an atomic war.

On this side is the warning of Albert Einstein, one of the great scientists of our age, that, with the development of the H-bomb, radioactive poisoning of the atmosphere and hence annihilation of any life on earth comes within the range of technical possibilities. And on the other side, the statement of St. Paul, who wrote to the church at Corinth: "Love knows no limit to its endurance, no end to its trust, no fading of its hope: it can outlast anything. It is, in fact, the one thing that still stands, when all else has fallen." On the one hand is the great fear that man's conscience again will allow for an atomic attack, or even use of the H-bomb, and the selfish fear that we thereby perhaps will destroy ourselves. On the other hand, the great love of God, revealed to us in Jesus Christ, who calls us to give up our selfishness and to dedicate our lives and service to His love. Trusting in Him, we know no fear and find an inner peace.

The historian records that man's power and force always results in ruin. When we now face the choice, will we again go the way of force and bring total destruction over us, or will we finally yield to the omnipotent Lord who directs us: "Not by might nor by power, but by my spirit"?—Goshen College Record.



# Smoking and Cancer

By Dr. H. Clair Amstutz

One of our Mennonite doctors shows up one of the many evils of tobacco smoking.

HEAVY smoking predisposes to cancer of the lung, is the conclusion of a group of investigators assisted in their work by the American Cancer Society, in the most comprehensive study of the subject ever undertaken.

The association of cancer of the lung with heavy smoking has long been noted, but association, in the painstaking and doubtful attitude of science, is not proof. The prevalence of cancer of the lung in men as compared to women suggested smoking as a probable explanation. The increased incidence of this type of cancer with the increased prevalence of smoking added weight to the probability. That lung cancers are more common in smokers than in nonsmokers has been known for decades. One might assume smoking was the cause, but how could one be sure?

Experimental evidence pointed in the same direction. It has long been known that certain substances like coal tar would, if repeatedly applied to the skin of cancer-susceptible animals, produce cancer at the site of application. About fifteen years ago an Argentine investigator showed that if tobacco tar was thus applied to the skin of cancer-susceptible rabbits the tobacco tar also produced cancers. There was therefore a lot of circumstantial evidence, but actual proof in the human was lacking.

\* \* \* \*

THE RESULTS of the recent investigation, reported in the Journal of the American Medical Association, are based on a study of some 700 cases of proved lung cancer. Careful study of their smoking habits was made, in most cases by personal interviews. Comparisons were made with the smoking habits of the general population and conclusions drawn. Only 1.3 per cent of the men with lung cancer were non-smokers, that is, 98.7 per cent were smokers. Further study showed that 96 per cent had smoked for over twenty years, and four out of five had smoked for over thirty years. It was further noted that those who developed lung cancer at the comparative early age of the forties and fifties were heavier smokers than those who developed cancer at a more advanced age.

A peculiar finding was that 91 per cent of the cancer cases were cigarette smokers, while the cigar and pipe smokers were relatively free from cancers. In analyzing the data it was found that nearly all the cigarette smokers who had cancer consciously inhaled the smoke, whereas only two-thirds of the pipe smokers did so, and less than one-fifth of cigar smokers were aware that they inhaled. The cancer patients who smoked pipes and cigars were heavier smokers than the average. In fact, nearly sixteen pipes or seven cigars daily for the past twenty years was their average consumption.

In view of all this data, the mathematicians at Washington University figured that the chances that tobacco smoking has something

to do with the production of lung cancer is more than ten thousand to one.

\* \* \*

THE QUESTION arises, Why, in view of the heavy smoking by women, is cancer of the lung among them not more common? The figures indicate that nearly all the men developed cancer after smoking excessively for twenty or more years. While it is true that some women have smoked over twenty years, the data shows that women in the older age group, the so-called cancer age, seldom are heavy smokers. The heavy smokers among women are the younger ones. Thus the rise in the incidence of lung cancer in women is expected to show up in the future.

A second report in the same Journal came from the Division of Cancer Control of the New York State Department of Health. It is in essential agreement that lung cancer is more prevalent in cigarette smokers, and cancer of the lip in pipe smokers than similar cancers in the nonsmoking population.

OF COURSE this knowledge will be a small deterrent to the smokers, cancer of the lip and lung being so comparatively rare. A recent study of hospital records in Chicago confirms what everybody has believed anyway, that smokers much more often complained of pounding hearts, cough, breathlessness, and heartburn than the nonsmokers. Most cigarette advertisements use their space trying to tell people their brand is not as bad in this regard as the others. None claim beneficial effects.

It is noteworthy that neither tobacco, nor its chief ingredient, nicotine, is listed in the United States Pharmacopeia, indicating that it has no medical use. Because it is neither food nor drug, its sale does not come under the Pure Food and Drugs Act. Yet for this substance, which Dr. Raymond Pearl proved shortens life, the American public is spending a sum about equal to the cost of educating their children!—Mennonite Weekly Review.

## I WONDERED IF EVER A COWBOY (Continued from page 226)

"None," I answered, and laughed, a little embarrassed.

"You're not a Christian, then?"

"No."

"A little silence spread between us like an invisible gulf widening, and the cloud of disappointment in her eyes made me want to reach out and detain her. She seemed to be going away from me.

"I tried to laugh it off. I always said, if they'll leave me alone I'll leave them alone, I grinned and tried to catch her eye.

"But you don't drink or swear, or—you're honest, I can tell. Why, then?"

"I don't know. I just never got interested, I guess. It's too late now."

"You're sure?" she asked wistfully.

"Yeah, I figure I'll get by, when my time

comes. I try to be fair and decent, and do as I'd be done by.' I didn't hardly know what to say. It was kind of awkward, though I appreciated it that she didn't try to sales-talk me into anything. I couldn't see why it should be so important between us. I rode away soon.

"Next time I happened by she waved as pleasant as ever, but she stayed on the far side of the little band of sheep and acted busy. It was the same the next time and the next. I began to wonder.

"So the next time I came by I called to her, and she came hesitatingly, up to the fence.

"Hello, Jack."

"Hello, Juanita." When I said her name like that, trying to put into the music of it something of the way I felt she blushed and started scratching with the toe of her shoe on the ground.

"Juanita, I'd like to come to your place to see you," I blurted out.

"She shook her head. 'I don't think you'd better.'

"Why not?"

"Well, I don't think my Dad would like it."

"Just because I'm a cowboy and he's a sheepman?"

"No, because you're not a Christian."

"I'm not very wicked."

"No."

"Why is it important, then? I wouldn't ever keep you from going to church. Anything you wanted I wouldn't keep from you." I told her miserably.

"I know." She looked up, and now her eyes were piercing. She looked right to the bottom of me, and what she saw there was a lack too great.

"I don't think I could explain it to you. You're nice, I—like you," she faltered. "But don't you see? We're just not going the same direction, so how could we travel together? We—just don't have things in common—the things that mean most in the whole world to me." She turned her head quickly away. "Goodbye!" Impulsively she gave me both her hands in a parting gesture."

Jack stood a long moment gazing at the hammer in his hand as if he didn't see it. Then it seemed to materialize suddenly, and he gripped it, clearing his throat.

"I've never seen her since, except from a distance," he finished, an unconscious pathos in his voice. "But often I've wished, when the long days were lonely on the range, that things had been different. I'd like to find what she had, before I die."

"Would you go with us to church on Sundays, if we asked you?" Sherman queried shyly.

"Reckon I would, though likely you'd be embarrassed to have me. I wouldn't fit in with all of them cultured folks, and I'd feel mighty out o'place—for a while, anyhow."

"Oh, no, you'll see. He'll fit in all right, won't he, Lillian?"

"Sure. Why, we're all just common folks, Jack. You've known us for years. Everybody calls Dad the Old Doc, you know. And you'll get to know the others."

"You reckon I might?" he grinned a little wistful one-sided grin. And then he set to work with a vigor.

Hammett, Idaho

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# SUNDAY SCHOOL

## Lesson Nuggets of Truth

By Merle Shantz

### EZRA, INTERPRETER OF GOD'S WORD

Nehemiah 8:1-4a, 5, 6, 8, 10, 18

Lesson for August 13, 1950

**Golden Text.**—This day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.—Neh. 8:10.

Every great epoch in sacred history has been associated either with a new revelation of God's Word or a rediscovery of its significance. Recall God's revelation to Moses in Israel's infancy and the finding of the law during Josiah's reign with the resultant reformation. The outstanding modern illustration is the rediscovery of the Word in the Fifteenth Century leading to the Protestant reformation and the Anabaptist movement.

**Neh. 8:1-4a.** The people gathered en masse in the street or square and asked for the Word. Had their past experiences, their sorrows, failures, and sins at last made them realize their need? How much must Western Christianity suffer before the professing church will call unitedly for the Word?

"Ezra the priest brought the law . . . and he read therein." He may have waited long for that day. It is significant he was on hand when the spiritual hunger of the people became articulate. The first day of the seventh month was the Feast of Tabernacles—yet other festival days apparently had passed unmarked by any spiritual upsurge. He read from morning till midday. How he must have read! "The ears of all the people were attentive." A high point of every worship service should be the meaningful reading of God's Word.

**Neh. 8:5, 6,** "And Ezra opened the book in the sight of all the people." Too long had it been closed. In how many congregations today is there an effective reading of the Word? His congregation stood up as he read. We make reverence secondary to comfort. We would rather sit and some even sleep as God's Word is read.

**Neh. 8:8.** They "read distinctly, and gave the sense, and caused them to understand." Unless worshipers leave a service knowing more than when they came, either the preacher has failed or the hearer is at fault.

**Neh. 8:10.** Verse nine tells about the hearers' contrition for sin following the exposition of the Word. This was commendable and yet this was not the occasion for weeping. The Feast of Tabernacles was set apart for joyous festivity. Often we fail to appreciate what God has done for us because of an in-

trospective concern about personal failures. God wants our offerings made with joyful heart. Sorrow for sin should not eclipse joyful remembrance of God's goodness. The joy of the Lord is your strength. The strong have an appreciation of faith's positives.

**Neh. 8:18.** Day by day he read. There was a sustained interest in God's Word throughout the feast. The evangelical believer has no calendar of feast days. Every day can be a feast day if one avails himself of God's gracious provisions. Also God has given us a greater than Ezra. He is the Holy Spirit; let us heed His voice.

### JOHN, PREACHER OF REPENTANCE

Luke 3:7-20

Lesson for August 20, 1950

**Golden Text.**—Bring forth therefore fruits worthy of repentance.—Luke 3:8.

John the Baptist belonged to the old yet he was virtually a contemporary of the new. The last of the prophets, his ministry overlapped with the apprenticeship of the apostles under Jesus.

**Luke 3:7-20.** "Then said he to the multitude . . . O generation of vipers." He was every inch a virile man. Desert life with its concomitants of plain living and high thinking produced in him a holy contempt for sham and pretense.

"We have Abraham to our father." Pride of race can be an insuperable barrier to right relationship with God. No halfway measures suffice to satisfy God. "The axe is laid unto the root of the trees." There needs to be a terrific amount of felling done before there will be that which is acceptable to God. Yet we are dead in Christ.

The character of John coupled with his message produced conviction. His hearers asked: "What shall we do?" Is the lack of conviction in our churches due to a lack of rugged, virile emphasis by preacher and Sunday-school teachers? Too often we preach and teach to please and placate rather than to convince, convict, and convert.

Before there will be repentance and conversion there must be basic dissatisfaction with life as it is. In our lesson the wealthy, the publican, and the military were faced with their moral failure by one who sincerely endeavored by teaching and example to fulfil God's calling.

**Verses 15, 16.** The people were in expectation. Could he be the Messiah? He knew he wasn't and disclaimed any such responsibility. John did not seek to go beyond his calling. Though he baptized with water as a symbol of repentance, he knew one would come who would baptize with the Holy Spirit and fire, signifying the bestowal of the divine life.

John the Baptist saw beyond his own ministry a Greater One than himself who would not only empower men spiritually but also punish the unrepentant.

The law was called by Paul a school-master or tutor to bring us to Christ. Certainly the last great prophet of the old dispensation taught men well in preparedness for Christian discipleship.

The lesson concludes with "the Baptist" in prison. This has often been the last chapter of many a servant of God. Yet not the last, for their names are written in the book of life.

### MARY, THE MOTHER OF JESUS

Luke 1:46-48; 2:48-51; Mark 3:31-35; John 19:25-27; Acts 1:14

Lesson for August 27, 1950

**Golden Text.**—My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.—Luke 1:46, 47.

**Luke 1:46-48.** Mary had a song. Most great souls have music in their hearts, even though they lack adequate powers of expression. She had reason for her song. God in His mercy had dealt well with her. The theme of her song is noteworthy: it was objective rather than subjective; it was about her Saviour rather than about herself.

**Luke 2:48-51.** Mary had a concern. Though her first-born was the Son of God, she still regarded him, and that rightly so, as her son. As such He was the recipient of all those tender concerns which characterize the conscientious parent. Why then did she fail to understand His query? Though the recipient of a revelation she was a mother rather than a theologian. Fuller understanding came later.

**Mark 3:31-35.** She also had to learn that spiritual claims have priority over human relationships. Often she must have been puzzled, yet every such experience became a treasured deposit of her heart. Through Jesus she was becoming aware of a greater household than her Nazareth family.

**John 19:25-27.** Life often ends with tragedy for the hopeful, but the cross by which Mary stood was more than a cross of tragedy; it was the cross of redemption. Yet even in the terrible agony which preceded and in a sense was a part of the atoning act the Saviour made provision for the one who bore Him in a Bethlehem stable.

**Acts 1:14.** Here is the last touch of Mary's portrait on the sacred canvas. By it we know



that she had more than a mother's love for Jesus. She belonged to those who had the spiritual appreciation which comes through faith. So she was not only a bodily vehicle for His birth, but she herself became His disciple through rebirth.

The curtain falls, and we see Mary the mother of our Lord spiritually a component of Christ's body.

### PETER, WHO BECAME A MAN OF POWER

Acts 4:8-20

Lesson for September 3, 1950

**Golden Text.**—Peter and the other apostles answered and said, We ought to obey God rather than men.—Acts 5:29.

We feel at home with Peter, too much at home with Peter as he was before Pentecost, but not so much at home with him after his infilling with the Holy Ghost. Too often we point to Peter's earlier failures as an alibi for our weaknesses, forgetting Peter before Pentecost lacked our advantages.

**Acts 4:8-20.** He is introduced as filled with the Holy Ghost. This made the difference in his life. The text preceding our lesson tells about the healing of the impotent man, fearless witness to the risen Christ, and an imprisonment, experiences in which John participated.

The lesson reveals the two being questioned by the Jewish leaders. Peter spoke for the two; he was still ready of speech. Being filled with the Spirit didn't take away his readiness of speech but rather gave it content and conviction.

Peter had an advantage over his antagonists. He could present irrefutable and tangible evidence for his cause. The impotent man healed was a good apologetic for the faith. Doubtless he had solicited even Peter's accusers for alms. Furthermore and more significant, Peter had a firsthand vital experience with Christ. Doubtless a weakness of present-day Christianity is its impotence in helping the impotent, as well as its lack of vital immediate spiritual experience with Christ by the power of the Holy Spirit. The lesson concludes with an injunction to cease speaking in the name of Jesus. As well expect the earth to cease rotating around the sun; not to speak of Christ was impossible for Peter and John.

**Acts 5:29.** Again we are reminded that God has priority over the heart, mind, and will of every redeemed soul. Every loyal child of God recognizes His absolute claim on our lives. A condition of power is obedience.

## The New Scale

Florence J. Johnson

I weighed myself on the new scale today, and discovered that the old one had been telling little white fibs. That good dress of mine hadn't shrunk as I was trying to make myself believe with the aid of the old scale.

As I mentally planned more stringent exercises, and saying farewell to second servings, I wondered—

God's scales were always correct. If I was using my old scales as a basis of service in His Name, I was not giving full measure, and the sum on the debit side of the ledger was growing larger and larger.

Have I been giving Him full, honest weight? Have I loved my neighbor in spite of her caustic tongue? Maybe, thinking of the false weight the old scale had given me, maybe I deserved that last biting remark she made.

Have I done my share in doing the good deeds that we are called upon to do, to help those in need? Have I been unselfishly too busy?

Have I been patient? I could feel the hot color flood my cheek as I recalled the outburst of temper that I had given way to just that morning. It was not a pleasant thing to remember.

Have I been fulfilling my obligations to the home, to the community and to the church? There was that Sunday-school class of boys that the minister had asked me to take. It would take a large stock of patience to handle them. They were such a lively group. I had refused, saying I just didn't have the time. I had not given the honest reason. I had not given my correct weight. I needed a larger supply of patience than I possessed. Maybe I could increase my stock if I learned how to work with those lively boys.

Were the prayers I offered sincere, or were they just a memorized ritual of words rattled off at great speed while my mind was on worldly matters? Was I trying to reach up to God with humility, or was I expecting Him to bend down sorrowfully to listen to me?

I picked up the Sunday-school lesson book on my way to the phone. First I would call up the minister and tell him that I would take the class. Then I would study. Tomorrow was Sunday and I must be prepared for that lively group of boys and their many questions. I must be able to answer them, hold their interest.

I must give full measure on God's own scales.

Banning, Calif.

## Book Review

*Headline News*, Rudolph S. Ressmeyer; 163 pp. \$1.75; Concordia Publishing House; 1949.

A son of the Lutheran faith writes most energetically on "the greatest headline news" as drawn from the Bible. The author was born June 26, 1891, on the west side of Manhattan. His first charge upon graduating from Concordia Seminary, St. Louis, Mo., in 1914, was a 43-member mission congregation in Orange, New Jersey. Then followed a multiplicity of responsibilities in the church. This, coupled with extensive traveling and a thorough knowledge of the Bible, makes his book a forceful message. The author wrote several devotional booklets and has contributed at various times to the sermon literature of the church. The author testifies: "The longer I remain in the ministry, the more I am overawed by the greatness of God and the power of His Word in the lives of men." Such is, or at least should be, the experience of every growing minister.

The author tactfully selects his title. *Headline News* is on the mind of every thinking man and woman. Then the author goes on to show

that the Bible has real headline news. From the political world the author draws the illustration that Christ is the candidate and the Christians are the campaigners. The book bristles with Scripture quotations given in full. This is the strength of the messages. He speaks with feeling. He stirs the heart. He has a creative mind. His statements are gripingly persuasive. His style is unusually energetic. The author strikes the note of calling men back to the Bible.

"The Bible is indeed the Book of Books, the greatest book in all the literature of the ages. But while it is the best seller, I fear it is proportionately the most neglected book," the author states. On the verbal inspiration of the Bible we read: "It is more reasonable to believe in the verbal inspiration of the Bible than to believe that God gave to men the thoughts and ideas about man and God, sin and forgiveness, heaven and hell, grace and mercy, Christ and salvation, and then let them choose the words."

On the reading of the Bible the author has many good words to say, like: "O my fellow sinners, in your home there is a Book whose author is God. Between its covers there is life-giving . . . truth. In its pages there is knowledge of God and heaven and how to reach them, knowledge of Satan and hell and how to escape them."

For many a reader outside the author's own church this book will seem rather dogmatic. But one may well overlook that and hold on to his own creed and take the author's advice: "Neglect other reading but not the Book! You may rue it in all eternity! Cherish your Bible! Believe its revelation! Search it daily."

On page eighty-five we read: "Stand fast, ye Christian people! Be true to your Christian convictions. Lower no moral standards. Sacrifice no part of the Christian Gospel. Amid and in spite of all the adverse conditions in the political, social, economic, and religious world—lift high the banner of the cross of Christ! . . . Be ready to die for it." Such is the general tenor of the book.

But there is one attitude of the author that makes the reviewer feel sorry. Taking together four statements (pages 10, 11, 18, 123, 141) the reviewer gets the impression that the author thinks that a young person can even in this dispensation of "grace and truth" go to carnal warfare "in the thick of the battle" and still be a good Christian. If that is what the book is meant to convey we beg to differ, for our Lord teaches His followers, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil." Again our Master says: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Because of military leanings the book cannot be recommended for general distribution among Mennonite young Christians.

Aside from the objectionable feature just mentioned the book is so very good and evangelically sound that it will be of great value to the discriminating reader who is sure of his nonresistant ground. A look at the table of contents will give you an idea of the scope and richness of the book: "Headline News," "God's Mighty Acts," "The Greatest Book in Literature," "A Quest for the Sinner," "God Our Strength," "The Father's Business," "Campaigning for Christ," "Our Brother Christ," "Am I Really Immortal?" "If I Were God," "Are You Playing the Fool?" "Garments of the Bible," "Cling to Christ," "Is Sin Serious?" "The End of the World," "Life's Storms," "The Cure for Restlessness," "Life's Eventide," "Does Praying Pay?" The book is strongly bound. (The print is clear on extra white paper. It is easy to read. It speaks well for the bookmaker.) —Moses G. Gehman.

We are not preaching Christianity; we are preaching Christ, and His presence in the heart produces true Christianity in the life.—The P. H. Advocate.



# YOUNG PEOPLE'S MEETING

## Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

The topics of this issue are all under **Unit VIII** which has the general theme of "MAKING LIFE DECISIONS." Two of these topics were in the July issue. The remaining ones are in this issue (August 13—September 3).

**August 13** concerns our "Finding a Life Vocation." This involves decisions. Whatever we follow as a vocation in life must necessarily come to us through some kind of decision on our part either for the better or the worse. A Christian is not necessarily bound to follow a vocation for life when the Lord leads to other plans. But for every present occupation, we ought to know that it is God's will for us just for the present and that its pursuit will result for the highest interests of His kingdom.

**August 20** concerns "Finding My Place in Church Activities." We ought to feel that we belong to the life of the church and that all its activities are our own and should have our earnest interest, service, and prayers, whether our place be prominent or obscure.

**August 27** concerns "Preparation for Christian Service" and is designated as the topic for **Church School Day**. As our church schools have the avowed purpose of preparing our young people for meeting the work of life according to God's plan, it is helpful to keep this in the minds of youth who may have opportunity to attend. Not all preparation for Christian service is inside the so-called church school. Much comes through the following of the path of duty as a faithful child of God.

**September 3** concerns the method of God's leading. The topic is stated, "How God Leads." It is helpful to know how to understand the leadings of life which God is ready to give to those who are willing and ready to be led. "It is not in man that walketh to direct his steps" (Jer. 10:23). Though men may choose to take their own course, they cannot choose for their own eternal good unless God directs in the choice and in the overruling of events.

### FINDING A LIFE VOCATION

Matt. 6:24-34

Topic for August 13

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#### MOTTO

"Maintain honest occupations for necessary uses."

#### MEDITATIONS ON THE TOPIC

**I. Finding a Life Vocation.**—Every individual has an ability to learn and to do some kind of work. Children have a capacity to exercise themselves and early in their natural occupation of play and exertion, show certain skills through their activities. They are inclined to imitate their elders or other children in their activities. They will play with all sincerity at what they have seen others do. Wise parents early direct the activities of the child to do the needful work of life in the home or to learn their own profession in making a living.

As we learn to know the Lord and the higher ends of life, it becomes us to make all earthly occupations, including our need of a living, to work to one great end—"the kingdom of God and His righteousness." With this central aim in life, we will naturally seek such occupations that work to the glory of God and to the welfare of fellow men. When men with depraved appetites and passions make a demand for labors and products that are sinful to engage in, the true child of God does not want to have a part in providing such perverted products and will have nothing to do in any work that encourages evil doings in men. Our skill should not be used for the furtherance of drunkenness and depraved appetites for tobacco, or for depraved desires for indulgence in uncleanness of morals, or for the wicked forwarding of war and bloodshed. God's children will seek to make a living by engaging in a business that gives one a

clear conscience. Every activity should be for God's cause and for the happiness and well-being of men's souls toward God and His cause in the world.

It may be possible even to deny a desired vocation for the sake of fitting our life into the more important spiritual service which God calls us to render. A good farmer chose a mediocre farm in order to locate his God-given family near a church where they could be provided for spiritually, rather than to have a good farm isolated from these opportunities. Another launches out in a mission field and serves there rather than to go into a better developed locality where God's call to needy souls cannot be fulfilled. Such choices show heavenly wisdom and obedience to the higher things of life.

**II. The Text.**—Matt. 6:24-34.—This passage points to the higher aims of life above those of natural needs and shows how God is in the life of those who care to make His affairs first, providing ways to have their every need supplied.

**Titus 3:14.**—"Good works for necessary uses" needs to be a study of our life in which we learn to discover our job from among all kinds of occupations.

#### OUTLINE STUDY

##### I. Qualities of a Christian Vocation.

1. It contributes to kingdom work (Matt. 6:33).
2. It fits into Christ-centered living (Col. 3:17).
3. It suits my abilities (Eph. 4:7; I Cor. 12:4-6).
4. It meets my needs (Titus 3:14).
5. It aids my fellow men (Eph. 4:28).
6. It allows for personal growth (Matt. 25:20-23).
7. Fulfills my stewardship trust (Luke 12:31-46).

##### II. Guides for Choosing a Vocation.

1. Seek the will of God in prayer (Col. 1:9-11).

2. Purpose to seek service to His cause (Luke 16:13; 9:23-25).
3. Review talents and abilities (Eph. 4:7).
4. Gather information on many vocations.
5. Eliminate those of little interest.
6. Apply tests of qualities of Christian vocation.
7. Seek counsel of Christian counselors.
8. Test by training or practical experience.
9. Be sensitive to the voice of the Holy Spirit in the final decision.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Word, "Serve."
2. How Daily Work Serves God.  
(Have each junior interview a person in the work of their interest to find how that person serves God in his daily work.)
3. Talk: "Preparing for a Useful Life."  
(Have an adult speak on things juniors can be doing now to prepare for useful lives for God.)

##### For Seniors

1. Tests of a Christian Vocation.
2. How to Choose a Life Vocation.
3. Why Consider Full-time Church Work?
4. Every Vocation Full-time Christian Service.

#### PERSONAL THOUGHT

May our gifts for doing things be on the altar of God. May we have a clear view of His work in the world of men. Let us be ready to do work or change our job to do other work if necessary in order that we may more completely forward His cause.

#### SEED THOUGHTS

One of our best maxims in determining our course in life is to select at the outset that in which virtue and principle will be least likely to be put to test, and in which, from the nature of the calling, a man may bring around him such associations and influences as will be an auxiliary in keeping him in the path of virtue.—A. Barnes.

Levi's station in life was the receipt of custom; Peter's, the shores of Galilee; and Paul's, the antechambers of the high priest, —which "station in life" each had to leave, with brief notice.—John Ruskin.

Let parents who hate their offspring rear them to hate labor and to inherit riches; and before long they will be stung by every vice, racked by its poison, and damned by its penalty.—H. W. Beecher.

O God, impress me with the value of time, and give regulation to all my thoughts and to all my movements.—Chalmers.

### FINDING MY PLACE IN CHURCH ACTIVITIES

Eph. 4:1-32

Topic for August 20

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#### MOTTO

"Whatsoever ye do, do it heartily, as to the Lord."

#### MEDITATIONS ON THE TOPIC

**I. My Place in Church Activities—How to Find It.**—God has bestowed gifts to every one of His children through the Holy Spirit.



The fruit of the Spirit makes us to serve in the same likeness of disposition. The gifts of the Spirit fit us to serve in specific spheres of service. These specific spheres are compared to the different members in a body, such as the hands, the feet, the eyes, the ears, the nose, the head. When a body functions properly, there are no conflicts or divisions, but each part fills its place designed by the Creator of the body.

If I am born into the kingdom of God, God has not only endowed me with natural gifts, but has fitted me with the special gift of the Holy Spirit which uses my natural capacities and makes me a useful member of the church, or body of Christ. Christ is called "the head of the body." As the Head, He directs the activities of the entire body. Some are fitted for different places of leadership, some for various forms of service, but all work for the benefit of the entire body and for the accomplishment of the work which the Christ-head expects His body to perform.

Obedience to the word of Christ and to the impulse of the Holy Spirit in my heart will give direction and understanding concerning what I am to do. This same yieldedness and obedience in my heart will enable me to serve in the church through service to all the brotherhood, through spreading the glad tidings of salvation to those who have not heard it, and through doing good to those in need.

We can find many tasks for willing hands to do, if we do not allow the spirit of self-importance and pride to make us chafe in the tasks that seem more lowly. In many things for example, worship, all the members can engage in the same things, such as song, and prayer, and the observance of the ordinances. A willing mind will make us ready to heed the suggestions of those whom God has placed over us as leaders. This same willingness will help us to see where we can lend a helping hand in both the material necessities and in the exercise of spiritual gifts. When God through the church assigns us to work of any kind, our willing hearts should move us to do what we can by the help and grace of God.

**II. The Text.—Eph. 4:1-32.**—Individuals receive grace "according to the measure of the gift of Christ." Persons in the body of Christ are to use their gifts to the upbuilding of the body as they labor together in love and fellowship in the Lord. Each one is to turn from the walk of life which the Gentiles practice and put on that new life which is given us in Christ.

#### OUTLINE STUDY

##### I. Developing a Usable Christian Character.

1. Truly converted (Luke 22:32).
2. Knowing the Word (I Pet. 3:15).
3. Filled with the Holy Spirit (Acts 6:3).
4. Filled with love (John 13:34, 35).
5. Not easily offended (Ps. 119:165).
6. Loyal to the church and its leaders (I Thess. 5:12, 13).

##### II. Using Present Opportunities.

1. Faithful in small things (Luke 16:10, 11).
2. Witnessing in song (Col. 3:16).
3. Distributing tracts (Isa. 55:10, 11).

##### III. Advancing into Further Service.

1. Seeing the need (John 4:35).
2. Launching out (Acts 9:20).
3. Sent by the Holy Spirit and the church (Acts 13:2, 3).
4. Following the Spirit's guidance (Acts 16:9).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Word, "Work."
2. Being a Person God Can Use.
  - a. Converted.
  - b. Filled with the Holy Spirit.
  - c. Loving all men.
  - d. Knowing the Bible.
3. How I Can Help in Church Activities.
  - a. By taking my place in Sunday school and Y.P.B.M.

- b. By distributing tracts.
- c. By inviting others to services.

##### For Seniors

1. Developing a Usable Christian Character.
2. Using Present Opportunities.
3. What of Tomorrow?

#### PERSONAL THOUGHT

God grant that we may have understanding and willingness to take our place in the church, serving as the occasion and opportunity affords.

#### SEED THOUGHTS

Give me a faithful heart,  
Likeness to Thee,  
That each departing day  
Henceforth may see  
Some work of love begun,  
Some deed of kindness done,  
Some wanderer sought and won,  
Something for Thee.

—S. D. Phelps.

If the world is ever conquered for our Lord, it is not by ministers, nor office-bearers, nor by the great and noble and mighty, but by every member of Christ's body being a working member; doing his work; filling his own sphere; holding his own post; and saying to Jesus, "Lord, what wilt Thou have me to do?"

—Thomas Guthrie.

Jesus was a great worker, and His disciples must not be afraid of hard work.

—C. H. Spurgeon.

#### PREPARATION FOR CHRISTIAN SERVICE

II Tim. 2:15-26

Topic for August 27

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#### MOTTO

"Who then is willing to consecrate his service this day unto the Lord?"

#### MEDITATIONS ON THE TOPIC

**I. Preparing to Serve Christ.**—Before one can be "a vessel unto honour" and "prepared for every good work" in the service of Christ, he must be purged from the dishonorable uses to which the bodies and minds of people are subjected. See II Tim. 2:16-21. The vessel must be set apart or "sanctified" in order to be thus prepared. The sanctification of a life for service, after the necessary step of conversion, means that the life must be separated continually from every evil thing and be devoted only to the good which pleases God. All that will help make that service more efficient and fruitful for good will be made a matter of earnest attention. Always "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). That study means earnest meditation in the Scriptures, earnest application of all known truth to daily life, and a readiness to help others to find the same blessing from the Lord. One is not prepared to serve if he is contaminated with false doctrines which generate more ungodliness. Many good talents cannot be used because of unsoundness in doctrine and unsoundness in the fruits of life.

It is commendable that every child of God be desirous of being useful in the service of Christ. We may not necessarily be qualified for some of the more responsible positions of service. But we must be ready to take away every hindrance and apply ourselves to every help that can make the gifts which God has given us effective for the upbuilding of the cause. This includes intellectual training, manual training, and personal application of spiritual things. We should understand and know the will of God as taught in His Word

and directed by His Spirit. We need to enter deeper and deeper into fellowship with God by meditation and prayer and earnest consecration. Not the least of our preparation is fellowship with other Christian workers in the ordinances and activities of the church.

**II. The Text.—II Tim. 2:15-26.**—This passage was given as special instruction to a young minister of the Gospel. Obedience to this teaching would enable Timothy to do better and better work as he applied himself wholly to it. The principles given here are also applicable to every Christian of whatever calling.

#### OUTLINE STUDY

##### I. Prepared in Prayer Life.

1. The worker prays (Mark 1:35; 6:46; Luke 6:12; Matt. 14:23).
2. The work requires prayer (Matt. 17:20).
3. The worker is taught to pray (Luke 11:1).

##### II. Prepared in Bible Study and Reading.

1. The worker prepares by Bible study (II Tim. 2:15).
2. The worker commanded to read (I Tim. 4:13).
3. The Word of God is the worker's tool (Eph. 6:17).

##### III. Prepared by Consecration.

1. The Christian belongs to God (I Cor. 6:19, 20).
2. The consecration is reasonable (Rom. 12:1).
3. The worker's gifts are developed for the Lord's service (I Tim. 4:14).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Words, "Serve," "Service."
2. How Men of the Bible Prepared to Serve God.
  - a. Joseph.
  - b. Moses.
  - c. Daniel.
  - d. Jesus.
  - e. Paul.

##### For Seniors.

1. Preparation in Prayer Life.
2. Preparation in Bible Study.
3. Preparation by Consecration.
4. Preparation by Forming Good Habits.
5. How Attending a Church School Can Help in Preparation.

#### PERSONAL THOUGHT

Am I willing to do the work our Master wants me to do? "Use me, Lord, as pleaseth Thee." Lead me in such paths as will fit me more fully for Thy service.

#### SEED THOUGHTS

"Work out your own salvation." Work as well as believe; and in daily practice of faithful obedience, in daily subjugation of your own spirits to His divine power, in the daily crucifixion of your flesh with its affections and lusts, in the daily effort to reach loftier heights of godliness and purer atmospheres of devotion and love, make more thoroughly your own what you possess. Work into the substance of your souls that which you have. "Apprehend that for which you are apprehended of Christ;" and remember that not a past act of faith, but a present and continuous life of loving, faithful work in Christ, which is His and yet yours, is the holding fast of the beginning of your confidence steadfast unto the end.—A. Maclaren.

Your salvation is His business; make His service your business and delight.—Richard Fuller.

Christ seeks your help in your place; give Him your hand.—Rutherford.



## HOW GOD LEADS

Proverbs 3:5, 6; Ps. 32:8-11

Topic for September 3

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### MOTTO

"Thou shalt guide me with thy counsel."

### MEDITATIONS ON THE TOPIC

**I. How God Leads.**—We need to know our Leader. Jesus said, "My sheep hear my voice, and I know them, and they follow me" (Jno. 10:27). He says of them, "The sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (Jno. 10:4, 5). So much depends upon that nearness of fellowship in which we are able to hear the Shepherd's voice. Those who follow "afar off," often miss the sound of His voice and are not able to discern His meaning when He speaks.

God's voice is heard through various instrumentalities. He speaks through the written word of Scripture. His Spirit is the illuminator enabling us to know the things of God. I Cor. 2:10-12. He works through His messengers who have been given gifts for the edifying of the body. Eph. 4:11-16. He speaks through godly parents who give us good counsel. Prov. 4:1; 1:8. He speaks in the events of life if our hearts are open to the message. He works in us by His spirit and directs our thoughts in harmony with His other voices.

When we are very much set on our own wishes and try to make His voice consent to what we ourselves have determined in carnal desire, we may hear a voice and jump to a conclusion when things seem to open in that direction. But let us beware of this kind of leadings. They are not of God. Self must be completely on the altar. We need to renounce our own wisdom. We need to bring our will in complete subjection to the divine will, regardless of how much crucifixion it may inflict on our fleshly desires. Ambition and love of applause from men, or even the counsel of men who we know are not devotedly spiritual and interested in the things of God, are treacherous voices that lead away from the nearness of fellowship and make His sweet voice of love and truth obscure to our understanding.

**II. The Text.**—Prov. 3:5, 6.—This passage shows how constantly in every way of life we need to have the wisdom and favor of God in our vision if our path is to be rightly directed of Him.

**Ps. 32:8-11.**—The Lord here promises to instruct and teach in the way we are to go. He speaks of a **guidance with His eye** which cannot be known without intimate fellowship. He says that a brutish person does not receive leading except by restraint of the bridle bits. Loving devotion needs only the look of the eye to move it to obedient response to the will of God.

### OUTLINE STUDY

#### I. The Need of Leading.

1. Man's inability (Jer. 10:23. Cf. Gen. 13:11-13).
2. Self-leaders fail (Num. 32:11).
3. God-led men succeed (Num. 32:12).

#### II. Preparations for the Leading of God.

1. In becoming His child (John 1:12).
2. Through a full surrender (Luke 14:33; 9:23; I John 1:9).
3. In a will to do His will (John 7:17).
4. In full loyalty in glorifying Him (I Cor. 10:31).
5. In seeking His help (Jas. 1:5, 6).
6. By committing all our ways to Him (Ps. 37:5).

#### III. God's Ways of Leading.

1. Through the counsels of His Word (Ps. 73:24; 119:133).

2. By visions in harmony with the Word (Ezek. 13:16; Isa. 8:19, 20; Acts 16:9, 10).
3. By proven voices (I John 4:1-6).
4. By the voice of Providence (Rom. 8:28; Rev. 3:8; Acts 16:6).
5. By God's inward working (Col. 1:29; Phil. 2:13).
6. Through heaven-taught persons (Prov. 1:8; Heb. 13:7, 17; Eph. 4:11-16).
7. Through the Holy Spirit.
  - a. In not grieving (Eph. 4:30).
  - b. In not quenching (I Thess. 5:19).
  - c. In not resisting (Acts 7:51).
  - d. In full fellowship (Rom. 8:6, 14; Gal. 5:16).
8. In answer to believing prayer (Jas. 1:5, 6; I John 5:14, 15).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Words, "Lead," "Led," "Guide."
2. Whom Does God Lead?
3. The Way God Leads:
  - a. By His Word.
  - b. By His voice in the conscience.
  - c. Through parents; through Sunday-school teachers; through ministers; through Christian friends.
  - d. By what happens.

#### For Seniors

1. Prepared to Be Led of God.
2. Ways of Discerning False Leadership.
3. Assurance of the Lord's Leading.
4. True Seeking for Divine Guidance in Everything.

### PERSONAL THOUGHT

Thank the Lord for His ways of leading. May we earnestly respond to every revelation of His will to us through His faithful ways of leading.

### SEED THOUGHTS

In the school of Christ they are the best scholars who continue learning to the last. —Schrivers.

"Only stay by His side

Till the page is really known,  
It may be we failed because we tried  
To learn it all alone,

And now that He would not have us lose  
One lesson of love  
(For He knows the loss.)—can we  
refuse?"

—F. R. Havergal.

Brethren, we can rule our tempers, and we ought. Open the Gospel, that most profound philosophy of the human soul, and yet the most simple and practical directory of human duty; study it, fill your whole nature with its inspiration; set Christ before you; look upon His calm forehead and unstormed breast; think how He endured all contradiction of sinners, and endured them to the cross; and on the cross learn of Him then, for He was meek and lowly of heart.—Henry Giles.

### OBEDIENCE

There are two kinds of obedience, willing and reluctant. When the Lord Jesus performed various of His miracles, those who assisted Him at His directions, were willingly obedient. When the people were making merchandise of sacrifice material in the Temple, our Lord drove them from the Temple. They were reluctant in their obedience. What motivates your obedience to Christ? Circumstantial compulsion or love's constraint? You may bow your knees to Him now in worship. You will have to bow your knees to Him in honor when He is King, if you refuse Him now. Love "doth not behave itself unseemly" and willing obedience to Him is very "seemly."—L. L. R.

### GLAMOUR AND THE UNWORRIED

A Hollywood cosmetician, writing in a daily newspaper, offered some very wise comment concerning the relationship of beauty to the inner life which sounds almost as if it might have come from a pulpit.

"The faces of women will show their emotional and mental backgrounds, the spirit which feeds their souls. That is why there is more to physical beauty than appears on the surface.

"One of the greatest menaces to beauty is worry. Worry creates agitated lines in a face which should be smooth and flawless. Worry affects our adrenal glands, giving us high or low blood pressure, disfigures the skin.

"Worry upsets our digestion. This leads to pimples, boils, rashes, and other facial disorders. Worry endows us with a hangdog expression, ruinous to beauty.

"If you want to be beautiful control your temper. Anger, spitefulness, nervous outbursts are bad for your looks. They lend a mean expression to the face. Above all, don't eat when you are in a temper; you'll have indigestion or other stomach troubles.

"Ill temper is a developed characteristic; so is grouchiness, moroseness, or any expression of harsh and violent emotions. They add lines to our face and an expression of discontent.

"Magnifying physical defects is a grave mistake. Attractive women are often not beautiful women—they are made glamorous by high-lighting their best features, by vivacity, good temper, and personal charm. To be truly attractive and beautiful, you must think right, live right, be right inside your body and soul."

In an earlier generation we heard a good deal about "the beauty of holiness," and it must be confessed that it was sometimes a vague sort of beauty that was referred to. But there can be no question about the fact that real beauty is something that comes up from the inner soul.

Terry Hunt, the beauty specialist whom we have quoted, is entirely right in the things he says about the close relationship between "glamour" and spiritual calm and poise. He might have gone on and said that the thing he was pleading for is a product of right spiritual attitudes.

There is something pathetic about the hard and lined face of an elderly Christian who has lived long, . . . and arrived at the late years of life with an accumulation of grudges, animosities, prejudices, and ill will.

One of the most radiantly beautiful women in a certain community is one whose features are irregular, whose profile is something less than perfect, and whose figure has suffered somewhat from the impact of the years. But she has a confident faith in the goodness and justice of God, and as a result she steadfastly refuses to worry. She ceased thinking exclusively about herself many years ago, and this dismissal of her worries has emancipated her from tension. She has charm, and it comes up from the depths of her soul. It does not wear off.—Roy L. Smith in Christian Advocate.



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## The Unnecessary War

Put up again thy sword into his place: for all they that take the sword shall perish with the sword.—Matt. 26:52.

In the **Gathering Storm**, Winston Churchill says that ex-president Franklin Delano Roosevelt was looking for a phrase to describe the late World War. Mr. Churchill suggested, "The Unnecessary War." He was right. In the majority of cases the issues begin with some trifling things which could easily be settled. But nations, like men, go on nursing their grievances until the molehill becomes a mountain. The reason our Lord requested the bringing of two swords was that He recognized that by the force of the sword some evils are checked, and some wrongs can be righted. This is why the sword is recognized by Paul in Romans 13 as the symbol of the state. But when he commanded Peter to put up his sword, he revealed a superior force, that is, the powerful appeal of good will and love. This love is not merely nonresistance to evil—it is the most powerful resistance of evil. It is a superresistant force.

This same command of Jesus suggests a timely warning as the nations are moving in the direction of another war, in Korea and elsewhere. He declared; "They that take the sword shall perish with the sword." Force is a gruesome, deadly weapon. This was clearly demonstrated to this generation in World War I, when some 12,000,000 men died in the conflict. During World War II, some 42,000,000 perished. What a staggering commentary upon the truthfulness of the words of Jesus Christ!

Impending doom seems to cloak our world today, yet those from whom a warning should come remain silent. The reason for this editorial is the words of General R. L. Groves, who headed the atomic bomb experiment at Alamogordo, New Mexico. He is amazed at the silence of Christians in this atomic age, when the world stands on the brink of what he calls "total destruction." Other men feel quite the same way about this terrible issue. Ex-governor Early of Pennsylvania in a recent address said, "At least ninety percent of all Americans now living will be killed by atomic bombs within five years."

It is the writer's candid opinion that some of these statements are a bit extravagant and sensational in the picturing of the horrors of atomic warfare. But we do acknowledge these dangers. Our security rests upon the Creator, who knew all about these gigantic forces of destruction, and planned accordingly. This is why our Lord spoke prophetically of the end time, "Except those days were shortened, there should be no flesh saved." There would be "total destruction" of human life, if Deity did not regulate the final clash. For this regulation we are profoundly thankful. Withal, there will be a fearful catastrophe. Christians dare not be silent. We must warn.

Thomas of Celan evidently believed in the clash and the staying power of God over His own when he wrote:

By Clayton F. Derstine

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

That day of wrath, that dreadful day,  
When heaven and earth shall pass away!  
What power shall be the sinner's stay?  
How shall he meet that dreadful day?

When, shriveling like a parched scroll,  
The flaming heavens together roll;  
When louder yet, and yet more dread,  
Swells the high trump that wakes the dead!

Oh, on that day, that dreadful day,  
When man to judgment wakes from clay,  
Be THOU the trembling sinner's stay,  
Though heaven and earth shall pass away.

### The Statesmen Muffed the Ball

In my youthful days, my favorite pastime was baseball. I still think it is one of the best American games. However, it became an idol in my life that had to be dethroned. Thank God it was. One of my first baseballs was a piece of rubber, with some strings wound around it, and some stiff cloth for a cover. I remember hours of throwing the ball against the house and barn, and catching it as it bounced back.

Why did I go through hours of hard practice catching that ball? Well, I wanted to make the team, and to do so I knew I had to be able to stop that ball without "muffing" it. A player who frequently muffed the ball simply could not play on the team.

Life itself is a great deal like a baseball game. It takes diligent practices to live a life worth while. Many folks hate the tedious hours and the necessary discipline required in building lives, so they just "muff the ball." Many great world leaders "muffed the ball" a few years ago, and what a sorry mess they made of our world today!

It seems but a few years ago when they said, "We have a surplus of everything, and we must regulate this overproduction." Orders were given to plow under the wheat, and to slay the pigs. May the Lord forgive our stupidity. Didn't we know that in China, India, Japan, and other parts of the world millions were hungry? At that time, a Chinese missionary wrote, "Every night half of the teeming millions in China go to bed with a gnawing craving for food." What a pity! The ball was muffed.

Now back to the "Unnecessary War" question. Just before the late war the Weimar Republic was in existence in Germany. France drove some 17,000,000 cattle out of Germany as war booty, and this led to malnutrition (a polite word for starvation). This dire situation produced Communism, until there were about 8,000,000 avowed Communists. The nation became fearful. The reacting movement that rose from this poverty and starvation was the Nazi party, with its colorful leader, Hitler. Millionaires backed this new political leader, hoping to stem the tide of Communism. But the new saviour of the nation became the world's greatest dictator.

Today, all of us know the frightening outcome—millions, yea, billions of dollars of debts piled up for future generations to pay; some 42,000,000 dead. A nation of wounded, damaged, crippled, remains as well. Why? The ball was muffed.

What if we had been as wise as Joseph, who built storehouses? But that was wisdom generated from above. Too much of our wisdom today is "earthly, sensual, devilish." Would it not have been better to have loaded our idle ships and sent the surplus to our starving neighbors across the seven seas, rather than bombs to destroy them? Had we done this, in all probability there would have been no war. The hand that feeds the hungry may be bitten—but rarely. Yes, we muffed the ball. This war was truly called, "The Unnecessary War."

This is why a missionary wrote following the war,

The Americans burned down 2,210,000 homes in Japan. The common people have difficulty in being favorable to Christianity. Thousands of people are living in dugouts, 250,000 in Tokyo alone. More people cannot come back till we have food and houses, but winter coming, no food, no clothes, no storage. . . . March 10, within three hours, 100,000 people killed in eastern Tokyo. Only kindness can revive Christianity, not mere words and creeds. Because of prejudice now, I don't often preach. Missionaries are now no help unless they help physically. Christianity suffered a severe setback in Japan during the war, 250 Christian churches were bombed or burned out in Tokyo. Only 39 remain intact.

This futility of war is what made General McArthur write,

I pray that an omnipotent Providence may use this tragic expiation as a symbol to summon all persons of good will to a realization of the utter futility of war—that most malignant scourge, and greatest sin of mankind—and eventually to its denunciation by all nations.

In May, 1936, Mussolini addressed a great multitude of his fellow countrymen, one of the largest assemblages ever gathered together in Italy. He had just reviewed 100,000 soldiers before 200,000 of Italy's citizens. The vast multitude burst into a frenzy of wild applause when their leader shouted,

It was I, I myself, who ordered this review. Words are fine things, but muskets, machine guns, battleships, airplanes, and bombs are even better. Right if unaccomplished by might is a vain word. Fascist Italy, which today is the most powerfully armed of any nation in the world, can now propose its alternative to any other nation—either our precious friendship or our dangerous hostility.

But it didn't work!

Allow us to end this discussion by using the words of Gavin Hamilton, an English evangelist, condensed by the **Christian Digest** from the **Christian Fundamentalist**, and entitled, "It This the End Time?"

The conviction is running high that this may be the end time. Everybody everywhere is deliberating upon the possibility. It matters little who talks or writes, whether he be a statesman, a theologian, a journalist, a radio news-commentator, or a man on the street; he is making the same predictions.

It goes without controversy that civilization is at the crossroads. Whichever way the nations turn within the next few months shall determine



its duration. It may crash and crumble immediately or it may have its life extended. We wait almost breathlessly upon the decision.

The future is both dark and dismal. It holds nothing but fear and the forebodings of evil. At this moment the shadow of an unprecedented sorrow hangs heavily over our heads. The nations have once more resorted to an armaments race. Every one is exerting its fullest power to discover some secret weapon more deadly than anything yet known to men. Even now we are authoritatively informed that America has a weapon which if unleashed could not be held in by international or oceanic boundaries and has power sufficient to kill all animal, vegetable, and human life on the face of the earth, and at the same time make the world uninhabitable for one thousand years.

With the cries of "warmongers" filling the air it will not surprise us to awaken some morning to find the world in the grip of a cruel all-out war. The propaganda machines are certainly busy to create such an expectation. What a prospect for those who have experienced the grueling horrors of two world wars in one generation!

Still, the forlorn hope of man is "peace in our time." The Christian, however, knows better. He knows and believes the prophetic Word. Because of this he refuses to accept the worldling's viewpoint. To him his Master's word is final.

And here is what the Master says: "Ye shall hear of wars and rumours of wars: . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. . . . Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after these things which are coming on the earth" (Matt. 24; Luke 21).

This prophetic word is a "light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19). Its fierce light illumines for us the pathway and destiny of the nations. This truth is also an up-to-the-minute information bureau. When known and believed, it prevents us from building up false hopes destined to collapse like a pack of cards.

One thing cheers the Christian despite the depressing gloom of an impending third world war: It is the fact that God's prophetic program is being expedited to a glorious realization. The present-day movements of the nations indicate that they are being placed in their prophetic positions. Suppose for a moment we take inventory of current events in the light of the prophetic Scriptures.

Russia's rise to power is really the marvel and miracle of the age. In 1941 she was given six months to survive the Nazi juggernaut. Today she exercises influence over all of Eastern Europe and is making tremendous headway in Asia. Little requires to be done to enable her to fit into Ezekiel's vision (chaps. 38 and 39).

The Jews everywhere are packing their grips and heading for Palestine. The Jewish government is the first since before their Messiah's advent in grace. This shall bring us to the point where the parable of the fig tree shall be fully realized (see Matt. 24:32, 33). Within the generation of this government the Messiah is destined to return (v. 34).

The Vatican, given "temporal power" by Mussolini, forges ahead in Europe and shall soon exercise its influence to bring together a Western bloc of nations to withstand the Eastern Communistic group. Both Britain and America see this as their only hope of survival. It is the Apocalyptic Seer who envisions the woman riding the Beast, or the Papal Church controlling the revived Roman Empire. We are nearer this event than most people realize.

Christendom hastens to play her part in the prophesied apostasy. Her overthrow of Christianity in her blatant denials of every precious foundation truth is now announced. Before long, apostate Protestantism and idolatrous Romanism shall unite. The mother of harlots shall then dominate religiously. No wonder the Son of Man spews this nauseating thing out of His mouth.

Lawlessness is the order of the day. Delinquency among both adults and juveniles is on the march. Crime waves sweep the world. Immorality and divorce reach a new high annually. This is demonism's heyday. All the legislation that governments impose upon men fail to curb their wild desires and illicit practices. These days resemble the days of Noah (Matt. 24). They assure us that this is the day of the second advent.

This lawless condition affects the entire world. Take a look at the nations. China gasps for her existence. Central Europe seethes with unrest and revolutionary fires. Greece struggles for survival. Germany is in ruins both morally, governmentally, economically and spiritually. Great Britain, with other Western European nations, staggers like a drunken man under the impact of depression and war exhaustion. Palestine is torn in pieces by fightings among the Arabs and Jews. India is split in two and spills her blood freely. Japan, Indo-China, Burma, Formosa, Mongolia, Korea, Persia, Turkey, the Philippines and Manchuria sit in the dark to hear their destiny pronounced. They hope for war between the United States and Russia. These two countries are engaged in a cold war of words but this may soon cease in preference for a hot war with atomic weapons.

What shall we say to these things? Shall we callously pass them off and reckon them as ordinary affairs in world conditions? I trust not. Rather, let us see the finger of God writing on the wall. The truth of the matter is that Christ is coming soon. The One who said, "If I go . . . I will come again" is about to make good His promise. So let us be ready.

What a thrill if today as we go about our daily duties we should suddenly hear the trumpet blast and be raptured into His divine presence! And this might well take place. How we ought to be busy in the Master's business! This is no time to sleep. It is no time to think about personal aggrandizement or selfish interests. The hour is desperate and desperate means are required to meet it. Let us not while away precious moments or spend precious money when many souls are in dire need. Oh, for a wholehearted consecration of ourselves to God!

Consider the almost unbelievable fact that one billion souls in this world have never heard about our wonderful Saviour. What an indictment against us! And there is only one way to clear ourselves of the charge and that is by thrusting forth laborers to tell them. To do this we must speed our efforts, we must give more liberally, we must be prepared to sacrifice. Then, and only then, shall we fulfill our responsibility and bring the Gospel to every creature.

## Three Roman Catholic Fallacies

### ARE THE BONES OF PETER UNDER THE VATICAN?

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matt. 16:18, 19.

The Roman Catholic Church is frantically seeking for the bones of Peter in the area of the Vatican. All this is necessary to bolster up their crumbling false system of theology, too largely built on Peter, the supposed bishop and pope of Rome. Throughout the civilized world, her writers are broadcasting in every channel possible the news about the search.

Dr. W. A. Criswell of Dallas, Texas, wrote an illuminating article in the *Baptist Standard*, which we believe our readers would appreciate greatly. Here it is:

Because of this passage [quoted above], there is a vast system of religion built upon Simon Peter. Three things in this ecclesiastical system are avowed about him.

1. That Peter ruled the church.
2. That Peter ruled the church in Rome. Jerome (d. 240 A.D.) declared that Peter, after being first bishop at Antioch, and after laboring in Pontus, Galatia, Asia, Cappadocia, and Bithynia, went to Rome in the second year of Claudius (about 42 A.D.) to oppose Simon Magus, and was bishop of that church for 25 years, finally being crucified head downward in the last year of Nero's reign (67 A.D.) and was buried on the Vatican hill.
3. That Peter's tomb and his bones are under the high altar of St. Peter's church in Rome.

There is no intimation in the Scriptures that the words of our Saviour addressed to Simon Peter made him ruler and head of the church. In the Greek there is a play upon his name—"Thou art Petros (a stone) and upon this petra (a stratum of stone) I will build my church." First Peter 2:5 says, "Ye also, as living stones, are built up a spiritual house." First Corinthians 3:11 says, "For other foundation can no man lay than that is laid, which is Jesus." The meaning is self-evident. The foundation, "the petra," upon which Christ will build His church is His deity, which Simon Peter has just confessed upon a revelation from the Father. The stones out of which Christ will erect His church are believing disciples, one of whom is Peter himself.

The keys of the kingdom here given to Peter as a representative disciple, with the authority of binding and loosing, are given to all the disciples in Matthew 18:18 and in John 20:23.

### Peter in the Early Churches

Was Peter ever the ruler of the church? of any church any time, any place? Not that anybody knows of. The pastor and leader of the church at Jerusalem was James, the Lord's brother (Acts 12:17; 15:13-21; 21:18; Gal. 2:9). This Scriptural account of James is confirmed by Josephus in his *Antiquities* XX, 9, 1, where James' martyrdom is described. Josephus never heard of Simon Peter, but the Jewish historian knows all about the faithful pastor and leader of the Christian church in Jerusalem.

Notice in Acts 8:14 that Peter is "sent" by the apostles along with John to Samaria. Peter is not doing the sending; somebody else is.

Notice in Acts 15:14-21 that at the Jerusalem conference, after Peter made his speech and Paul and Barnabas made their speeches, it is James who delivers the final verdict.

### Was Peter Ever in Rome?

The second avowal of the Roman hierarchy concerning Peter is that he was bishop at Rome from 42 A.D. to 67 A.D. when he was crucified under Nero. If Peter was in Rome during those years, then the New Testament cannot be relied upon. There is not the faintest, slightest historical foundation for the fiction that Peter ever saw the city of Rome.

1. Paul was converted about 37 A.D. He says in the first chapter of *Galatians* (Gal. 1:13-18) that after his conversion he went into Arabia, "then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." This takes us to 40 A.D., and Peter is still in Jerusalem.

2. Sometime during those days Peter made his missionary journey through the western part of Judea, to Lydda, to Joppa, to Caesarea, and back to Jerusalem (Acts 9, 10, 11). Then came the imprisonment under Herod Agrippa I and the miraculous deliverance by the angel of the Lord (Acts 12). Peter then "went down from Judea to Caesarea and there abode" (Acts 12:19). Herod Agrippa died not long after these events (Acts 12:20-23). Josephus says that the death of Agrippa occurred in the fourth year of the reign of Claudius. This would be about 45 A.D., and Peter is still in Palestine.

3. Paul writes in the second chapter of *Galatians* that fourteen years after his first visit to Jerusalem to visit Simon Peter he went again to see him. The first journey was 40 A.D.; fourteen years later brings us to 54 A.D., and Peter is still in Palestine.

4. Peter returns the visit and goes to Antioch where Paul is working. This occasioned the famous interview between the two recorded in *Galatians* 2:11-14. Peter is still in the Orient, not in Rome.

5. After 54 A.D., and after the Antioch visit, the Apostle Peter makes an extensive missionary journey or journeys throughout the Roman provinces of the East. On these missionary tours Peter takes his wife (I Cor. 9:5). They labor in Pontus, Galatia, Cappadocia, Asia, and Bithynia. So vast a work and so great a territory must have consumed several years. This would take us, therefore, to at least 60 A.D., and Peter and his wife are still not in Rome but in the East.

6. In about 58 A.D. Paul wrote a letter to the church at Rome. In the last chapter of that epistle, Paul salutes twenty-seven persons, but never mentions Simon Peter. If Peter were "governing" the church at Rome, it is most strange that Paul should never refer to him.

Romans 1:13 shows that the church at Rome was a Gentile church. At the Jerusalem conference (Gal. 2:9), it was agreed that Peter should go to the Jews and Paul to the Gentiles.



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The Gospel ministry of Paul was motivated by a great principle which he clearly repeats in Romans 15:20: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." A like avowal is made in I Corinthians 10:15, 16. Where no other apostle had been, there Paul wanted to go. Having written this plainly to the people at Rome, his desire to go to the Roman city would be explicable if Peter were already there, or had been there for years.

7. Paul's first Roman imprisonment took place about 60 A.D. to 64 A.D. From his prison the Apostle to the Gentiles wrote four letters—Ephesians, Philippians, Colossians, Philemon. In these letters he mentions many of his fellow Christians who are in the city, but never once refers to Simon Peter.

8. Paul's second Roman imprisonment brought him martyrdom. This occurred about 67 A.D. Just before he died Paul wrote a letter to Timothy, our "II Timothy." In that final letter the apostle mentions many people but plainly says that "only Luke is with me." There is never a reference to Peter.

We have gone throughout those years of 42 A.D. to 67 A.D., the years Peter is supposed to have been the prince and bishop and ruler of the church at Rome. There is not a suggestion anywhere that such a thing was true. Rather, the New Testament clearly and plainly denies the fiction.

### Babylon and Rome

In I Peter 5:13, Peter says, "The church that is at Babylon saluteth you." Some suppose "Babylon" is a cryptic word for Rome.

There is no evidence that Rome was ever called "Babylon" until after the Book of the Revelation was written. The Revelation was written about 95 A.D., many years after the death of Simon Peter. If I Peter 5:13 refers to Rome, then Simon Peter did not write the letter and we have a forgery in the Bible.

Peter's method and manner of writing are in no sense apocalyptic. He is direct and matter-of-fact. That this man Peter, plain of speech almost to bluntness, should interject into the midst of his personal explanations and final salutations such a mystical epithet, with no hint of what he means by it, is beyond credulity. Peter says the elect in Babylon send greetings to the Jews of the Dispersion in Galatia, Capadocia, Asia, and Bithynia. "Babylon" is no more cryptic than "Pontus," "Asia," or the rest. He means what he says. His "Babylon" is the Babylon on the Euphrates. It is a part of that eastern world where Peter lived his life and did his work.

Babylon in the time of Simon Peter was no longer a great world capital, but it was still inhabited by a colony of people, mostly Jews. Among those Hebrews friends he won many to Christ, and those Jewish Christians sent greetings to their fellow-Jewish Christians in Asia Minor where Peter had previously done a blessed missionary work.

Unbiased historians and the Scriptural records indicate that Peter died and was buried either in Mesopotamia or Asia Minor. The Pope of Rome will be able to find plenty of bones beneath the Vatican hills, where Christians by the thousands were murdered and buried by the pagan and papal persecutors back when Rome ruled the world. But these bones prove nothing except that the Roman hierarchy is frantic in its efforts to find something that will give a semblance of justification to their false claims that Peter was connected with the papal system.

Peter was never in Rome. Nor was he ruler over any church. Nor did he have any keys to give to anybody else to hand down to others. He was a stone, one out of many with which God is building His spiritual house in earth and in heaven.

### AFTER

After the shower the tranquil sun;  
Silver stars when the day is done.  
After the snow, the emerald leaves,  
After the harvest, golden sheaves.

After the clouds, the violet sky;  
Quiet woods when the wind goes by.  
After the tempest, the lull of waves;  
After the battle, peaceful graves.

After the knell, the wedding bells,  
Joyful greetings from sad farewells.  
After the buds, the radiant rose;  
After our weeping, sweet repose.

After the burden, the blissful meed;  
After the furrow, the waking seed.  
After the flight, the drowsy nest;  
Over the shadowy river—rest.

—Author Unknown.

## THE WORLD MISSION OF THE CHURCH

(Continued from page 243)

the boy's life. This was done. The boy's life was saved. A few days later the boys who had approached him in the first instance came with presents of chickens and rice. They said, "Doctor, we had no notion that you would give your own blood and we cannot quite understand why you did, but to make some small compensation will you accept these gifts?" The doctor turned to them and said, "I did only what my Lord expected me to do, but, please, take these chickens and rice over to the boy convalescing in the other hospital. He needs this nourishment." Hearing that story none of us thought to inquire to what mission group the doctor belonged, for we knew that he was one of God's ambassadors belonging to the company of the redeemed. Jesus said in Matthew 8:11, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." When that great and glorious meeting will occur, when with Moses, and Isaiah, and Paul, and Livingstone, and Henry Martyn, and others we shall meet around the great white throne and join in the singing of the hallelujah chorus, then shall be the fulfillment of our unity in Christ. "There shall be one fold, and one shepherd."

Let us give ourselves afresh to God as disciples of His Son and trust His Holy Spirit to use us as He will. Let us remember the admonition of that other great missionary, the Apostle Paul, who said, "Be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Goshen, Ind.

"Why dost thou judge thy brother? or why dost thou set at nought thy brother" (Rom. 14:10)?

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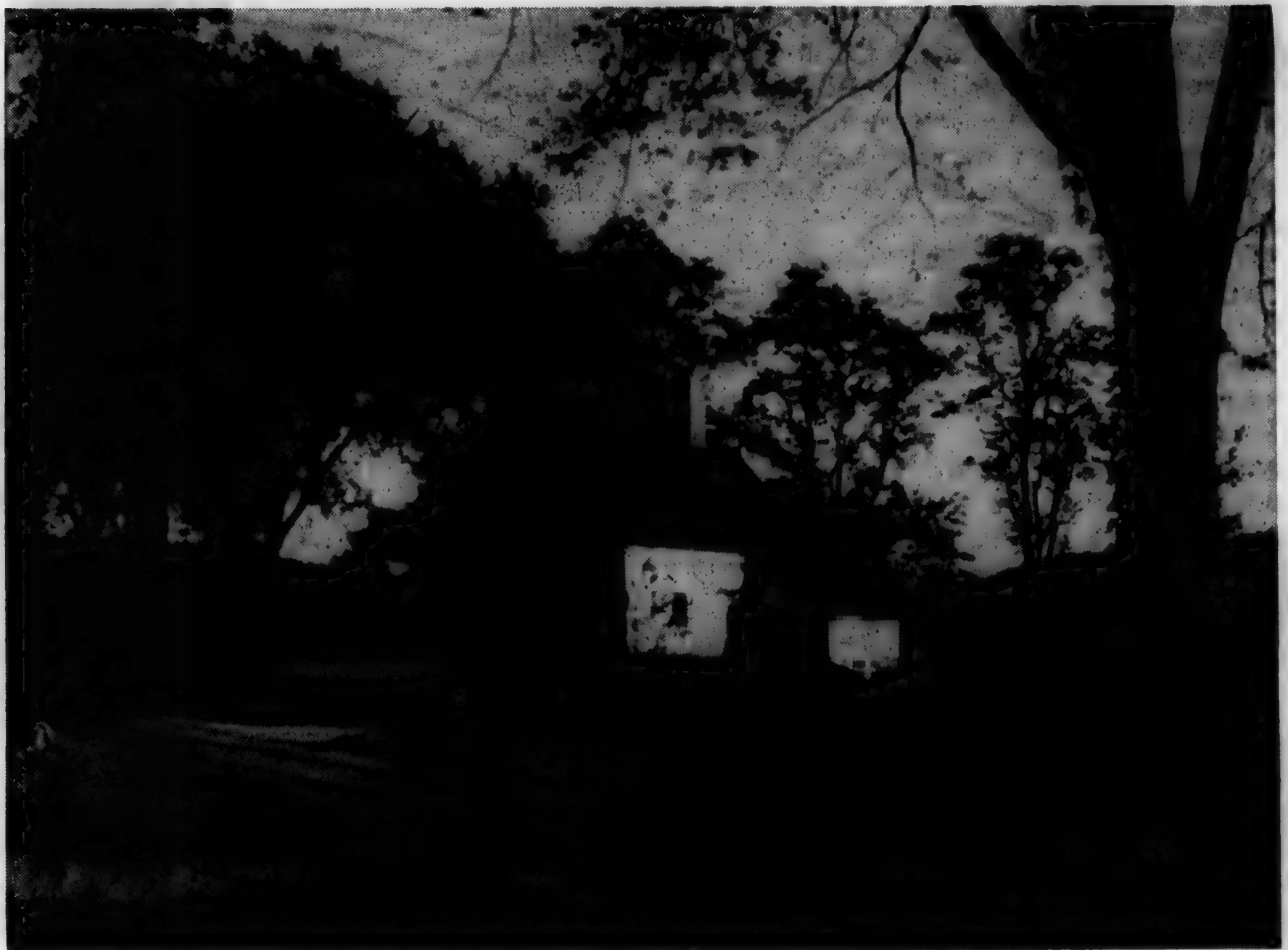
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Home Should Be an Attractive Retreat. See Article on Page 270.

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# Puncturing the Gloom

By Silas Halvorson



HE college "get-acquainted" party was over. Everyone was slowly wending his way back to his dormitory room, ready to retire for the night.

Karl had been the life of the party. Everyone at Midwestern College wanted to meet him, the displaced person from Latvia, and he had arisen to the occasion magnificently. His willingness to talk to everyone and anyone and his infectious laugh had won all. He should have no trouble adjusting himself to American society.

But as soon as he came in, after talking with Randy a couple of minutes, Bill noticed a change in his roommate. No longer did Karl look like a cheerful fellow without a care in the world. Instead, he wore an extremely sad look. Abraham Lincoln never could have looked much sadder.

"Is something wrong, Karl?" asked Bill.

"No," answered Karl. Suddenly he brightened up again. Bill wasn't convinced.

Bill decided to say no more. He lay in bed a long time before he was able to go to sleep. He couldn't understand Karl. Karl was a regular Dr. Jekyll and Mr. Hyde as far as changes in appearance were concerned. In public he was a gay, normal fellow. But in private, when he thought he was completely alone, he could be found looking so sad that you'd think he was carrying all of the burdens of the world on his shoulders.

Karl had been that way ever since he had come to America six months before. Bill remembered how he had looked forward to the coming of Karl and his parents. Bill's father had sent for them. He was no longer able to take care of the farm alone. Bill would have had to stay at home if extra help hadn't been found, and he had wanted to go to Midwestern very much! Ever since he had spent a week at Bible camp, he had been filled with a yearning to become a pastor. He had felt sure that God was calling him into the ministry and had been unable to find peace in any other direction. Then he had heard about the problem of the displaced persons in Europe and had gotten the idea of sending for a family to help his father. His parents had been enthusiastic about the idea. Karl and his parents had come.

The coming of a boy his own age had been more than Bill had hoped for. Karl had been allowed to come when he had been assured of schooling.

Bill had liked Karl from the start. The fact that they had similar ambitions had tightened the tie; Karl wanted to be a missionary to India. Bill had done all that he could to make the boy from Latvia feel at home in America. When Karl had gone to night school to learn English, Bill had helped him with his lessons. Karl had proved to be a most receptive and intelligent pupil. He had

studied a little English in Europe and quickly learned the English language well. The only thing that betrayed his foreign background was a slight brogue which he had difficulty in overcoming.

But there had always been that strange side of Karl which Bill had never been able to probe—those sudden changes from normality to extreme seriousness. Bill leaned over the edge of his bed and looked at Karl sleeping on the other side of the room. The night was clear, and Bill could get a good look at his roommate. Karl's face looked worn and sad.

Was, then, the jovial look Karl usually wore just a mask? Was he really sad at all times? If so, why? He had repeatedly said that coming to America was a fulfillment of his dreams. Surely the war years had not brought him so large a degree of anxiety that nothing could dim the memory.

\* \* \*

Time passed on. Bill continued to see two sides to Karl's character. At first he seemed to be the only one that noticed them. Whenever anyone spoke of Karl, it was in terms of unadulterated praise. "I've never seen anyone else like him. He's the grandest Christian I've ever met. And bright! He's a perfect whiz in class. Still he has time for good old-fashioned fun now and then and is no 'clam' or pedantic 'bookworm.' I wish I were more like him." Such was the general opinion of the Latvian displaced person.

But as the school year wore on, students gradually began to see him as Bill did. Bill became conscious of that for the first time one

## UNTIL OUR WORK IS FINISHED

How long, oh Lord, we do not know,  
We're called to witness here below,  
But to our rest we would not go,  
Until our work is finished.

The days seem long and filled with toil  
In this dark world full of turmoil,  
So fill our lamps with Heavenly oil,  
Until our work is finished.

Lord, give us strength for our brief stay,  
And help us labor while it's day,  
In showing other souls the way,  
Until our work is finished.

And while we journey down Life's road,  
Make us Christlike in every mode,  
By helping lift another's load,  
Until our work is finished.

So when life's little race is run,  
And we draw near Life's setting sun,  
That we may hear these words: "Well done!"  
When our work is finished.

—Leon E. Metcalf.—Tract.

winter evening when he was speaking to Randy.

"Karl puzzles me," said Randy. "Sometimes when he thinks he's entirely alone, I find him with the saddest expression on his face."

"Yes?" Bill said the word in a manner that indicated that he wanted Randy to clarify his statement.

"I never bother to knock when I come to your room, you know," Randy went on. "Several times when I've surprised Karl by bursting in without warning, I've found him looking like the gloomiest man in all the world. But the minute he has noticed me, his expression has turned to one of cheerfulness. What's the explanation?"

"I don't know," admitted Bill. "I've caught him looking the same way at times. But the second that I say anything about it, he changes and declares that there is nothing wrong."

The bewilderment slowly spread over the entire dormitory.

There was the day that Karl got an "A" on his first semester term paper for English. Miss Josephson, the teacher, had praised his work before the class as the best that she had seen in years. She planned to include his paper, "John Milton: Christian Poet and Statesman," in *The College Mind*, the school annual containing the best papers produced during the year.

After class students crowded around Karl to congratulate him and to scan through his paper to get a glimpse of its extraordinary merits. Karl beamed with apparent pleasure.

But later when Bill found him in their room, Karl lay in his bed with his face buried in his pillow and the sheets of his term paper scattered over the floor. With a guilty look on his face, Karl sat up, slowly picked up the sheets, and put the term paper in order again.

"What is the matter with you, Karl?" asked Bill. "Don't you like compliments?"

Karl reddened. "I suppose I do seem ungrateful," he said. "But I assure you that I appreciate everything that is done for me."

"Why, then, should I find you looking so dejected?"

"Oh! I'm sorry I look sad at times. I'll try to be cheerful all of the time after this."

"That isn't the point," said Bill earnestly. "There is obviously something that disturbs you and makes you feel sad. I am tempted to think you are never really happy, even though you pretend to be so. Why?"

Karl fidgeted. Finally he said evasively, "You wouldn't understand."

Bill was determined to get at the bottom of the problem once and for all. "I'll try hard to understand," he said. "I want to help you if I can. Please give me a chance."

"That's just it!" Karl cried out in a sudden emotional outburst. "Everybody wants to help me all of the time. Everyone feels sorry for me because I went through a lot of suffering in Europe. Everyone does things for me just out of pity."

"You are mistaken," said Bill. "At first people may have done things for you out of pity. But now you have proved your worth,

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# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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No. 9

### God Uses Broken Things

By Arlean Leibert

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.—Ps. 51:17.



MARTHA Weatherbee shut her eyelids tightly and vainly tried to imagine that the drifts all about the farm buildings and in the wheat fields were snow—soft, pure, and clean—that when melted would furnish much-needed moisture for the parched countryside.

She opened her lovely hazel eyes and placed a thin, brown hand on her mouth in an effort to stifle a hollow sounding cough. "It's only the dust," she told herself. "My cough is always worse after one of these storms."

These storms had come now for seven years. Each spring saw great whirling clouds of dirt that almost blotted out everything in sight. It seemed to Martha that they even tried to stifle all life. The second year of the storms their dear little Cathy had been taken with "dust" pneumonia. Martha hadn't known such a thing could happen. But the kindly old white-haired doctor had told them it was possible. Then last year six-year-old David, the curly headed son, left them too. Now, they had no more children. There would be no one to carry on Jed Weatherbee's name. And the storms continued to come.

The paint on the barn and chicken house was nearly gone. The granary and milk house, too, wore dull gray dresses. The paint had literally been peeled from their sides by the relentless fury of the dusty winds.

Martha stood at the window watching the road. Her eyes were both expectant and a bit anxious. The atmosphere was still heavy from the last blow and she could make out fresh drifts along the fence by the highway.

Most of the other farmers had moved away before this, letting the land lie idle. Unable to face the lean years of successive crop failures, they had, one by one, packed their belongings and departed. Where they went no one seemed to know, but they were all sick and tired of the battle with nature.

Martha sighed. These were troublesome times for all, but her faith in God never wavered. Her love and trust in the Master was still as strong as the day He had come into her life.

Just now she recalled her coming to this once beautiful place as a bride. How happy she and Jed had been with their lovely new

home! Even the freshly painted buildings and the adorable house with its blue roof and gay blue shutters seemed to reach forth with friendly, welcoming hands to the newlyweds. All in all their cup of joy had been full and running over.

Martha's smile was tender at the memory. How proud she was of the handsome husband who was considered a real catch by all the other young ladies! And why shouldn't he have been with his strong body, his broad shoulders, and the regal carriage of his dark head! Jed Weatherbee came from a long line of well-bred ancestors. It was easy to tell at a glance that he was not dependent on any one. He was indeed self-sufficient.

How she loved the way he used to throw back his head and laugh! It was as if it rumbled clear up from the well-polished black boots he always wore. His was a laugh so delightful and spontaneous, that it made all who heard smile too, just because of the contagion of it.

Martha often thanked her Lord for their happiness together, and for the babies. But when He had taken first Cathy and then David it was as if a part of her very heart died too. Yet not for the world would she have pointed an accusing finger at the Almighty. She felt sure that God in His wondrous wisdom knew what was best for them. Perhaps, if the children had lived something more regrettable might have happened to them. And so she bowed her head to God's will. But she felt sad that Jed had never learned the joy and peace and comfort that come from fellowship with Him.

"Of course," she mused, her eyes still on the road, "Jed could never see her line of

reasoning. And it was she who must comfort her big husband in his wild grief." After all this she fancied his laugh lost some of its richness and his square shoulders drooped a trifle.

Then some bad investments, along with one crop failure after another, had taken a heavy toll of their savings. Jed became quieter, his shoulders dropped a little more, and his hair became a little grayer.

When the neighbors cleared out he scorned to be a quitter and with dogged determination tried all the harder to make a go of things. Then today in desperation he harnessed their one remaining team and drove into town to see the banker about getting a loan.

Martha watched from the living room window for an hour. Her husband should be home by now. She shivered slightly, for although it was almost the first of May the weather was cold.

She went to the kitchen and stirred up the fire. Lifting the lid from the skillet, she saw that the potatoes were almost done—fried to a golden brown just as Jed liked them. Soon she had biscuits ready to bake and the coffee pot sent forth an enticing aroma. If only Jed would come now.

Just then came the sound of grinding wheels. She peeped through the kitchen window, and seeing that he had arrived popped the pan of biscuits into the hot oven. She knew that he would be tired. They could talk as they ate.

The minute her husband opened the back door and she caught a glimpse of his face, she knew his trip into town had been fruitless.

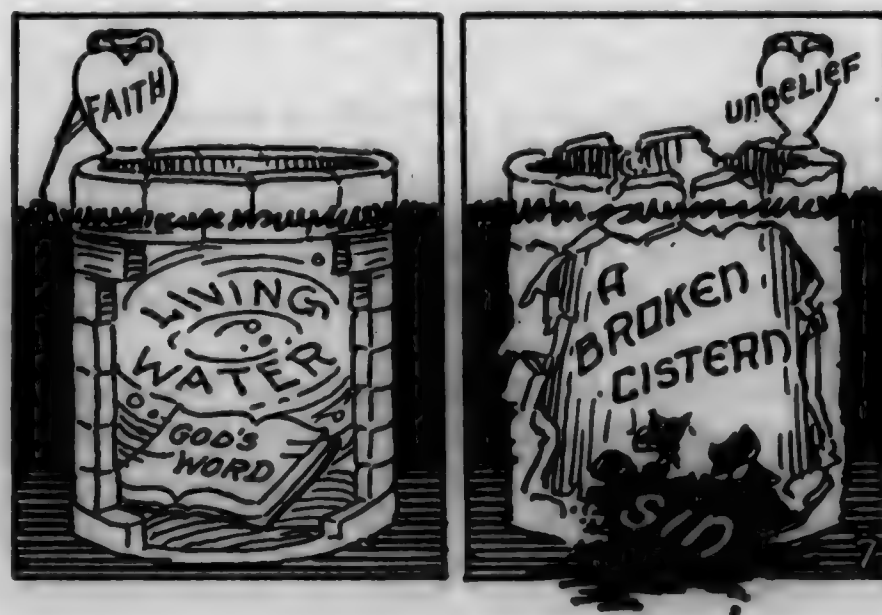
"Supper will be ready, dear, as soon as you've washed up." Martha forced herself to be cheerful although her heart was near the breaking point. She realized what a blow this refusal of the bank must be to his pride.

Jed sat down heavily in his accustomed chair and bowed his head while Martha returned thanks to the Lord, the Giver of all good and perfect gifts.

"It's no use Martha," he began, "it's no use for us to go on any longer. We're at the end of the rope. The bank wouldn't let me have any more money. And why should they? I haven't any security left. These dust storms have ruined the wheat crop again, just as they have for the past seven years. If we'd have had a good crop this year it would have saved us, for wheat is a good price. And you talk of a just God, a loving Father."

"Oh, but He is, dear," and suddenly her eyes filled with tears.

Jed snorted, "Well, I fail to see where the justice comes in, or the loving part either. You know, Martha, a man can take just so





much of life's beating and then he becomes a broken thing, with no purpose left in life."

"God uses broken things," said Martha quietly, but Jed only stared at her, not understanding. Then he said, "May I have another cup of coffee, please?"

In the night there was a sound of rushing wind and a banging of loose objects being hurled before the blast. It awakened Martha. Another storm was in progress. She got up carefully so as not to awaken her husband. Yes, the front screen was fastened securely but the back one had become unlatched with the fierce tugging of the wind.

She sat in the living room and listened to the roaring of the wind. Like a maddened beast it tore at the windows and shook the house as if trying to pry it loose from the foundation. The air was almost stifling and again she coughed.

She could hear Jed tossing in his sleep. All at once an unbearable sense of loneliness overwhelmed her. Their neighbors were all gone, the bank had refused them another loan, Jed had given up, and at the moment God seemed far, far away.

Then because she didn't know what else to do and because everything seemed to be in such a muddle she bowed her head and wept. "Please, dear Lord, don't let me lose my faith in Thee," she prayed.

To her heart came a soft whisper—"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Martha felt the sweet presence of God. Her heart strangely comforted, she returned to bed and sleep came quickly.

By morning the wind had abated somewhat, and since hope springs eternal in the breast of man, Martha arose, calmly determined to accept whatever had come. She surveyed the damage done during the night. Dust an inch thick covered the floors, the furniture, and the windowsills. In spite of the fact that she had taken narrow strips of muslin and with a case knife had stuffed them into the air spaces around the window frame, the dust had sifted through. It seemed as if it had even come through the very walls. It was incredible that so much dirt could accumulate in so short a time.

Well, there would be plenty of work for her today. Maybe it would be best for them to move away somewhere—out to Idaho, perhaps. She had heard that it was lovely and green in the irrigated parts. The capital of the state was said to be an especially lovely spot. Yes, maybe that was the solution to their problem, to get clear out of this dust-ridden country. Martha felt a little excited over the prospect of going farther west. She would talk it over with Jed. Too, she would remember to pray about it, for she must be certain of God's will in the matter.

So, with a lot of elbow grease, Martha had the house presentable by noon. She glanced at the clock ticking away on the shelf and seeing that the hands stood at twelve, idly wondered where Jed might be.

She had just finished setting the table in the kitchen when glancing out of the window

she saw her husband entering the barn with a shot gun. For a moment Martha's blood seemed to freeze in her veins and she was unable to move. Then she fairly flew out to the barn.

"In God's name, not that, Jed dearest, not that!" With superhuman strength she wrenched the gun from his hand and sent it crashing against the side of the barn, just as he fell with a low moan.

Martha never could have told how she managed to get the big man to the house and into bed, but manage it she did. Then she called a doctor. After an examination the doctor said, "Worry and overwork combined have caused a nervous breakdown."

In the long days that followed Martha spent much time in prayer at Jed's bedside. "Dear God," she prayed over and over again, "Do not take my husband until he is saved."

The drip, drip, drip on the roof seemed endless. Martha, sitting with her sewing at Jed's side, thought it was the most welcome sound she had ever heard. Things were beginning to turn green, too. The weeping wil-

### PLANNING

**It's all right to plan future things  
To do in splendid way;  
But, since the present its task brings,  
Just what about today?**

**It's all right to plan future deeds  
In wonderful array;  
But, since each minute has its needs,  
Just what about today?**

**It's all right in your future hopes  
To let the good hold sway;  
But, since with problems this hour copes,  
Just what about today?**

—Ethel Hope Hodson.

low in the front yard gaily flaunted a soft green robe for all the world to admire. The tender shoots of green grass in the yard were a pleasure to behold. And the rain dripped steadily on. Thoughts of Idaho were farther away now. But, who knew? They might drive out there some day, anyway.

Martha reflected on the goodness of God, as she rocked back and forth, the chair making cheerful little squeaks. Her faith had been sorely tried the night of the last storm, and yet it had been rewarded, too. Her husband was still with her, the dust storms had ceased from the time he had taken ill. Yes, God had answered many of her prayers. She felt nearer to Him than she ever had. "Of course," she said, reflecting further on recent events, "the rains came too late to save our crops, yet how thankful I am for them!"

She laid aside her sewing and raised a window higher. How wonderful the fresh air was! It seemed as if her lungs could not get enough.

The patient stirred in his bed and for the first time in six weeks there was a light of recognition in his eyes.

The soft patter on the roof was becoming fainter now. "Doesn't the air smell sweet, dear?" And she tucked the covers closer about him.

There was no response from the bed. "Of course, he's very weak," thought Martha. "He has been ill a long time." Once again she sat by the bedside and held one of Jed's hands in her own strong ones. Without really knowing it she was praying from time to time.

At last she glanced at Jed's face. A faint smile played about his lips. The expression in his eyes puzzled her for a moment. They were serene as if a great load had been lifted.

Then she knew that something had taken place and that God had come to take possession of the heart of a broken man.

Nampa, Ida.

### WHAT GOD IS AND GIVES

The Psalmist tells us beautifully, "The Lord God is a sun and shield: the Lord will give grace and glory" (Ps. 84:11).

GOD is a sun. All energy on the earth, except that developed from wind and waterfalls, comes through vegetation from the sun. Energy derived from coal, from oil, from our food, et cetera, comes from the sun.

Literally, our lives depend upon the sun. Just so, GOD is a sun. He gives life and power. "In him we live, and move, and have our being." In Him is life. This is just as true for the inner spiritual life as for the physical life.

GOD is a shield. He protects us from the evil one. He whose heart is free from hate, antipathy, jealousy, suspicion, and the many other "lusts of the flesh," can pray effectually and, according to all the teaching of the WORD OF GOD, is protected. In the spiritual life, GOD goes before us as our shield.

GOD gives grace. Grace is unmerited favor. God gives the last man that. We have His sunshine, His support, life from Him. We have access to His Spirit if we give His Spirit access to our hearts. And when He is our inner guest, He gives us grace. Further, it is quite proper to think of all the graces, fruits of the Spirit, as being God-given; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

GOD gives glory. Our word "glory" comes from a beautiful old Anglo-Saxon word meaning "to glow." God gives us the "glow."

GOD gives us radiance, enthusiasm, vision. Further, for the life beyond He promises us eternal life, peace, joy,—what a glory!

As we contemplate what God is to us and what He gives to us, we indeed have a basis for poise, power, composure, and inner peace, despite the turbulence, the storms, stresses, tensions, and war in our objective world.—Hervin U. Roop.

### DRUNK PALLBEARER RUSHING TO FUNERAL, ARRESTED

Here is one for the scrapbook. In Louisville, Kentucky, a man was brought up before special Judge Neil Funk, and charged with drunken driving. He was hitting the road at seventy miles an hour and pleaded that he had to get to Nashville in a hurry in order to attend a funeral. He was fined \$70.00, later cut to \$55.00.

Next time, this chap may be hurrying to his own funeral without realizing it. Remember, "The life you save, may be your own."



## Nature's Reporter

When September arrives, and up to the time of the first black frost of fall, the woods and fields are filled with autumn noises. Throughout the day the harvest fly keeps up its rasping buzzing. The grasshopper's sharp click can be heard in the dry grasses, and when night comes the katydid, or long-horned grasshopper, as it is sometimes called, fills the air with its loud, snapping noise.

The crickets and the tree frogs help with their night sounds. The fall seasons, before the frost comes, finds the woods filled with brilliant colors. The ripened berries of the dogwood make a banquet spot for the bluebirds. The mysterious jewelweed explodes its ripe fruit and sports its dainty flowers of yellow spotted with orange at the same time.

Autumn starts the wild berries coloring. The dark berries of the viburnum are ready for the restless birds. One of the odd berries of the fall woods is the white fruit of the baneberry. When it is ripe the big black spots of the berry ends make them look like the eyes in the children's old-fashioned china dolls. The white fruit of the baneberry is poisonous and should not be handled.

Poison sumac is the most poisonous tree in North America, and from the rancid oil which flows freely when the limbs are broken, the Indians made a vegetable poison which they used on the tips of their war arrows. The noxious sumac prefers bogs and swamps. The formation of the featherlike leaves of the tree should be a warning signal for all to keep away. Sumac is dangerous in all seasons of the year but most deadly in fall, when its fruits of greenish yellow are ripe. They are poisonous to the touch. Sumac becomes a menace to health when it is burned. This gray-barked wood, with its yellow center, gives off a smoke that is laden with an oil that smells and looks like burning sulphur, and when it comes in contact with the skin it causes the flesh to swell and burn as if it had been touched with a hot iron. The penetrating powers of the oil-laden smoke of sumac will cling to clothing, leather, wood, earth and water. You can be infected by exposures to any of the above mentioned articles that have been touched by the smoke.

One hundred and thirty-two years ago millions of passenger pigeons ranged over eastern North America, and ninety-three years later not one of these birds was left to fly this range. In the years the birds had their freedom pokeberries were their favorite food in the fall, and the undigested seeds they scattered upon the ground caused an abundant growth of pigeon or pokeberries over a broad expanse. This fall, long after the passing of the last of the wild pigeons, flickers, robins, cardinals, and many other birds will visit the red stocks of the pokeweed when they are ripe with berries and eat them and carry on the tradition of the passenger pigeon. Birds are not the only ones that find delight in the ripened pokeberry. Children trace gaudy designs over little faces with the dark magenta juices of the berries.—Owen Penfield Fox.

## ABOUT BIRDS

Birds live at a faster rate than most other creatures. Their body temperature is higher, their pulse beats faster, and their blood has more red corpuscles per ounce than that of any animal.

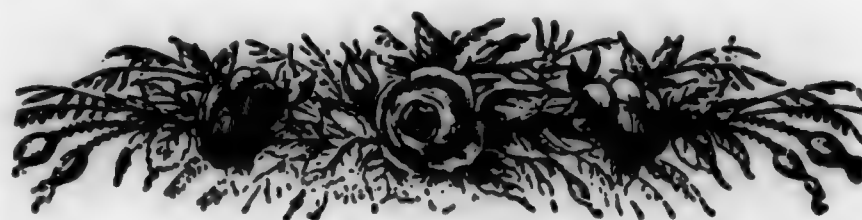
It takes a good set of muscles to keep a bird's wings beating for hours on end, and with some species the pectoral muscles which raise and lower the wings may weigh half as much as the entire bird, bones and all.

To keep their weight down, many birds have hollow, air-filled bones. The number of these bones varies with the species, and with some birds it is carried to such an extent that a five-foot pelican weighing twenty-five pounds is said to have a skeleton of only twenty-three ounces.

There are several groups of birds which are "grounded" for a period each year. At the molting season all their primary wing feathers fall out about the same time and they cannot fly until the new ones develop. These include the ducks and geese and such sea birds as the auks, guillemots and puffins. They are all good swimmers, though, and the sea birds are expert divers as well, so they stay out in the water for safety.

A bird does not fall out of bed, because it cannot. When it bends knees and ankles to sit down on a perch, this automatically tightens a tendon which curls the toes into a firm grip. The bird cannot even let go until it stands up again.

One of the biggest mysteries of bird life is how the flocks of young birds can fly to a winter home they have never seen before over a route they have never traveled before and do it with no older birds to guide them. Indeed, how do they know enough to fly south in the first place when they have never seen such a thing as a winter and have had no experience which tells them to avoid it? —John H. Spicer.



## A WILD ROSE IN SEPTEMBER

**O wild red rose, what spell has stayed  
Till now thy summer of delights?  
Where hid the south wind when he laid  
His heart on thine these autumn nights?**

**O wild red rose! Two faces glow  
At sight of thee, and two hearts share  
All thou and thy south wind can know  
Of sunshine in this autumn air.**

**O sweet wild rose! A strong south wind  
The sunny roadside asks no reasons  
Why we such secret summer find,  
Forgetting calendars and seasons!**

**Alas! red rose, thy petals wilt;  
Our loving hands tend thee in vain;  
Our thoughtless touch seems like a guilt,  
Ah, could we make thee live again!**

**Yet joy, wild rose! Be glad, south wind!  
Immortal wind! immortal rose!  
Ye shall live on, in two hearts shrined,  
With secrets which no words disclose.**

—Helen Hunt Jackson.

## DEW

Early morning dew is so common a sight that we seldom think about it except to admire its jewel-like flashings in the rising sun. But if you should ask yourself the question, "Where does the dew come from?" you might be puzzled as to how to answer it. Sometimes when the sky is the clearest the dew is the heaviest. Where does it come from?

The answer is that the dew comes from the same place as the rain, the only difference being that rain falls from clouds, which are plainly visible to the eye, whereas dew is formed from minute particles of moisture, which are invisible to the eye.

The air always contains vapor, sometimes a great deal, sometimes only a little; and the warmer the air is the more vapor it can hold. If the day has been hot and humid, when night comes the air cools and some of the humidity is "squeezed" out of it. The atmosphere is like a sponge. A sponge held loosely in the hand, can absorb its fill of water, but when the fingers close on it some water is forced out. The moisture that is precipitated, or forced out of the air by the temperature, falls to earth, and there on the grass and leaves forms the dew.

But there is another kind of dew. The surface of the earth and the leaves and growing things radiate heat. If the sky is shut in with clouds, it sends back most of this heat, just as the ceiling of a room sends back the heat from a stove; but if there are no clouds the heat is lost, so that the surface of the earth and the growing things become colder than the air around them. Then the air, coming in contact with them, is chilled and drops some of its moisture, which settles on the plants and the ground. This is exactly the effect that is seen when a pitcher or glass is filled with ice water. Drops of water, or dew, form on the outside, being squeezed out when the air strikes the cold surface.—Selected.

## SECRET OF STRENGTH

An exchange says: "It is noted that George Muller, though a man always of delicate constitution physically, began evangelistic tours of the age of seventy, involving a period of seventeen years, and of travel aggregating eight times round the world, and he continued to carry much of the responsibilities of the orphanages besides, until beyond the age of ninety. As a young man his frequent and serious illness and general debility was such that many prophesied early death, or hopeless succumbing to disease; yet at the age of ninety-two he is quoted as saying, 'I have been able, every day and all the day, to work, and with that ease as seventy years ago.' He ascribed his marvelous preservation to three causes: (1) The exercising himself to have always a conscience void of offense, both toward God and toward men. (2) To the love he felt for the Scriptures, and the constant recuperative power they exercised upon his whole being (Prov. 4:20). (3) To the happiness he felt in God and His work, which relieved him of all anxiety and needless wear and tear in his labors."—Sel.



# CHRISTIAN MONITOR PULPIT

## Five Marks of a Spiritual Christian

By Roy S. Koch

It might be well for us to check how many of these identifying marks of a Christian are found in our own lives. In addition to being a pastor, evangelist, and Bible teacher, Bro. Koch is Field Secretary of the Mennonite Commission for Christian Education and Young People's Work.

There are certain evidences of spirituality, and sometimes there are evidences of carnality, in Christians. This, morning we are not so much concerned with the evidences of carnality as we are with the spiritual evidences. We would like to propose as a Text I Cor. 14:37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." If any one thinks he is spiritual, here are some of the proofs of it. Sometime ago I studied the word "spiritual," and to my surprise I found that over half of the times the word occurs it is in I Corinthians. This preponderance in I Corinthians is significant, because this church was the most carnal church; so it needed the most teaching on spirituality. Likewise, being the most stingy church, she got the most teaching on giving. So also, being the most antinomian church, that is, being disregarding of the law in the ethical sense, she got the most teaching on ethics. All these characteristics were true of this one church. So Paul gives them some evidences, some marks, of the spiritual Christian. I want to call attention to several of these marks of spirituality from I Corinthians and from a few other places.

The first mark of a spiritual Christian is **the absence of carnality**. I Cor. 3:1, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." What is a carnal Christian? The word "carnal" comes from the Greek word "carnis," which means flesh, so a carnal Christian is a fleshly Christian. He professes to be a Christian, but he lives like a person who lives only in the flesh. Paul said, "I couldn't talk with you like I could with really spiritual people, because you didn't have the background; you didn't have the character to take it." The remedy for carnality is the crucifixion of self. We must come to the place of self-denial and of self-crucifixion. The first requisites to becoming spiritual are confession and dedication. Confession is getting rid of sin that refers to the past; dedication is the forward act of turning the life over to God. There you have the negative and the positive. To become a spiritual person one needs to take the second step as well as the first. I think I know of too many Christians who are ready enough to confess sins in their lives, but they never do get quite the victory and

never become truly spiritual because they never take that step of utter dedication to God—to consider their lives entirely for God so that when they awake in the morning they can kneel down and say, "Now, Lord, today my life is Yours. I am going to do what You want me to do today as perfectly as I can." If they take these steps they will grow spiritually, because then they have the first marks of spirituality.

The second mark of spirituality is **spiritual understanding**. I Cor. 2:14, 15 says, "But the natural man receiveth not the things of the Spirit of God: . . . because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." He is a person of true spiritual understanding. If he has this understanding there are some things that will not be found in his life. Sometimes we hear people say, "Well, I just can't see that." We may be trying to explain some position of the church or some teaching of the Bible, and they say they can't see it. Perhaps the reason they can't see it is because they are not spiritual. If they were spiritual they could see into those things a little better. Many people that are not spiritual have trouble behaving in church, they have trouble in keeping the rules and regulations of the church, and in general they have trouble in living up to the standards of the church. They don't see it."

Paul says the spiritual understand all things. And yet they themselves are not understood. The idea of judging in this text is the idea of seeing both sides of a question. The business of a judge is to take evidence from both sides, and then, when he has an understanding of both sides, he can make his decision accordingly. Now the world has no understanding of the Christian life because they judge everything from the carnal point of view. They have no experience of conversion. When a man has an experience of conversion he gets an altogether different understanding of things. That is why worldly people say, "Well, you Christians certainly must be dead people. You're not interested in going to the shows, and you don't drink, and you don't smoke. What do you have, anyway? You certainly must have a bare existence." Well, of course, they don't understand. They never had a conversion experience, and have never had an introduction

to the spiritual side of life. They cannot judge the Christian because they don't have the wherewithal to judge him. Sometimes I have heard people make statements like this, "If I become a Christian, I won't be a Mennonite." I never argue that point with them because I know they don't have the spiritual equipment to make the decision about their church home. Note another point. When a person becomes a Christian, he doesn't lay down the law to God as to what he will do and what he will not do. He says, "Lord, what wilt thou have me to do?" This lack of understanding on the part of the unsaved is revealed in the Word of God, so we must expect it when we are dealing with the unsaved. Christians can evaluate all things because they have a spiritual point of view.

Another characteristic of the truly spiritual is that they desire more of this spiritual understanding. In Col. 1:9 Paul says in effect, "I am praying that you may grow in spiritual understanding." The person who is really spiritual will have a hunger and a thirst for more of the Word of God. He will enjoy going to prayer meetings; he will enjoy Bible meetings, but the unspiritual will avoid these places. Jesus said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." That is the real experience of a genuine Christian. Peter said, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

The third mark of spirituality is **willing obedience to God and His Word**. We find this characteristic mentioned in the text. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." The unspiritual are rebellious and ignorant, but if a person is truly spiritual and finds light on some teaching of the Word that he has never seen before, he examines it and accepts it without questioning God's wisdom in requiring it. Nor does he hide behind the doctrinal position of his denomination. Or isn't that true? Of course, we have to contend with our denominational patterns, don't we? We were reared on a certain interpretation of doctrine, and perhaps when we are introduced to something new in the Scripture we say, "Well, shall we take it or shall we not?" It matters not what denominational background we may be from. When once people become truly spiritual the Word of God is their final standard of faith and conduct. They say, "Well, here is a teaching of the Word of God that our church doesn't hold, but I am going to embrace it, because it is the teaching of the Word." The truly spiritual will do that. Sometimes it is a little difficult to get rid of the carnality in our lives and our self opinions. That is carnality, but when we know the spiritual intent of the Scripture then there is no question about our obedience.



But we need to sound a note of caution here because maybe we might give the wrong impression. Just because someone accepts a denominational pattern in doctrine and life does not say that he is spiritual. Not at all. A person can be the plainest and the finest Mennonite on the outside and be utterly carnal, or he can be an ardent Baptist or Lutheran and be carnal, because spirituality is not a matter of externals; it is a matter of the heart. I obey the Word of God because I love the Lord, and I love to do His will as it is revealed in the Scriptures. That is true spirituality. Paul suggests here that not only do we have a proper estimation of the Word, but also of God's servants. "Let him acknowledge that the things that I write unto you are the commandments of the Lord." I don't think that one who is really and truly spiritual can easily speak evil of preachers, missionaries, and servants of God. Even Jesus said to the Jews and His followers that they were not to speak disrespectfully of the scribes and the Pharisees because of the position they hold, but that they should respect and remember them. In Hebrews 13:17 the author says we should obey them that rule over us, for they watch for our souls. There must be a proper estimation of the Word and also of the ministers of the Word.

The fourth mark of spirituality is a **vital concern for the wayward**. Gal. 6:1, "Ye which are spiritual, restore such as one in the spirit of meekness." A truly spiritual person is willing and is concerned to help somebody that has been overtaken. We dare not reason thus, "Well, that is the minister's business, or the deacon's." No, it is the concern of all who are truly spiritual. It is a sorry day when spirituality can be ascribed only to the ministers and deacons. All the members of the church should have this vital concern for their wayward brethren.

The fifth mark of spirituality is that **spiritual people are engaged in spiritual exercises**. One of these exercises is the singing of spiritual songs. Notice Eph. 5:18, 19. We read here that we are not to be drunk with wine wherein is excess, but be filled with the Spirit. Drunkards sing too, don't they? They often sing, but I wouldn't call their singing spiritual. A person filled with the Spirit will sing spiritual songs. I question some people's Christian experience when I hear the type of songs they choose to sing. Christians sing spiritual songs. If the heart is right with God then his heart makes music to God.

Another spiritual exercise Christians engage in is wrestling against wickedness. Eph. 6:12. We are nonresistant, but not to the devil. We will fight the devil to the last ditch. The Christian cannot be a spiritual pushover for every temptation the devil brings upon him. He is engaged in warfare, and he will not give up in that warfare. He may lose some battles, but he never loses the war. When the war is over the Christian will be left standing on the field—the victor.

The third spiritual exercise is offering up spiritual sacrifices to God. I Pet. 2:5. Jesus said that the place where we worship is not important, but how we worship is of the highest importance. "They that worship him must worship him in spirit and in truth" (John 4:

24). That is the way a spiritual Christian will worship. Can we worship elsewhere than in our own churches? One Sunday morning, the last time I was at Scottdale, I found it difficult to get home for the Sunday morning service. I got to Hamilton, Ontario, at 11:00 A.M. I did want to go to church somewhere. My bus left Hamilton at 12:15 P.M., giving me a little over an hour, and so I walked out of the railroad station hunting any church that was open. I did not care particularly what kind it was, just as long as it was Protestant. I saw a large church where the folks were going in, so I followed them. I went in and sat down in a pew; it was altogether different from the Mennonite churches. At first I reacted a little unfavorably toward pews that were rented out, the apparent wealth of all the people, the ornamentation of the church, and all that, but I took myself in hand at once. I told myself that I did not come here to criticize; I came here to worship God. I am glad to say that I did worship God, and I got a blessing. I heard a good sermon, then I slipped out before the service was over to catch my bus. When I went out I went out blessed. We need and we can find a spiritual blessing wherever we worship God in spirit and in truth.

The last one of the spiritual activities is that of imparting spiritual gifts to others. Romans 1:11. Why? Because God has imparted spiritual gifts to us. A spiritual person will regard the abilities and gifts he has in the light of the Gospel and will use them for God. He will make everything he does a spiritual sacrifice to God, even if it is just giving money. Spirituality is a matter of the heart. It is an attitude of worship, reverence, love, and cheerful obedience to the Lord.

St. Jacobs, Ont.

## PUNCTURING THE GLOOM

Continued from page 258.

and no one does anything because he feels sorry for you."

Bill soon discovered, however, that it did little good to follow that line of reasoning. Karl believed that even then he was speaking out of pity. As a result of his subjugation to relentless forces in Europe, he had developed an inferiority complex that would be difficult to overcome. It would take time for him to win the victory.

"God, show me what to do. Help Karl," prayed Bill.

\* \* \*

The school year drifted on. Nothing happened. Karl tried harder than ever to look cheerful at all times. But Bill feared that the happiness was feigned. For when Karl slept, the traces of sadness were still noticeable.

Spring came and with it the publication of **The College Mind**, the collection of the outstanding papers written by Midwestern students during the year. Included was Karl's "John Milton: Christian Poet and Statesman."

"You've broken into print, Karl," grinned Bill.

"Yes," said Karl. "But do you suppose that anyone will ever read the print?"

"I'm sure I don't know," laughed Bill. "But I do know that **The Mind** is put on file in high school and college libraries all over the state. Who can tell? Maybe some influential person will read your paper, discover that you're a genius, and open your way to future fame."

"Any and all attention would be welcome," said Karl. "If I find out that I can write, maybe I can be used in that capacity on the mission field in India. Christian literature is badly needed."

Bill detected a note of hope in his roommate's voice. The hope proved not to be unfounded. Soon Karl was receiving more mail than he ever had before.

"Fan mail, I imagine," said Bill when the first batch of letters came. "Comments on your paper on Milton."

"Maybe," said Karl as he nervously opened the envelopes.

Karl took out the first letter and read it. "You're right, Bill," he said. "I'm complimented on my scholarly work and interesting style. But maybe everyone who has a paper in **The Mind** gets a lot of mail."

"I doubt it," said Bill.

A quick survey showed Bill to be correct. Hardly anyone besides Karl had received complimentary letters, and most of the letters that had come had been purely perfunctory in their remarks. The greater share of those that had come to Karl were warm with genuine enthusiasm.

Back in their room, Karl looked at Bill eagerly, hopefully, and asked, "Do you think the people who wrote these letters know that I am a displaced person?"

"I don't see how they could," answered Bill. "There is nothing in **The Mind** to indicate that you are. Why?"

"Then these compliments that I've received are genuine. They are not given out of pity to bolster the courage of a poor foreigner. They show that some people honestly think I'm worth something!"

"Of course!" said Bill sincerely.

Karl said no more. But Bill detected a new, more confident look on his roommate's face. And when Karl slept, Bill noticed that the sad lines were gradually receding.

It wasn't happening as Bill had expected it to. He was doing little or nothing. God was answering his prayer in a different way. Karl was fighting his battle alone. And, most important of all, the victory was being won.

Forest City, Iowa.

Be careful lest your zeal for "righteousness" garnish the sepulchers of those to whom you could not speak peaceably while they lived (Matt. 23:28-31), and whom your censorious spirit caused to cry to God for surcease. Yea, let your zeal rather be used to strengthen the brother you are now seeking to underrate and whose influence you even undermine. "Who-soever hateth his brother . . ." (I John 3:15). —L. L. R.

It is a good thing when a man has enough religion to let other people have their way once in a while.—Onward,



## Editorials

### Life and Death

"In the midst of life we are in death," we read in a familiar burial service. That life and death are intermingled we find both in the teachings of the Scriptures and experience. We were reminded of this recently when we saw some children playing in a graveyard adjoining a church where the annual conference was being held. It was both interesting and intriguing to see these youthful bundles of life and energy skipping over the greensward where the bodies of departed people lay sleeping in the country churchyard.

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In the spiritual death that comes upon all men through the sinful nature that causes all to sin and "come short of the glory of God" we have the paradoxical condition of people alive physically but dead in "trespasses and sins." Then when they are "quickened," or made alive, we find them in a state that is dead unto sin but alive unto God. So the Christian needs to reckon as dead the sinful nature that remains in the flesh and which is sometimes referred to in the Scripture as the "old man." Thus it is true of the Christian as it was of Christ: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

These general observations bring us face to face with a number of other great truths.

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Secondly, the Christian has the comforting assurance that through Christ he may have the victory over both spiritual and physical death. In His death on the cross Jesus delivered the believer from sin and the spiritual death which resulted from sin. He arose from the grave as a guarantee that those who believe in Him shall rise also. We can rejoice in His great threefold deliverance—past, present, and future. "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (II Cor. 1:10). But in this deliverance we must remember that we need constantly to die

to self and sin. That is the way to find victory in the conflict between the flesh and the spirit. "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (II Cor. 4:11).

In view of all the gracious provisions which God has made for bringing life out of death it is folly to go on in the way that leads to eternal death. It is imperative that we accept Him who is "the way, the truth, and the life," and thus make our "calling and election sure." There is no question as to our destiny in the struggle between life and death if we unreservedly give ourselves to Him "who hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. 1:10).

### I Saw a Slave

In my boyhood days on my father's farm I came in contact with colored laborers who were ex-slaves and who often told of their experiences on the old plantations of the South. But long before my time slavery had been abolished and so there were no more slaves in America, I thought. But strange to say, as I was traveling on the train from Pittsburgh to Chicago, I saw a slave. He was sitting right across the aisle from me. His skin was fair, and I am sure he did not suspect that I knew he was a slave. It is quite probable that he did not think of himself as a slave either. I did not realize it at first as he sat down and began to smoke, for there were others in the car doing the same thing.

I do not appreciate cigarette smoke at any time, but it is especially repulsive to me in a supposedly air-conditioned car where it has no chance to escape. And so when a neighbor begins to smoke I wait longingly for the relief that comes when he tramps out the fire with his shoe. But it soon became apparent that such hopes were not soon to be realized, for my fellow passenger lit a new cigarette almost as soon as he discarded the one he had been smoking. He was evidently a chain smoker, and so I had little relief except when I stepped out of the car for a short time or when the doors were opened at the station stops and we were treated to some waves of fresh air.

I suppose the chain smoker is so called because his smokes follow each other like links in a chain. But I thought I saw something more in the term, for it seemed clear to me that my neighbor across the aisle was bound by the chains of a pernicious habit. And so I concluded that a "chain smoker" could well be designated by the simpler term of "slave." I am wondering though if my fellow traveler was a slave of his own choice, or if he was the victim of the tobacco interests which lure their victims into the bondage of Lady Nicotine by their well-planned and persistent propaganda in the form of clever and colorful advertisements. That they have succeeded in selling their habit-forming products to an increasingly larger clientele of youths and adults is only too well proved by statistics.

So enslaved do people become to the tobacco habit that if necessary they would no doubt gladly "walk a mile" to satisfy their cravings. I too felt like walking a mile—to get some fresh air and to ventilate my smoke-filled clothes. Yes, there are not only slaves in our land, but slavery is on the march and claiming more and more tobacco victims each year. We wish that it could be said that we as Christians are free from this bondage and that no one contributes in any way to the production of the raw materials that the tobacco industry uses to make slaves of people.



## The Home and the Church

These two great institutions, conceived in the infinite mind of God for the welfare of mankind, are the bulwarks of any community or nation. They were and have been the great sources of strength of America, for the early settlers of the colonies and the founders of the nation placed great stress upon their maintenance and promulgation. And well they might, for where these disintegrate nations also go into a state of decadence which, if not checked, leads to ruin.

It follows that strong homes and live, spiritual churches are two of the greatest needs of our nation today. These two are closely interrelated and to a large degree rise and fall together. In Ephesians 5:22-33 this is pointed out very clearly, for Paul uses the marriage relation to illustrate the relationship between Christ and the church.

Since these institutions are so important to the well-being of our nation and the world in general, we are not surprised that Satan is constantly attacking them to undermine and to destroy. That he has succeeded to a great degree in weakening the home is evidenced by the alarming divorce rate in our own and other lands. This reflects the subversive influences, coming from many places, which have corrupted the morals of youth and others so that the home has in their minds lost its sanctity. Chief among these sinister influences are the movies and the examples of Hollywood actors, lewd and suggestive magazines, the dance, the roadhouses, and the public bathing beach. Even in so-called respectable society, among people in high places in the state and educational circles, the home is no longer considered sacred and inviolable. By all too many people marriage is largely used to satisfy sinful lusts, and it is entered into with the idea that it can be terminated any time at the whim of either party.

In Ephesians 5 Paul holds very high the sanctity of the home. He shows that it has definite order, with each member performing a particular function and co-operating with the other. The husband, through toil and sacrifice, provides sustenance, protection, and security for the wife whom he loves. The wife responds by loving submission and co-operation in all her appointed tasks. The children and servants also fill their respective places, each serving as unto the Lord. Christ abides in such a home by His Holy Spirit and is its real Head, and it is an integral part of the church which is His body. In such a home there is the spirit of love and unity and prayer. Here there is no thought of a breaking up or separation. It is a union that can only be dissolved by death.

In a similar manner, only in a larger and fuller degree, Christ is the head of the church, which is vitally united to Him as one body. He gave His life for the church and is now sanctifying and cleansing it, thus separating it for Himself alone. At His second coming He will take the church to Himself as a glorious, spotless, holy Bride. Thus as the Head of the church He is her Saviour, Sanctifier, and Lord and King.

Satan also makes great efforts to weaken and emasculate the church. He infiltrates it with false and spurious teaching and robs it of its message of salvation through Christ. Under the guise of a religious terminology the great doctrines of the Bible are robbed of their fundamentals and Christ becomes merely a good man, the death on the cross loses its atoning efficacy, and His resurrection is reduced to a fable. Where Satan cannot work in this way he may undermine the power and testimony of the church by fomenting strife and division

or fostering indifference and worldliness. Thus, in one way or other, he robs the church of her capacity to shine as a light in this dark world of sin.

It is well for us to recognize that the home and the church are closely intertwined and that what is to the interest of the one is also of interest to the other. Both were ordained of God for the building up of His kingdom. Both are to teach and instruct in the Word of God. The home needs the co-operation of the church, and the church needs the co-operation of the home. When this occurs and both fulfill their God-given tasks the kingdom of God is really advanced.

In view of all this it is very necessary that we do all in our power to build up strong Christian homes. Young people should have adequate teaching so that they may get a true idea of the sanctity of the home and realize that the marriage relationship should be entered into prayerfully and in purity of heart and life. The spirit of love and sacrifice and unity and prayer needs to be fostered in the homes that are already established. Family altars need to be set up and maintained, for some one has well said, "The home that prays together stays together." God has ordained and established the home, but we must do our part to maintain it so that it performs the godly functions which He intended that it should.

We have our part too in building up and maintaining the church. It is to be a salt to the earth and a light to the world. It too needs to have love as its dominating influence. We need to work for unity instead of fomenting strife and division. Just as the husband and wife must be separated from all others, and to each other, so must the church be separated from the world and unto the Lord, her Bridegroom and coming Lord. Just as in the home there must be loyalty and service, there must be these same evidences and characteristics in the church. Only as these virtues are present and manifested in the church can she perform her appointed task in this evil world in which we live. This has been stated most aptly by the Apostle Paul in Philippians 2:14-16: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."

The home and the church! These are two beautiful and precious words. They are the verbal representations of two of the great institutions of God for the welfare of man in every phase of his being. They are the great sources of strength in our communities and nations. Let us labor to keep them strong and pure and faithfully functioning in the tasks which God has appointed for them to perform. These are perhaps the greatest tasks which Christians can perform in these dark days in the history of the world.

## After Forty-three Years

Organized in 1907, the Mennonite Publication Board is rounding out forty-three years of service in the interests of the publication work of the church as it meets at Scottdale, August 23, 24 in annual session. Composed of twenty members from district conferences, three from General Conference, three members at large chosen by the Board, and the Publication Agent, it is the nerve center of the church's publication interests. The Lord has blessed this work marvelously in the past. Will you remember the Board in prayer that the good work may continue?



## Editorials

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In Ephesians 5 Paul holds very high the sanctity of the home. He shows that it has definite order, with each member performing a particular function and co-operating with the other. The husband, through toil and sacrifice, provides sustenance, protection, and security for the wife whom he loves. The wife responds by loving submission and co-operation in all her appointed tasks. The children and servants also fill their respective places, each serving as unto the Lord. Christ abides in such a home by His Holy Spirit and is its real Head, and it is an integral part of the church which is His body. In such a home there is the spirit of love and unity and prayer. Here there is no thought of a breaking up or separation. It is a union that can only be dissolved by death.

In a similar manner, only in a larger and fuller degree, Christ is the head of the church, which is vitally united to Him as one body. He gave His life for the church and is now sanctifying and cleansing it, thus separating it for Himself alone. At His second coming He will take the church to Himself as a glorious, spotless, holy Bride. Thus as the Head of the church He is her Saviour, Sanctifier, and Lord and King.

Satan also makes great efforts to weaken and emasculate the church. He infiltrates it with false and spurious teaching and robs it of its message of salvation through Christ. Under the guise of a religious terminology the great doctrines of the Bible are robbed of their fundamentals and Christ becomes merely a good man, the death on the cross loses its atoning efficacy, and His resurrection is reduced to a fable. Where Satan cannot work in this way he may undermine the power and testimony of the church by fomenting strife and division

or fostering indifference and worldliness. Thus, in one way or other, he robs the church of her capacity to shine as a light in this dark world of sin.

It is well for us to recognize that the home and the church are closely intertwined and that what is to the interest of the one is also of interest to the other. Both were ordained of God for the building up of His kingdom. Both are to teach and instruct in the Word of God. The home needs the co-operation of the church, and the church needs the co-operation of the home. When this occurs and both fulfill their God-given tasks the kingdom of God is really advanced.

In view of all this it is very necessary that we do all in our power to build up strong Christian homes. Young people should have adequate teaching so that they may get a true idea of the sanctity of the home and realize that the marriage relationship should be entered into prayerfully and in purity of heart and life. The spirit of love and sacrifice and unity and prayer needs to be fostered in the homes that are already established. Family altars need to be set up and maintained, for some one has well said, "The home that prays together stays together." God has ordained and established the home, but we must do our part to maintain it so that it performs the godly functions which He intended that it should.

We have our part too in building up and maintaining the church. It is to be a salt to the earth and a light to the world. It too needs to have love as its dominating influence. We need to work for unity instead of fomenting strife and division. Just as the husband and wife must be separated from all others, and to each other, so must the church be separated from the world and unto the Lord, her Bridegroom and coming Lord. Just as in the home there must be loyalty and service, there must be these same evidences and characteristics in the church. Only as these virtues are present and manifested in the church can she perform her appointed task in this evil world in which we live. This has been stated most aptly by the Apostle Paul in Philippians 2:14-16: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."

The home and the church! These are two beautiful and precious words. They are the verbal representations of two of the great institutions of God for the welfare of man in every phase of his being. They are the great sources of strength in our communities and nations. Let us labor to keep them strong and pure and faithfully functioning in the tasks which God has appointed for them to perform. These are perhaps the greatest tasks which Christians can perform in these dark days in the history of the world.

## After Forty-three Years

Organized in 1907, the Mennonite Publication Board is rounding out forty-three years of service in the interests of the publication work of the church as it meets at Scottdale, August 23, 24 in annual session. Composed of twenty members from district conferences, three from General Conference, three members at large chosen by the Board, and the Publication Agent, it is the nerve center of the church's publication interests. The Lord has blessed this work marvelously in the past. Will you remember the Board in prayer that the good work may continue?



# CHRISTIAN LIFE

## Continue in Prayer

By H. Raymond Charles

An address delivered at the Victorious Life Conference at Laurelville Campground, July 15, 1950. It was mechanically recorded and abridged. Bro. Charles is vice-president of the Eastern Mennonite Board of Mission and Charities.

Christian fellowship is a joyous experience to the child of God; in fact, the whole Christian life is a joyous experience. I am impressed when I notice how the Scripture stresses the thought that the Christian experience is a continuous one, and we should realize the need and continuity in those things that belong to our faith.

As we now come to the thought of continuity in prayer, we go to such Scriptures as Luke 6:12, where we are told that Jesus continued all night in prayer. We then come to the Acts of the Apostles (1:14) and find that the Apostles, right after Jesus Christ left and went back to the Father, continued with one accord in prayer. That is the subject that we want to think about a little while this evening, for one of our great responsibilities and privileges is that of continuing in prayer.

One thing that impresses me concerning this subject is the fact that I was made for fellowship with God. It was God's eternal purpose when He created our first parents that they should walk and talk with Him. Man lost this privilege through sin and hid from the presence of God. He lost that which caused him to have free fellowship with his Creator. But God in Christ has made it possible that again man can have fellowship with the Omnipotent God. You and I through faith in Christ are made the children of God. What an exalted position we have in Jesus! What an exalted position we have in the family of God!

The human family is the most needy of all of God's creatures. And the first need that man had was for restored fellowship with God. Now I rejoice that I may have that fellowship with God, for that companionship that we may enjoy together with Him is the most precious, the most full, the most rich experience that can come to any soul.

In this matter of continuing in prayer, we need to realize that prayer is fellowship with God; it is coming to God and talking to Him. It is a matter not only of shutting the door, as Jesus instructed His disciples, and coming into our secret closet, but it is an experience which is continuous and which we may have from the day of our conversion onward. It is an experience of continuity; it knows or should know no end, for our fellowship with God will never be complete until we reach the more excellent glory where we are done with the limitations of time and our present physical body.

The first prayer that God can be satisfied with when we realize that our sins have separated us from God and stand in the way of our having fellowship with Him is that of a penitent sinner, "God, be merciful to me a sinner." Often have we noticed in the lives of converts that they fall down on their knees before God, somewhat like the Apostle Paul, and as their tears burst forth they pray God that He might be merciful to them as sinners and forgive their sins and cleanse them from all iniquity. These are the works that accompany salvation—confessing and forsaking sin.

But we want to come more directly to the thought of continuing in prayer. I wish we would realize that prayer is not only an experience in which we seclude ourselves from all others, or in a formal way kneel down, or stand up, or hold up our hands, but that it is an experience in which we should exercise ourselves continually. In our home as a family we speak together constantly. I have the privilege to be at home with my family most of the time. And many times during the day we have fellowship as a family—we speak together. This is one of the joys in our

### TEACH ME THE TRUTH

Teach me the truth, Lord, though it put to flight

My cherished dreams and fondest fancy's play;

Give me to know the darkness from the light,

The night from day.

Teach me the truth, Lord, though my heart may break

In casting out the falsehood for the true; Help me to take my shattered life and make

Its actions new.

Teach me the truth, Lord, though my feet may fear

The rocky path that opens out to me; Rough it may be, but let the way be clear That leads to Thee.

Teach me the truth, Lord. When false creeds decay,

When man-made dogma vanish with the night,

Then, Lord, on Thee my darkened soul shall stay,

Thou living Light.

—Francis Lockwood Green.

experience as a family. The same thing is true of the Christian. He has come to God as a father, and he is such a needy creature, that he continually lives in an atmosphere in which he is on talking terms with God.

Now I would like to notice a number of things that the Apostle tells about our experience as those who are children of God. In Romans 8:1 he says that there is "therefore now no condemnation to them which are in Christ Jesus." And I want you to notice the continuity that he expresses when he says that they walk not after the flesh. He is talking about progression. They walk not after the flesh but after the Spirit. As a birthright possession the child of God has the Spirit of God. By virtue of my physical birth I received some of my abilities and some likenesses: by virtue of my spiritual birth I have the Holy Spirit. Now in our experiences as Christians, we have been born again, we have the Holy Spirit of God, and we have come to a place in which we are on talking terms with God. As Christians even though we have the Spirit, we are the victims of many infirmities.

Notice in Romans 8:26 that "the Spirit also helpeth our infirmities." What are our infirmities? The things that you and I have in our physical beings. Take for example, you and I love to meet together, to be in heavenly places in Christ Jesus, but we all have bodies that tire and we must cease these activities and rest. We love to preach, we love to serve in the spiritual ministry that God has given us to do, but we have a physical body that needs to be refreshed. We need to come apart and rest ourselves a while. And so I am referring only to a number of the infirmities that go with our physical bodies. One of the infirmities that the Apostle Paul emphasizes is that we know not what we ought to pray for. Well, when I became a Christian, I said I will consecrate my life to the Lord. But then I didn't foresee a number of experiences, that I now know. You see, our human knowledge is very limited. We don't even know what a day is going to bring forth. We know a little bit of what happened yesterday, and hardly know what happened today. And we certainly don't know what will happen tomorrow. But, praise God, we are on talking terms with Him, and He knows the end from the beginning, for He knows all things. He knows my life and your life; He knows your need and my need. All to Him is as an open book. Isn't it marvelous that you and I know the One who created the earth and all that therein is, only by speaking the word? When you and I give our life to Jesus Christ, we give it to Him who is able to keep us from falling. As far as our spiritual experience is concerned, He is able to make a way for us right through the Red Sea and pile the waters up on both sides. Oh, it is a wonderful thing—the Christian life!

It seems to me that prayer is a great triangle with two points in heaven and one point on earth. Let me illustrate. Saul of Tarsus was struck down with a supernatural power. There was a light that shone down from heaven, and then Saul prayed up to God and God answered his prayer. Do you see that great triangle? It seems to me that when man puts himself at the disposal of God,



prayer is born. God weighs the individual down with a particular need, and that pleading man cries out to Him and receives mercy. Thus the triangle is completed.

Romans 8:26 also tells that "we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit." Do you and I have the Spirit of God dwelling in us? When a man receives the Spirit of God, then, God has an Agent within that He can use to direct the body of this individual with whom He has fellowship. And so God bears down upon us and we cry out to Him again, even though it is a groaning or moaning. He who has born that prayer in our own soul, can hear that prayer and answer from heaven. It is a marvelous and wonderful experience in which we become conscious of our need, enjoy communion and fellowship with God, and receive answers to our prayers.

You and I, as children of God, need to be living the Christian life so that God can use us to bring to pass the mighty workings of His own glorious power which was manifested in the world when He raised Christ from the dead. It is a wonderful experience and a wonderful privilege, this continuity in prayer. I am very conscious that we need to get alone in our secret closet with God, and it is going to make our face shine, when we get before men. This was illustrated in the incident when a ship began to sink on the Atlantic and the captain called men to prayer. They found one man who wasn't on his knees crying to God for help and they asked him what was the matter that he wasn't praying. He said, "I am prayed up." In other words, he didn't have to wait to pray until tragedy came, but he was continually in prayer with God the Father. He didn't have to wait until the ship was going to sink, or the church was going to pieces, or until the Korean war started, or until a dozen other things happened, but he was living continually in prayer. That is the experience that God has for you and me, and if you and I will know the victorious Christian experience, we will have to live so near to the Lord that He can use us to bring to pass His purposes in the hearts of men. The Lord has work for us all to do. And one of the works the Lord has for us to do, and from which none of us should shrink, and which I would like to say is one of the most important and far-reaching, is the work of prayer, the ministry of intercession. I am not going to divide our own needs from the needs of others, but I believe that the more spiritual and the more victorious a person becomes in his Christian experience, the less he is going to pray for himself and the more for others.

While we are working, or whatever we are doing, we will begin to think about someone that we haven't thought about maybe for a week or longer. God brings people to our memory. Why? What can we do for them? We can pray for them. Oh, the possibilities of this ministry of intercession! It is one of the most needed in these troublous days.

If I had no money, I would be very poor,

but if I have no one who is praying for me I am a spiritual pauper. And if I am a preacher without prayer helpers, I am an exceedingly poor person, as far as the spiritual ministry is concerned. May you and I as Christians, as children of God, live on such a plane that when God speaks to us and brings before us that which we had not yet been thinking about, that we might realize that God calls us to intercede for that person or cause. May we cultivate that experience so that it may grow on us, and make us more victorious day by day.

There was in our congregation, a sister who had never been a missionary, who had never been to Africa, but one day she told me with a glow in her eyes of the wonderful faith she had to be a soul-winner in Africa. Well, I didn't have to study very long to realize that God was using someone here right in our congregation to help to win souls in Africa. She could intercede for this work, for she knows the Lord. It isn't only when she is on her knees before God that she prays; it is a continuous experience. I want to say that the most elemental Christians, with the most restricted opportunities, have the privilege of exercising themselves with the Lord in this Christian experience. I want to emphasize that and reemphasize it, that you and I don't need to know another language in order to be able to speak to God for those who use another language. No we don't. Such a prayer experience as this takes care of our own need; it takes care of other men's needs; it takes care of the needs of humanity. God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." This Holy Spirit who dwells in us, God would use to direct us in prayer. So, dear ones, may we exercise ourselves in continuing prayer.

Now maybe there are a number of things that I ought to suggest, and one of them is that we be definite in our praying. Don't pray around the world, and get back at sea, having accomplished nothing. If you have nothing else to pray for, ask God to give you a burden for some lost soul. And that is one prayer that God is going to answer for you as a child of His. He is going to give you a burden for a soul, that is, if you will continue in your Christian experience and express your concern for a prayer life. He will give you a burden that is real. Let us be definite in our prayers. Let us pray about the needs that we see. There is so much in the church today to talk about, but let's pray about it.

A business man, who comes to our house, and I were discussing some of the things we have found, in a business way, in the lives of others. This was to our mutual concern, but he said, "I am very, very, reluctant to discuss these things with anyone but my God. I have so many opportunities to pray for other people, because I know them from the business angle." He is a sincere brother that I believe is doing much good in the church by that particular ministry. There is not one here tonight who can not engage in it; no, not one. You have the power to move the arm that rules the world. What a power is at the disposal of the child of God!

In this matter of prayer we ought not only to be definite, we need to prepare ourselves for this ministry of intercession. We need to prepare ourselves, so that we can stand before God. We need to be rid of sin, we need to do a number of things. I think you get the thought that we mean to bring out.

And then, lastly, I think that you and I ought to exercise ourselves in our victorious Christian experience, by having a prayer list on our heart. Don't exercise yourself in this ministry in a haphazard way, just when you think about it. I said we should live on a plane where God can use us in prayer for some of the unknown needs. But there are many of the known needs that should keep us busy in prayer. A prayer list will help here.

I don't wonder that some of us live such a pauper spiritual experience, because although today we are in a victorious life conference but tomorrow, when we get out where we live for six days a week, we forget about these things, and that is where we need them. Victorious Christian living is needed when we get out to the farm or factory or office, where I live and where you live. That is where the world needs it; that is where the Lord needs our testimony. So may the Lord help us to continue in prayer.

You know, when you hear an individual pray, you can pretty well tell where he is living in his spiritual experience, whether he is living in the first peg, or the second peg. I am talking about his experience in spiritual maturity. If an individual asks God to supply something just in the light of the material, you would think that he is very much of an elemental Christian. A man's prayers reveal himself.

Well, I trust that you and I may be so near to the Lord that we will think less of ourselves, and more of the needs of others. I trust that you and I will let the Lord use us in the ministry of intercession, which humanity needs, which God needs, and then we will find men and women becoming more and more like God. That is the experience that I want you to have. It is an experience in which you can talk freely to God, and God can speak to you, and together your fellowship in Him will be so rich and so full and so joyous that your neighbor when he is converted, will want to come to your church, because of the experience that you have. Would to God that as children of God we might be living the Christian life to such a high degree that the unsaved might say that they want what we have. Let us continue in prayer to this end.

Lancaster, Pa.

As compared with the unsaved man, there is that which is common to both: they are beset with the infirmities of the flesh. But while both live in the flesh, the natural man allows the flesh to dominate, while the spiritually minded man keeps the body under; one walks "after the flesh," and the other walks "after the Spirit" (Rom. 8:1). One is spiritually dead; the other is spiritually alive. One is being overcome of evil; the other is overcoming evil with good. One is on the broad road to destruction; the other is on the narrow way to life eternal.—Sel.



# The Burning Heart of Christ

By *Hervin U. Roop*

The last chapter of the Gospel of Luke tells one of the most dramatic stories in the New Testament. Two of the disciples, lonely, discouraged, defeated, disappointed, sadly made their way home from Jerusalem to Emmaus during the sunset hours. There was for them, however, no evening star of promise, no morning star of hope. Three days ago, their Sun of Righteousness was cruelly blotted out by the black clouds of Calvary. A stranger joined their company and unobtrusively entered into their conversation. Listen to the sobbing echoes of their treasured hopes, ruthlessly dashed to earth. "But we trusted that it had been he which should have redeemed Israel."

At the door of the little cottage, the stranger was invited to bide within for the night. There, while the evening shadows gathered, with their guest at the supper table, their spiritual eyes were opened as they beheld the unique way in which he broke the bread, and they recognized the presence of the Christ. Suddenly, mysteriously, he disappeared. As they fled back again to Jerusalem, overcome with joy and amazement at the realization of his presence, they cried out in breathless ecstasy: "Did not our heart burn within us, while he talked with us by the way?"

Man's extremity is always God's opportunity. Through an experience of overwhelming grief and despair, the hearts of the disciples were prepared for a greater spiritual revelation. Suffering is no stranger to Christianity. The cross will ever be the glorious symbol of its inherent power to transform suffering into great spiritual triumphs.

**Contagion of Personality.** "One loving heart sets another aflame." This was true of the personality of Jesus—"Did not our heart burn within us?" It is true of the personality of everyone of us who travels in the fellowship of the Master. Captivated by His winsome personality, the disciples abandoned their ships and their nets to follow in His company long before they understood either Him or His teachings.

The world-renowned and greatly beloved Dr. Richard Cabot of the Harvard Medical School was asked by one of his students if he believed in the miracles of Jesus. The great physician thoughtfully made this significant reply: "I never enter a sick room without feeling that did I possess a thousand times the personality I now possess, I, too, could perform miracles."

Human personality is the summum bonum among all the values of the entire universe. It is the one thing for which all the rest of the universe was created. It is, therefore, like the Pearl of Great Price, the most precious thing in the universe. Like all great thought concepts, the word "personality" defies definition. The psychology professor was right when he said to his class: "Each one of you is to be congratulated because you are the only **you** that ever lived or ever will live. There never was or ever will be another you," and

added, "perhaps the world is to be congratulated on that account." Personality is that in every human being which makes him or her an individual, different from every other human being. It is the sum-total of all the influences of heredity, environment, physiology, embodied in the life of the individual, expressing itself in certain definite mental attitudes, physical characteristics, and moral conduct. In brief, personality is the sensitive photographic plate in the process of recording the life history of the individual. Like a diary, therefore, personality is very sacred, in that it is one's own autobiography.

A strong, winning, Christian personality must take into account: One's **physical** growth, in attractiveness, vitality, and joyousness; one's **mental** growth, in openmindedness, honor, certainty, decisiveness; one's **social** growth, in cordiality, sympathy, love and co-operation; one's **moral** growth, in dependableness, conviction, loyalty, courage, self-control; one's **spiritual** growth, in faith, humility, right spirit, and sacrifice.

Human personality unfolds gradually, like the blades on a stalk of corn. "First, the **blade**, then the **ear**, after that the **full corn** in the ear."

**Respect for Personality.** Of all the lovers of humanity, Jesus the Nazarene teacher stands pre-eminent in His estimate of the intrinsic worth of human personality—in men, women, and children. He elevated the common conception of its worth to infinity. He saw persons, not in terms of what they were, or were not, but in terms of what they were capable

## WHEN HE COMES

**The Lord will come some day to call for me;**

**I would be watching here;**

**Both robed and ready, I will watch and wait.**

**The time is passing, and the hour grows late;**

**My heart is filled with cheer,  
And I am longing His dear face to see.**

**So many things are happening each day:  
Perhaps He soon may call—**

**And so I lift my longing, waiting eyes,  
And seek to peer into the distant skies,**

**To pierce high Heaven's wall;  
That, when He comes I quick may hie  
away.**

**I would not want my lovely Lord to come  
And call, and find me gone**

**Away from home, engulfed in earthly  
cares;**

**Or, caught and held by some enslaving  
snares**

**Of shameful sin and wrong,  
And I would be ashamed to hasten home.**

**He loves me so, and I love truly Him:  
Come, quickly come, I cry,**

**My heart is tired of waiting, take my hand,  
And lead me to Thy fair and happy land,  
Beyond earth's sob and sigh,**

**Where naught our sacred fellowship can  
dim.**

—R. E. Neighbour.

of becoming. He dealt with humanity not as sinners and outcasts but as brothers and sisters capable of becoming children of God.

The personality of the Master was great, first of all, because it was vitalized with a burning passion to do the will of God. "My meat is to do the will of him that sent me, and to finish his work." This was the secret of the inexhaustible sources of the Master's strength and power, the realization that He had been sent to do a great work. Ever since that wonderful experience early in His ministry when He became definitely conscious of God's divine approval upon His life's mission, "Thou art my beloved Son in whom I am well pleased," nothing could swerve Him from His all-consuming purpose in life.

Then, too, Jesus was conscious of personal power held in perfect control. Of all the wonders of God's universe, none is so marvelous as the power to redeem and to transform the lives of men and women. "For the Son of man is come to seek and to save that which was lost." This was no insignificant power with which to be endowed, and to those who received Him, "to them gave he power to become the sons of God."

The Master's enthusiasm was healthy, wholesome, and irresistible. What a wonderful word that word **enthusiasm** is! "**En Theos**" (God in) is its real meaning. All too frequently this magnificent word is used to connote sickish emotionalism or wild, unrestrained, uncontrolled storms of sensuous passion. But when the Spirit of God is resident in the human personality, there is radiated a glow and a warmth which kindles the flame of sacred fires in the hearts of those who come within the realm of its influence. Some one has defined joy as "the flag floating over the castle of the king, while the king is in residence there." Enthusiasm radiates from every heart wherein the Spirit of God abides.

Whoever comes face to face with the power of the personality of the living Christ will feel the impact of the combined forces of His enthusiasm, His ideals and aspirations, His personal power and His purposeful living. Moreover, those combined forces will be loosened in the personality of the one who hears His voice, obeys His call, and follows in His fellowship. The burning heart of the Christ sets the hearts of His followers aflame.

—The Watchword.

## BEAUTY

Look at a poor, little, colorless drop of water, hanging weakly on a blade of grass. It is not beautiful at all; why should you stop to look at it? Stay till the sun has risen, and now look. It is sparkling like a diamond; and if you look at it from another side it will be glowing like a ruby, and presently gleaming like an emerald. The poor, little drop has become one of the brightest and loveliest things you ever saw. But is it its own brightness and beauty? No; if it slipped down to the ground out of the sunshine, it would be only a poor, little, dirty drop of water. So, if the Sun of Righteousness, the glorious and lovely Saviour, shines upon you, a little ray of His own brightness and beauty will be seen upon you.—Home Friend.



# The Voice of the Holy Spirit

By Omar B. Stahl

May we always listen for and be obedient to the voice of the Holy Spirit. Bro. Stahl is a worker at the Mennonite Publishing House.

No voice on earth is more real than that of the Holy Spirit. He is God's faithful spokesman in every nation on the earth. He speaks to men for God. Men know when He is speaking to them; they recognize His voice. The Spirit earnestly invites men to come to God and know real life; He pleads tenderly again and again. "The Spirit and the Bride say, 'Come'; and whoever hears, let him say, 'Come'; and let those who are thirsty come. Whoever will, let him take the Water of Life, without payment" (Rev. 22:17, Weymouth). Throughout the length and breadth of the globe the Spirit is perpetually inviting souls to come and drink of the Water of Life and live forever. The tenderness of His voice is almost irresistible; He speaks so concernedly, desiring the salvation of all. His voice has a universal appeal. He speaks to all men, irrespective of race, language, or social position.

"But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (John 14:26, R.S.V.). Counseling is a very important phase of the Holy Spirit's ministry. Our hearts should bubble over with renewed gratitude and devotion to God for giving us the Spirit to lead us into truth. He diligently teaches the Christian the will of God.

As we journey onward in the will of God, we are thrilled to know that "The Spirit itself beareth witness with our spirit, that we are the children of God." His voice gently whispers sweet peace to the heart of the child of God.

In His quiet, effective manner the Holy Spirit communicates our inmost desires and prayers to God. When words fail to express the longings and prayers of our soul, then the Holy Spirit comes along and carries on our conversation with God for us. "Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words" (Rom. 8:26, R.S.V.). He never misrepresents our desires to God; for He knows even better than we the unspoken and unworded needs of our life.

The Bible furnishes us with splendid illustrations of the Spirit's work in guiding Christians by His voice. "And the Spirit said to Philip, 'Go up and join this chariot'" (Acts 8:29, R.S.V.). Obedience to the voice of the Spirit always results in blessing. Questioning the direction of the Spirit is never in order. Perhaps we are inclined to forget that the Spirit is at work **today** in guiding men and women into service for God. This ministry of His is not one which was completed in the time of the apostles. His voice still presents inspiring and challenging directives to those who are attentive to Him. We must listen before we can know the thrill of hearing Him.

Being too much absorbed in doing things we consider important may be keeping us

from a whole-souled witness for God. We may be shrinking back from giving a testimony that would incite the wrath of evil men to descend upon us in stormy persecution. But if we are determined, by the grace of God to go all out for Him, we may have the experience of being on trial for our faith. Mark 13:11 speaks of the Holy Spirit's witnessing through us on such an occasion: "And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit" (R.S.V.). The Holy Spirit witnessed gloriously through our forefathers in this manner during the bloody days of the Reformation. Would He be able to witness thus through us today?

Above the noise and rush of our modern world the Spirit speaks concerning the future. "Now the Spirit expressly says that in later times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons" (I Tim. 4:1, R.S.V.). The Spirit speaks concerning the most up-to-date news of the hour. Listening to the voice of the Spirit would provide you with more accurate information than the voices which speak over the radio.

It is particularly important for the church, collectively and individually, to pay good heed to the message which the Spirit is delivering to her. These are days in which it is significantly important for the Christian Church to know what to do next; for her problems are increasing by the score. Only the Spirit of God can lead her successfully through these days. "He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life, which is in the paradise of God" (Rev. 2:7, R.S.V.). With a voluntary devotion choose to listen closely to the voice of the Spirit and to obey His every call; for He will lead you into the midst of the paradise of God.

Scottdale, Pa.

## LET YOUR LIGHT SHINE

Our lives are to be such that we shall radiate the light wherever we go, and men, not hearing our good words but seeing our good works, shall not extol us, but glorify our Father. This was true to the very uttermost of our blessed Lord when He was here. And what child of God does not desire that it should be true of him in ever increasing measure while left in this dark world awaiting the return of our Lord Jesus Christ? Thus will we daily be giving a practical demonstration in our lives of "the gospel of God concerning his Son Jesus Christ our Lord." God would have every one to preach it; the Holy Spirit would endue us with the power necessary for the preaching of it, and the world that refuses to read God's Book is ever ready to read God's children.—W. B. D.

## Regeneration

Walter Beckwith, famous lion trainer, once tried to change the nature of lion cubs by adopting an entirely different method of training them. He decided he would rear them on milk. "My first disillusionment came," he says, "when the cubs were ten months old."

While working in the cage one day he heard his wife calling, "Walter, come quick!" So he dashed out of the cage. Let him tell what he saw. "Munching grass, about fifty feet away, was our pet burro; and slinking toward him on his belly, was one of our bottle-fed, kindness-reared cubs. Just as if he had been doing it for years that cub jumped on the burro's shoulder, hung on the mane with one paw and reached for the animal's nose with the other. Then he jerked the animal's nose back just as a cowboy would bulldog a steer. The next thing I knew the burro was on the ground and the little devil, with bared teeth, was going right after the jugular vein. He was out for blood! this kindness-reared cub. This cub lion had had the best of care, and had never wanted for food. Still, he was as much a hell-cat as if he'd never been treated like a house pet." By birth that cub had a lion's nature, and no amount of "culture" could change it.

Ages ago God's Word pointedly asked, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). The fact is, character and nature are essentially static. "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still" (Rev. 22:11). God does not seek to change man's unjustness and filthiness to justice and holiness; He has a far better plan. He regenerates the guilty one, and gives him an entirely new nature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (II Cor. 5:17).

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). Our Lord said to the cultured Nicodemus, "Except a man be born again, he cannot see the Kingdom of God . . . he cannot enter into the Kingdom of God. . . . That which is born of the flesh is flesh; . . . Ye must be born again" (John 3:3, 5-6, 7).

Some time ago an autopsy was performed on a woman who had died at the Denver General Hospital. The post mortem revealed pus pockets on the valves of her heart. Therefore poison had been carried to every fiber of her being. It is an illustration of the heart of man in the moral and spiritual realm. "The heart is deceitful above all things, and desperately wicked (Heb., 'incurably sick')" (Jer. 17:9). God's remedy for man's need is the new birth. God grants the new birth to all who accept Christ as Lord and Saviour. "But as many as received him (Christ), to them gave he power to become the sons of God, even to them which believe on his name: which were born, . . . of God" (John 1:12, 13). "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).—Sel.



# OUR HOME CIRCLE

## Making the Home an Attractive Retreat

By Paul Erb

Home to the Christian should be as an oasis to the traveler in the desert or as a "hiding place from the wind," in the storms of life. Bro. Erb is editor of the "Gospel Herald."

A child's first home is the body of his mother—a protected retreat indeed. But when he comes into this world, he must become accustomed in turn to his mother's arms, his bed, the play-pen, the rooms of the house, the yard surrounding the house, perhaps the street on his block. In each of these further removes he must reconnoiter, explore, and adjust himself. At any sign of alarm in this growing world he can retreat for safety to his home, to the places where he has already learned to feel safe. Later on in his life he may go far out into the stream of activity—into the school, the community, the church, the nation, the world. He will possibly spend much of his time away from home. But pity the boy or girl, the man or woman, who has no home castle to which he may retreat. "There's no place like home," because there's no place quite so much one's own, where one can take off his coat, and his shoes, and really relax.

Our homes must serve as a retreat

### From the Busyness of the World

Everywhere about us there is drive! We are jostled from pillar to post and whisked from one far corner to another. Every job done uncovers five more waiting to be done. Most of us experience the pace that kills. In contrast to the hurry of our busy life, the home must be the place where there is peace and quiet. Like a basketball player, we must call for time out. Life cannot continue efficiently and happily if there is no time for rest.

But if even here in the home the world's nervous finger beckons, then probably we need some home reorganization. Some churches encourage a stay-at-home night. If we do not do some planning we may find that the community and church and school take us away from home practically every night of the week. Parents of young children especially need to guard their home-time. There may be use occasionally for baby-sitters, but no baby-sitter can take the place of a mother or a father. Every child has a right to a memory of happy evenings in the home with father and mother and children in delightful companionship. There must be time and facility for home play. There must be time for reading and the enjoyment of music. We need to stand guard against every encroachment of the outside world upon the leisure of the home. The door to the street must be a rampart against the rush and turmoil outside.

The home must be a retreat

### From Doubt, Problems, and Questions

In spite of all our problem-solving machinery in the form of knowledge, books, magazines, clinics, and experts, our age is beset by doubts, problems, and questions. All of us meet these hurdles if we have any contact at all with the world. There are economic and social problems; there are moral questions; there are religious doubts. The little child must be free to ask: Where does my oatmeal go to? Why is the sky blue? Where do babies come from? Why are Negroes black? Why is there just one God? His world bristles with question marks, and he will be sadly frustrated if he does not dare to ask. The home must be the place where he can bring his questions. His father and mother must be the persons who he knows will answer these questions patiently and honestly. The school children must be free to discuss what puzzles them in school. Young people must

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### SOME MOTHER'S CHILD

At home or away,  
In alley or street,  
Wherever I chance  
In this wide world to meet  
A girl that is thoughtless,  
Or a boy that is wild,  
My heart echoes softly:  
It is some mother's child.

No matter how far  
From right she hath strayed;  
No matter what inroad  
Dishonor hath made;  
No matter what elements  
Cankered the pearl;  
Though tarnished and sullied,  
She is some mother's girl.

No matter how deep  
He is sunken in sin;  
No matter how much  
He is shunned by his kin;  
No matter how low  
Is his standard of joy;  
Though guilty and loathsome,  
He is some mother's boy.

That head hath been pillowed  
On tenderest breast;  
That form hath been wept o'er,  
Those lips have been pressed;  
That soul hath been prayed for  
In tones sweet and mild;  
For her sake deal gently  
With some mother's child.

—Selected,

have help in adjusting to a very complex world. Even the oldest of us must have a place where the problems can at least be postponed. Home must be a place where you can turn to when you don't know where else to go.

Our homes must furnish a retreat

### From Lawlessness and Disorder

It is hard to know who or what to trust in our modern world. Moral codes are crumbling and restraint is resented. Our authorities tell us that a serious crime is committed in the United States every sixteen seconds. The average age of our criminals is below twenty. In our schools, someone has said, the teachers fear the principals, the principals fear the superintendent, the superintendent fears the school board, the school board fears the parents, the parents fear the children, and the children fear nobody. In international affairs the stop-fire orders of the United Nations are disregarded, and the world trembles on the edge of unimaginable disaster. Where in all this lawless, order-defying world is there safety? If there is safety anywhere, it must be in our homes. Here we must have discipline, peace, quietness. Here the essential moral structure of our universe must be regarded. Here rebellion, quarrelling, and nagging cannot be tolerated. What retreat can there possibly be from a chaotic home? But when we stop to consider that many modern homes do lack this essential quality of order and controlled behavior, how can we wonder that our prisons and our mental hospitals are full to overflowing? Life itself goes berserk when the home knows no law.

Our homes must furnish us also a retreat

### From Ugliness

God's creation is beautiful and good. But not all the inventions of men are beautiful. The dirtiness and filth of city streets, the blare of jazz music, the senselessness of modernistic art, the garishness of high-pressure advertising assault our nerves. We live in a billboard, radio-commercial civilization. As a retreat from all this we must have beauty in the home. We must have the soothing of quiet, simple furnishings, of restful music, of eloquent art, of books and magazines that acquaint us with the good and the truth. Our modern inventions must not be the gate which admits ugliness to the home. The radio is a threat here. The bad taste of the commercials, the strident voices of many announcers, the superficial sentiments of many of the serials, the intolerable noise of much current music—all these throw ugliness at us. There is some beauty available, too, and it is most essential that our tastes be educated to select only the beautiful and our wills be trained to tune out everything that has no contribution to make to our lives. Television is still more of a threat, with the still greater impressions which it can make, and the scarceness so far of programs that have anything worth while to contribute. It goes without saying that the home must be kept clean and in good order so that there is restfulness for the nerves when we come in from the disordered world.

And lastly, our homes must be a retreat



### From Hatred, Selfishness, and Misunderstanding

We often retreat to our homes bleeding and sore from the buffetings of a heartless world. Here we must find love. Father and children must have no fears that when they come home Mother may be in a bad mood. Mother must have no fears that Father and Son will come home angry and sullen. The children must learn by their observation of Father and Mother what happy married love is. Where else could they possibly learn what ideal home life is like? Happy the boy who wants to marry a girl like "the girl that married dear old Dad"! Happy the girl whose ideal man is a great deal like her father. Home is the place for remembering birthdays and anniversaries. For husband and wife home is the place of a lifelong courtship, with no cessation of courtesy and kindness, no end of a careful effort to please. Home is the place for springing the constant surprises of love. It must be the place where mother highly prizes the bouquet of dandelions that Jimmy brings to her in a grimy fist. Home is the

place for "Please," and "Thank you," for those expressions of appreciation which keep affection strong. It is essential that parents keep the confidence of their children. There should be discipline in the home, but a discipline that destroys confidence and creates a tense, unnatural atmosphere is unwise. There are some things which we must disapprove in the home, but we must learn to do it in love. Incessant scolding accomplishes nothing. Those whom we must discipline dare never doubt our love. Above everything else, the members of the family must sense that they are best understood at home.

One of the chief tests of a good home is this: Are you glad to come to it? Are you glad to bring your friends there? Even if it is an upstairs flat, is there something that makes you want to take the steps two at a time as you come home after a journey? Is there a spirit, an atmosphere, there that you would not trade for all the display and the gadgets of the rich? As its door closes behind you, do you breathe a sigh of relief and say, "Thank God, I'm home." Scottsdale, Pa.

is better furnished, for the simple reason that the breadwinner's money goes where it ought to go, into the home and not into the till of the saloon keeper, or the coffer of the theater manager, or perchance into the pockets of the moving picture man, or the proprietor of the poolroom. All these things take from the home that which should go to make it comfortable and attractive. The amounts spent annually for these things which tend to debase rather than elevate men and women, as well as to throw them into bad company, if spent for the home, would make it so much more attractive that the children would want to stay at home and enjoy themselves instead of going downtown or to the home of a chum.

Better have the neighbors' children come in to enjoy the attractions of your home, even if they carry a little mud on your carpets or mar the furniture a bit. The carpets can be replaced and the furniture repaired at a great deal less cost than it takes to win back that boy or girl, who, because home was dull and unattractive, has by going away been led into bad company and formed bad habits. A little money wisely spent, patience and good common sense may keep them in the right way, but when they get started in the wrong paths, even your money, tears, and heartaches may all be in vain.

Among the attractions of the home I would have all the music I could afford. Not, however, all the silly sentimental songs of the day. Also some of the innocent home games. Not games of chance but those requiring skill and thought. I would supply these because I believe in that inherent principle of child nature that craves amusement.

The Christian home should have plenty of good, clean reading matter—plenty of Bibles; not the big family Bibles, but those for everyday use. Each boy and girl should have one of his own. The child is a natural hero worshiper and the clean Bible stories will appeal to him if he has the right chance to read them.

The wise father and mother will know the nature of the reading matter that comes into their home and will exercise a strict censorship upon it. It takes time and trouble, but it is necessary. We have pure food laws to protect us in the food we eat, but we have no law that compels the avaricious publisher to put a label on the books and papers that he sends into our homes. There is no law to check him unless his stuff is so reeking with vileness as to cause it to be excluded from the mails. If you want to keep your children's minds from being poisoned you will have to keep on the lookout yourself.

Napoleon once said, "What France needs is mothers." What we need today is more Christian homes. It has well been said, "The hand that rocks the cradle, rules the world." That hand so shapes the destiny of future men and women as to determine what they shall be to the world, whether a blessing or a curse. In the home impressions are made for eternity. Would that I might burn this truth into your mind! Impressions are made for eternity. The plastic mind of the child is fashioned and fixed in the mold. If it is ever to be changed afterward there must be a breakup process instead of the natural formation.

## The Christian Home

Only as the home is Christian can it be what God meant it to be.

Home is defined as a place of abode, of rest and comfort, a place to which we instinctively turn when the cares of life press upon us. When we are weary, discouraged, or ill, we want to go home. The Christian home is to be different from other homes, just as the Christian is to be different from other people. Paul said, "Come out from among them, and be ye separate, saith the Lord." What is there enjoined upon the Christian must necessarily apply to his home also.

It is the abode of a Christian family, where at least one or more members belong to the Lord Jesus Christ, not by profession only, but in reality. One reason why there are so few Christian homes worthy of the name is that there are so many Christians who are such only by name or profession; but sad to say, their daily life and conversation is no different from that of other persons who make no pretense of being Christians.

The Christian home is a place where love reigns to such an extent that it is apparent even to the casual observer. We need in our homes more preserved Christians and not so many of the pickled variety. We need sweetness. Our sour face and sharp two-edged tongue is likely to infect the entire family, and instead of smiles and sunshine, there are dark clouds and mutterings of thunder, and often before it is all over there are copious showers, not of soft refreshing rain, but of bitter briny tears.

Where there is love there is attraction, and the toiler looks forward with pleasure to the time when he can get into that atmosphere of love. No other place has charms like home for no other place can offer love like home. Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." It is the same Christlike love that compels the wanderer to turn his steps homeward.

If we have love in our homes the green-eyed monster, jealousy, will have no place in our homes, for love "thinketh no evil." It is in the home that training is imparted both by precept and example. Among other things, an example of strict honesty and truthfulness is needed. Let me plead for habits of truthfulness in our children. Tell them the truth, even if it hurts or costs you something. It pays. Some of the bedtime stories and things told to children to frighten them and thus cause them to obey, are buying obedience at a tremendous price. The price is the confidence which that child has in you with the likelihood that he will tell untruths to you in return.

The Christian home is a place where prayer is wont to be offered. Besides private devotions. We need to make more of the good old custom of our fathers and have family prayers. True we are rushing along at a tremendous pace and may not have time for this good old custom. Say, friends, which is better, to lose a little time to help the family to live that day for the Lord and help them to keep sweet and true and right, or else to go after business at breakneck and nerve-racking speed and let the children go to the devil if they want to as far you are concerned? You will find time to care for their bodies, to clothe them, and to train their minds, but none to care for their souls.

Nearly always we find the Christian home more neat, clean, and cheery than that home where ungodliness prevails. The hope which the Christian mother has and the care with which she lives her life, will be reflected in her home. Contrast it with the home of the discouraged mother where you see filth and untidiness. Oh, well, who cares whether things are nice and neat amid curses and blasphemy and ungodliness? Usually the Christian home



# MISSIONS

## Rural Mission Strategy

### I

By John A. Hostetler

This article was prepared as a report to the Executive and Missions Committees of the Mennonite Board of Missions and Charities. We trust it will help us to see more clearly the issues involved in reaching out into greater activity in the rural fields of our land and of the opportunities these often neglected areas present for mission work. Bro. Hostetler has given much study to the preparation of this article which will be concluded next month.

#### I. A BACKWARD LOOK

It is well for us to take a panoramic view of what the church has done in rural evangelism. The area which has probably received most attention is the Virginia-West Virginia work being carried on by the Virginia Mennonites. As early as 1850 several Mennonite families settled among the foothills of the mountains in Shenandoah County. Mennonite participation in a union congregation in the vicinity of the present Hebron Church may have been the start of rural mission activity in that part of the country. Mennonites had crossed the first range of mountains and entered into West Virginia before the Civil War. Their interest was aroused in regions beyond probably because of the adventures of John Heatwole who escaped from the Confederate Army. The influence of this refugee who carried a Bible and a Confession of Faith opened the way for further preaching services among the mountain people. The practice of sending out ministers on a long itinerary to hold extended meetings from place to place gradually developed.

The recent program of the Virginia Mennonites of establishing resident pastors on the field is proving very satisfactory. Ten appointed persons of the Virginia Conference now live with their people in the highland communities. Linden M. Wenger writes: "There is need for more full-time workers. Several laymen have been elected to take up service in the mountains. Would there were more! A large work awaits them in the building of churches and Christian communities—work which does not properly belong in the pastor's sphere. Little organizations for the purchase and use of equipment among neighbors whose small holdings do not justify individual ownership, organized marketing of products, establishment of small businesses and trades—these are the layman's tasks in building the highland communities."

A 1947 survey showed that our 16 district conferences had a combined membership of 58,259 with 378 congregations and 232 mission stations (including Sunday schools). It was pointed out that a conference with a membership of over 3,000 had one mission, while another of the same size had 51. The geographic location of our rural mission stations

in number seems to indicate that our three church schools are directly related to the success of rural mission work. Eastern Mennonite College, which is located in the heart of Virginia Conference, has without doubt been a profound influence in establishing and maintaining the 51 missions of that conference. Some of the mission stations have larger memberships than do the home churches. Lancaster Conference with its 39 mission stations has also benefited much from the missionary training of Eastern Mennonite College. In a similar way the missionary enterprise in the midwestern states has profited from the leadership training of Goshen College. Missions in the Indiana-Michigan Conference number 24. Hesston College has for many years been the seat of missionary enthusiasm in the South Central Conference. The 19 missions of that conference are some indication of the school's influence in mission work as compared to other conferences in the west. Although the complete picture of the missionary enterprise cannot be measured by statistical devices, the facts seem to indicate that schools have had a profound influence in our total mission program.

It is most interesting to note in studying the colonization practices of American Mennonites, that their reasons for moving can be traced to a variety of motives, but seldom ever to a missionary objective. Land agents have at various times enticed Mennonites to settle in "out-of-the-way" places. The desire for adventure and dissatisfaction with the home community have sometimes caused families to go on the move. A study of colonization practices within our own Mennonite Church would no doubt be a profitable enterprise and will need to be left for future research; but it is evident that our people have been a wandering people not only for religious reasons but also for economic, social, adventurous, kinship, and many other reasons. The need for a mission strategy for establishing new churches in rural areas is before us. In our total missionary church enterprise up to the present time there has been no concentration of effort on rural evangelism. This is a work which we, because of our peculiar heritage and gifts, are perhaps better fitted for than most church groups.

#### II. CURRENT CHANGES AFFECTING THE RURAL COMMUNITY

The rural community is a living organism. As such, it is always in need of adjustment. Improvement in farming practices results in larger incomes and consequently reflects itself in new business enterprises in the community. The rural church is an integral part of the community. To bring spiritual motivation and direction into the changing adjustments is one of the purposes of the rural church.

##### 1. Change in area.

William G. Mather, a Baptist minister and professor on rural sociology at Pennsylvania State College suggests that there are six fundamental changes between the "Church of our Fathers" and the "Church of our Sons." Our villages and neighborhoods were founded when man traveled by horse and wagon at the average rate of four miles an hour. We now live in the automobile age, and we habitually travel twenty miles in thirty minutes while our fathers went two miles in thirty minutes. "On a time-distance basis, our mills, stores, schools, and churches could be ten times farther apart—and hence one-tenth as numerous—than they were in the days of early settlement." The consequences are evident all about us. Many schools have consolidated. Countless small villages have disappeared, while the larger cities have grown. The church too is caught in this competition for survival.

##### 2. Land tenure.

The ownership of land by church members in a farming community is essential to the health of the church. The farm tenant is usually on a short-term lease, and, never sure whether he will be in the community very long, is not inclined to be interested in the support of the church or other local institutions. The farm laborer is still more rootless and even more unconcerned about churches and schools. Strong local congregations are not built upon such shifting foundations.

The average farm in the United States, in spite of the increase of very small farms operated part-time by rural-dwelling city workers has increased from 138 acres in 1910 to 174 acres in 1940, and 195 acres in 1945.

The presence of high tenancy rates, or the operation of farms by farm managers, also implies a high degree of absentee ownership. In some sections of the country large farmers or city business men are active in the land market. Bidding freely against each other, they push values beyond the reach of the man who wants one normal-sized farm on which to raise his own living and his own family. In the year ending March 1, 1945, 37 per cent of the buyers of farms were not active farmers. While farm prices fluctuate widely, for some years the trend has been sharply upward. It now takes 50 per cent more money than in 1935-39 to buy the same amount of land. This makes it very difficult for young farmers to get a start.

##### 3. Decrease in rural population.

Machinery and scientific breeding of crops and animals have made it possible for one man to produce many times as much as his



grandfather. From 1940 to 1945, five million people left the farm without replacement; yet we produced some of the greatest crops in American history. Mather states that some of our American churches, now well-filled and self-supporting, may have to be put on a missionary basis in the coming years. Rural people will need to decide whether competitive denominations, each subsidizing one of several churches, squabbling over the remaining handful of souls in the same rural community are a blessing, a necessity, or a curse. Baker Brownell, America's foremost critic of higher education, states that country boys and girls who went to college did not, and do not return to their home communities. They are drained off by the college, or are pumped off, into urban districts where their family life and culture soon become extinct. Not more than one in ten college students, in the opinion of Arthur E. Morgan, has returned to the small community whence he came. Two-fifths to four-fifths of the students of

#### 5. City-reared people in rural communities.

The rapid increase in some rural communities of the number of city people who move out into the country for residential purposes is becoming increasingly evident. They live among farming people, but their viewpoint is urban. They are pleased when butter and milk decline in prices; and their interests and those of the farmers are frequently opposite. Their religion, views, tastes, and recreation often create adverse comment in the community. To bring such persons into a warm, growing fellowship in the same church with farmers is difficult.

#### OPPORTUNITY

In the face of these rapid and almost magic changes, is there still a place for the rural minister who, in humility and sincerity, lives and preaches the Gospel of Christ? The opportunity for interpreting the Bible and its applications in terms of life situations is very great. Ministers and laymen can, despite the

are underprivileged areas where work might be done. Some of these communities are largely Indian and part Indian. Some church work is carried on in most of these places, but much of it lacks Biblical principles, so that not much is accomplished in producing real Christian living. As to methods of beginning a new church community, I have nothing to suggest from the standpoint of experience. Economic bases for starting such work will, it seems to me, vary somewhat according to the community in which work is done and the individuals who are engaged in the work. The natural resources, marketing, and needs of the community will need to be taken into consideration too. Local customs need to be respected to some extent. At the present time I think there is a very good opportunity for a religious bookstore in Pryor. This community is quite centrally located, with underprivileged communities in every direction. With a bookstore in Pryor as a base, one or more interested couples could investigate the possibilities of these outlying places. Good Mennonite farmers can make a definite contribution to all these communities, and farms are cheap in comparison to most places where Mennonites live. In entering a new community one needs to keep his preconceived ideas in the background until he has had opportunity to observe local methods and customs and determine how his ideas could supplement and improve what is already there."

An outstanding illustration of planting a Christian community in a rough and unchurched area is what a Presbyterian pastor, Eugene Smathers has done at Big Lick, Tennessee. Smathers is a seminary graduate who decided to turn his back on high-steepled city church preaching and devote his life to a small community of fifty families. After several years of preaching Smathers was convinced that most of the problems in the parish had their roots in the low income of his people. Agricultural experts were called in to tell them how to solve their economic problems, but that didn't help. Two small study groups, consisting of interested farmers in the community, were organized by the pastor. A leader was chosen from among their own number, who knew no more about the subject than the rest. It was the leader's job to keep the group talking on the same topic. Out of these church study groups have come great blessings. A Farmer's Association was organized to buy farm equipment which cost too much for one man to buy alone. A Homestead Project was developed whereby any ambitious young person could buy a home with no down payment for the first two years, three per cent interest, and thirty years to pay. Land speculation is eliminated. The community has in the meantime built a new church building. This group of rural Christian folk have learned how to meet their own needs; they have gained self-confidence in their work, and they learned to make the most of what they have. A modern example of Mennonite community building which all of us have come to appreciate is the present community at Culp, Arkansas. Other examples of successful settlements could be cited.

(To be continued)

Belleville, Pa.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord. —Luke 2:11.



A Needy Rural Home in Kentucky

many western professional schools, according to their deans, leave their community and their state forever when they graduate.

#### 4. Departure of rural youth for the city.

The exodus of youth from the country to the city is continuing. From one-third to one-half of the rural high-school graduates leave annually, and until some self-supporting occupation can be found for them in their home community, they are lost to the home community. Many Mennonite young people of our rural communities go to college, never to return to take up the task in the rural church community. These young people take their energy, their productive power, and the wealth that was used to raise them, away from the Mennonite community, and they give little back. The rural church must make a concerted and intelligent effort to present the challenge of rural church building to its youth. Our Mennonite colleges are beginning to render our rural communities a great service by preparing and challenging students to take up responsibilities in the rural community. They could do more of this.

confusion and contradiction, in government, in politics, in the economic order, see evidences of God at work in the world in saving individuals, and achieving His high purposes of creation. Many people have been taught to look to the government and not to God or the church for salvation. The secularization that has been sapping the life and vitality of urban life is also through the radio, the daily press, and commercialized recreation, seeping into every nook and corner of rural America.

It is not the purpose of this article to give the Biblical argument in favor of rural mission work. The imperative is clear, and the need is evident. The philosophy of Anabaptist and Mennonite community building have already received considerable treatment in Mennonite papers. The practical working out of a missionary strategy needs to be forthcoming.

Nelson Hestand of Pryor, Oklahoma, writes:

"Before long I may be able to give some time to the mission possibilities in outlying districts of our community. Within ten to twenty-five miles of us in every direction there



# BIBLE STUDY

## Christian Doctrine

### XCIV. Hell

*By the Bible Study Editor*

This subject follows the previous one, "Satan, or the Devil," because they are closely associated. This does not mean that the devil is already in hell; nor does it signify that Satan is the author, or originator, of the realm of hell. Both are evil as to their character and in opposition to the things that we esteem as good, and as to the purposes of God for those who love Him and serve Him. But, if hell serves the purpose of God in the working out of His plans, and in the judgment of men for the character of their works, we should not say that the purpose of hell is an evil one.

After one has known the testimony of the Scriptures, it is very evident that hell has its place in the final separation and segregation of the good and the evil in all of God's eternal universe. The testimony of God is not a passing one, ending with a generation and blotting out all the history of His deeds in the past. If His testimony and the judgments of God are right they will endure through the "ages of the ages." If heaven endures as the witness of God's mercy and love to those who have turned to Him in faith and love, and who fellowship with Him and the great host of righteous beings who have ever obeyed His will, then hell will be the evidence of God's righteous judgment against those of the spirit realm, as well as those of the earth, who have not kept their estate and who have refused to honor the righteous demands of the God of love. Eternity will never discover an error in the judgment of God, nor in the penalty for sin which God had ordained.

One has said, that hell is as much an evidence of the love of God as is heaven. It is an evidence of God's love that the wicked are separated from the righteous, and that sin can never more molest nor tempt them from their loyalty to their Redeemer. As for the wicked, they never responded to the love of God, nor did they desire to know God or His righteousness. Eternity will reveal to the sinner the consequences of his own choice, and the justice of the condemnation for spurning the love and righteousness of God to whom he should have been obedient. While it is true that Satan often accuses the saints, and, at one time, accused God of favoring Job so that aged saint obeyed God for the good he was receiving, there never was an evidence of Satan's challenge of God's final judgment of Satan and

his demons. Hell is a destiny for the ungodly which justifies God.

#### Hell, Related to the Judgment for Sin

It cannot be said that the doctrine of hell was developed through the ages, as an invention of men whose philosophy of sin tried to find an adequate judgment for the wickedness of men. Nor was it devised to be used by the Christian minister to frighten men unto repentance and into the Christian faith and fellowship. There are two corresponding Scriptures, which come from the Lord Himself: "The day that thou eatest thereof thou shalt surely die" (Gen. 2:17), "And death and hell were cast into the lake of fire. This is the second death" (Rev. 20:14). God did not define all that was included in the death which would result from the first transgression. The experiences of man through the ages revealed to him the consequences of sin as far as it was in the power of man to experience and understand the consequences of sin. Jesus told of the place and the conditions of hell and of the suffering in the flames of hell fire. But He did not show the final picture of death in its fullest form until it was revealed by Him to His servant John on the Isle of Patmos. Then He showed the twofold nature of the experience of death. The ending of death and hell (Gr. Hades) was in the lake of fire, which is the second and final death, following the experience of sin.

Human nature seems to view God in two aspects. He is looked upon by some as very austere and hard and unsympathetic. To such it would seem to be the delight of God to allot eternal torment to His enemies. Then there are those who would think of God as a God of love, who is too kind to inflict any form of punishment upon men, regardless of the nature of their transgressions. Yet those same persons are harsh in their judgment of other men.

God is love, but God is also just. Paul explains the righteousness of God thus, "Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?" (Rom. 3:5, 6). The world is His, and He is sole judge of all the deeds and attitudes of all men. He is love, in making provisions for the salvation of all men. Jno. 3:16. He is sole judge concerning the attitude of men toward His love and provisions of grace and salvation.

In this matter of God's love one must not overlook the suffering of God's Son for the sins of the world before one determines the righteous judgment of God for the rejection of that suffering love. Jno. 3:19. The part of the chapter spoken by Jesus is from verse 5 to 21. It is Jesus who said that men are condemned because they do not believe in the name of the only begotten Son. Truly, salvation by faith in Jesus Christ is a matter of choice, of individual choice with men, but it is also a matter of right that God expects of men in their attitude toward His love and the offering of His Son for the salvation of men. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jno. 3:36).

The judgment of God, as expressed in the facts of hell, is a righteous judgment. This judgment is not the result of a lack of love. It is rather the justice of God manifested toward those who have rejected God's gift of love toward men who have sinned, and who have rejected that love and all that it implied. If His love and honor implied everlasting life, the rejection of His love by ungodly and sinful men implied that they neither delighted in God, nor in His interest in their salvation, nor in the destiny of their own souls. God's judgments are right.

#### Various Interpretations

Some men say, "There is no hell." Those men may consider hell to be a tradition concerning the results of evil-doing that has been handed down. But there are those who believe in heaven and in God, and these too could be considered traditions as well as hell, for both heaven and hell are a part of the Biblical faith of the Christian Church. On the grounds of tradition, both could be rejected. But on the grounds of the authority of the Scriptures neither may be rejected.

There are those who say that the Scriptures do not teach the existence of hell as a place of eternal torment. The adherents of such a faith find no need for such place, since death, to them, means annihilation, and there would be nothing to enter another world and no meeting of judgment after death. The word "hell" has only one significance to that group of people. That meaning is, "the grave." This phase of the subject will be considered later.

Another group believe that hell is an experience of suffering for the results of evil-doing in this life. They say that the only hell that exists is in this life. They forget that many righteous people suffer more in this world than do the wicked. There is no reason that they should suffer the torments of hell and that the wicked should escape suffering. David was intrigued with the prosperity of the wicked who were not "plagued like other men" (Ps. 73). God's



people were oppressed by them. Verses 10-12. He judged his life to have been restrained in vain. Verse 13. At the last he saw the judgment of the wicked, when in the sanctuary he saw their end—death. Hell cannot be a time of suffering in this life, for men do not receive the recompense of their sins in this world. The judgments of God follow men beyond this world. The great white throne is set for a purpose when the world time comes to an end.

Hell is not a purgatory into which men enter at the time of death and where they spend a period of time in suffering to expiate their sins, after which time they enter into heaven. The sins of every child of God have been expiated by the death of Christ. "The blood of Jesus Christ cleanseth us from all sin." Suffering for sin in hell after one's death would be the denial by the Christian of the efficacy of the atonement. And the fact that an unbelieving person enters into a time of torment after his death does not assure a deliverance from the final judgment for sin in the lake of fire and brimstone at the day of judgment.

### Why Is There a Hell?

This question is often asked, and it may be that men will never know why God Himself has established such a place and condition. It is certain that Satan never established such a place, in which he "shall be tormented day and night for ever and ever" (Rev. 20:10). We must conclude that there is such a place, and it was known by Christ to exist, and the purpose for it was also known by Him. It existed for the wicked who were cursed of God for their selfish lusts and for their presumptions. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). The nations were separated as sheep by the shepherd. Those on the right hand entered into God's kingdom prepared for them. The wicked, on the left hand, were consigned to the everlasting fire, with the devil and his angels. This was God's judgment, and He had prepared a place and condition for it.

When one considers the blessings that await the believers in Christ, and compares them with the life which they had lived, the only right conclusion is that the blessings are far out of proportion to the works. God may not be considered as rewarding men according to their works. The blessing of the Christian is according to God's grace, and far in excess of the merit of the works. But the judgment of God for sins is not a matter of grace, for grace has been rejected. There are no ameliorating circumstances in the life of the wicked. None of his works are perfect; even the thoughts and intents of the heart are evil from his youth. They are aliens, and strangers, and outside of the covenants of God—without hope and without God in the world. It is not one sin that is judged as in the days of Adam. The whole of life was a series of sins, and no repentance was found that would turn the heart to God for forgiveness. What adequate recompense could be given, for such a life? "The wages of sin is death," and death is a separation

from God. The sinner who kept himself separated from God during all his days, remains separated from God forever. The place of separation is hell, and the conditions of hell are the torments of fire.

Reason would say that a man should be punished for his wrongdoing. The modern idea of making penal institutions a place of reformation instead of a place of punishment for crimes done has an appeal, but lacks the sense of justice for the evil that was done. God is willing to forgive the man who repents and desires to do right. Regeneration is the result of true repentance. But God's sense of judgment for the sins of men is seen in the death of His Son to atone for the sins of men. Sins are punished in the body of Christ, who bore our transgressions. When will the sinner be recompensed for his transgressions, when he has escaped such judgment all the days of his life? The benefit of Christ's atonement is for those who repent and accept it for themselves. Those whose names were not found in the Lamb's book of life were cast into the lake of fire. Sinners will meet the judgment of their sins, and that not unjustly, but according to the deeds which they have done in the body. At the throne of God men will see the nature of their sins as God esteems them. Eternal torment will not be out of proportion to the enormity of their sins.

### Terms Used in the Scriptures

The Old Testament had to do with the lives of men in the world, and its records follow them through life unto the grave. There are a few references which tell of conditions after death. The Hebrew term "qeburah" is used to tell of the grave. "Qeber" is also used to signify the place of the burial of dead bodies and bones. It is used thirty-five times. "Sheol" is used for both grave and hell. It is used thirty-one times as the translation for grave. It is used in such a manner that it signifies the state of those who go into the grave—the state of the dead. Then Sheol is used thirty-one times and is translated hell. In these references the state of the unseen realm is clearly indicated. There are certain special conditions mentioned in these passages which could not apply to the grave. Ps. 16:10 states "Thou wilt not leave my soul in hell." This was spoken also of Jesus. His soul was not with His body in the grave. He was in the place of departed spirits. In the New Testament the word used is "Hades." Psalms also speak of a deliverance "from the lowest hell." It is certain that this use of "sheol" does not refer to the lake of fire from which there will be no deliverance. This "sheol" is not the grave. The house of the harlot (Prov. 5:5; 7:27; 9:18) is not spoken of as the grave; rather, as the suffering of the soul after death, with others who have a consciousness of their wrongdoing. "Sheol" is used to describe the fall of the king of Babylon, and cannot be the grave. His destiny is described as beyond the grave ("cast out of thy grave"), and as being in the midst of others in a conscious realm. In Isa. 14:4-23, see verse 19, where "qeber" is used for grave, instead of "sheol." But "sheol" is translated

"grave" thirty-one times in the Old Testament. Both Young and Strong distinguish these passages as the unseen world, or state. An instance is found in Gen. 37:35 where Jacob mourned the death of Joseph, saying, "For I will go down into the grave unto my son mourning." The grave is not the abode of the soul after death. It is to the place of the departed spirits that souls go after leaving the body. The body remains as a dead element until quickened in the day of resurrection. The souls of men remain in the place of the departed spirits until the "gates of hell" (Hades) are opened at the command of the Lord.

There is a figure of both "sheol" and "Hades" used in the ceremonies of the sacrifices at the altar. No offering was ever presented alive at the altar. The whole burnt offering was consumed on the altar. The blood and fat of the peace offering were consumed on the fire of the altar. The fat of the sin offering was burned and the blood poured under the altar. But the coal of fire which was borne unto the altar of incense represented the changed form of these offerings presented before God through the mediatorial work of the Perfect One. The departed life associated with the Son sacrifice was restored in glorified form unto God. But the offal of the sacrifices, the unclean and discarded material which did not touch the altar, were burned with fire outside of the camp, and from that place there was no resurrection. The place of burning represented hell fire—not "Hades" or "sheol."

The Old Testament speaks expressly of the wicked being "turned into hell." The term "sheol" is used, but the extent of the judgment is indicated in the passage, Ps. 9:15-17 says, "The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah. The wicked shall be turned into hell, and all the nations that forget God." It was known that all men die, but the Psalmist knew that in the death of the ungodly there was reserved a graver judgment than that of death. The pit implied a deeper abode than in the place of the departed spirits. Moses wrote of the consummation of God's judgments upon those who turn away from God. "For a fire is kindled in mine anger, and shall burn unto the lowest hell (sheol), and shall consume the earth with her increase, and set on fire the foundations of the mountains" (Deut. 32:22). There follows a description of the afflictions which God will send upon His people, with a compassionate attitude toward the remnant that may be spared for His own sake. But the final judgment is included in the destruction of the world, and in this the rest of the Scriptures agree.

### Hell Fire

The Old Testament gives many illustrations of the expression of God's wrath with judgments of fire. Fire consumed Nadab and Abihu who stood in the court of the tabernacle to offer their strange fire with

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## EDUCATIONAL

### What Can We Do About Mental Illness?

By H. Clair Amstutz, M.D.

Writing from a wide experience as a practicing physician, Bro. Amstutz gives very helpful information on a subject that should concern us all.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.—II Tim. 1:7.

There is an old proverb to the effect that people wait to lock the door until the horse is stolen. The proverb lends itself well to the problem of mental illness. An hour of preventive care is worth a year of treatment. One should not wait patiently until something disastrous has happened, then spring into action. When a horse is stolen, you lock the barn, call the police, and go to look for the horse. But there is no use in going out to look for the brains of someone who has lost his mind! Mental illness is not something that lurks without looking for a chance to sneak in quietly. It is not something that can be caught by strong-arm methods. It cannot be locked up. When a person's mind "breaks," it may be sudden and dramatic, but it is an "internal" job. Something has been going on inside for quite a while.

When a steam engine explodes, it is a dramatic event. The dramatics start instantly, but an engineer will tell you that the rivets have long been allowed to rust, the pressure gauge was out of whack, the safety valve tied down with baling wire. These signs of impending disaster were unnoticed and ignored, but they were there, and a careful inspection might have prevented the fireworks.

But we often do not detect the early signs of mental illness. We have no good gauge of emotional tension. We have no way of measuring the mental injuries daily feeding the emotional fires of sensitive and anxious people. We cannot measure the pressure of inner conflicts between what our instincts and fears would have us do, and what our consciences tell us we should do. We cannot tell how strongly pride and social pressure are holding down the safety valve to keep the public from knowing how much soot and slime, scale and scum, has been pushed into the inner recesses of the boiler. Indeed, science has no measuring stick for emotional tension, no gauge to calculate how much anxiety one can bear, no X ray to see mounting fears. We are all so different anyway. However, science does recognize numerous danger signs long before the dramatic moment catastrophe arrives.

Insanity has often been described as a flight from reality. This may be due to alteration of the physiology of nervous or actual destruction of brain tissue due to disease. This type, having physical destruction, would be classed

as organic. A man who has had a hemorrhage into the brain may have paralysis, and also personality changes. An old man with hardening of the arteries may have his cranial circulation so disturbed that he is said to live in his second childhood. Sometimes silly behavior on the part of an honorable man is the first hint that he has a brain tumor. A woman in her forties who is emotionally so unstable that her husband wants to send her to a psychiatrist may simply have an imbalance of hormones due to her age and can be quickly restored by giving estrogenic hormone.

Actual sickness and fatigue may change people in surprising ways. It was demonstrated in the hunger experiments in which the C.P.S. boys were guinea pigs that hunger, and particularly a lack of Vitamin B, may change a man's moral behavior. These high-minded and idealistic boys were not above stealing under the pressure of hunger. They were irritable and crabby, resentful and suspicious. When well fed, their good nature returned. A boy in seminary was determined to work his way through by working in a factory at night and study enough in the daytime to get honor grades. He developed nightmares, then hallucinations, then broke down completely, but was restored to a useful ministry through a period of rest. It is hard to be cheerful when tired. It is hard to be generous when in pain.

There is an interaction between mind and body. Just as a sick body affects the mind, so an ill mind often affects the body. That is why a physician often sees a person that should be seen by his pastor. An indigestion may be due to poor theology, and a stomach ulcer may be a reflection of the livestock quotations. Statements are made that from one-third to three-fourths of a physician's practice consists in the treatment of the mentally ill. Such a wide variation in estimate is due to differences in the type of practice, and also to differences in physicians. Those skilled in detecting emotional difficulties will uncover a great many more than the doctor who merely makes a diagnosis of "indigestion" and hands out pink pills. Whatever the true number of mentally ill may be, it is considerable.

It is this type of patient whose real difficulty is not discovered by the regular physician that is likely to be attracted to the various cults who get results by fussing over their clients, or who give them a chance for

mental catharsis. The success of Christian Science and of the faith cults is due to this type of illness. Mental illness is amenable to mental cure.

This is not to say that all illness is mental. Certainly cancer, diphtheria, or a broken leg cannot be treated by assurances alone, though it must be admitted that the state of mind is important in the management of any illness.

What we wish to say is that many cases of anxiety, worry, frustration, and feeling of guilt come to the physician masquerading as bodily disorders. A man who had lost twenty pounds weight because he could not eat was assured after appropriate tests, including X rays, that he did not have a stomach cancer. Then his pain promptly left him, and he regained his twenty pounds. A business executive became a doctor's stock-market barometer because his blood pressure varied inversely with the stock market. When the market was good, his pressure came down. If bad, the pressure rose.

Now the great majority of these cases can be handled by the family physician. They come to him because they believe they have something wrong with their stomach or their heart. He is not content to examine only these organs, for if he finds nothing wrong there, he knows these organs to be the barometer of the emotional weather. If he takes time out to listen to their stories, in most instances the cause of the nervous tension is brought out. Women will talk about their husbands as they never do to anyone else. They often end up by saying, "I don't know why I tell you this. I have never told anyone. But now I feel much better. It is so nice to have someone understand." Assurance, a few resting pills to make up for sleepless nights, the knowledge that they are welcome to come back and unload, is all that is necessary to take care of the mine run of nervous tension.

Some, however, are more deeply seated. The doctor will detect an area of thinking that just can't be straightened out. It may not be the hearing of voices or the seeing of visions, but a persistent fear that seems unreasonable to most people, or an obstinate belief that someone is persecuting the victim, when the evidence is so flimsy that to anyone else it would be no problem. You point out the facts. However, he cannot accept the facts. Some emotional drive forces him to an erroneous conclusion. This is flight from reality. Some emotional force he cannot explain is forcing conclusions on him that he could not reasonably accept. This is the person that needs more detailed and expert study. The psychiatrist will attempt to understand what pent-up emotions have built up the voltage to short-circuit his reason. If he fails in this, and the patient becomes bad enough to incapacitate himself, he may use electric shock treatment to mess up the short-circuiting pathway and restore him to sanity. Treatment by analysis and by electric shock have worked miracles in many cases.

There is, however, a blind spot in the majority of psychiatrists, because their methodology is based on Freud, who was, philosophically, a materialist. Wrote Freud, "Religious doctrines are illusions," and again, psychoanalysis "leads to denial of God and of an



ethical ideal." At another place he states, "Man is not different from the animals or superior to them."

With this viewpoint how can psychiatrists understand a guilt complex? As Fulton Sheen points out, "Cows have no psychoses, and pigs have no neuroses, and chickens are not frustrated." It follows naturally that animal experimentation alone, or thinking of man as purely animals, cannot give us the answer to the human mental problems. Yet we find it a common practice among psychiatrists to try to solve the problem of guilt by explaining that there is no such thing.

A conscientious Mennonite farmer in his sixties was having mental problems and was seeing a psychiatrist. The psychiatrist told him he should go away from home often. The farmer replied that he had been away just the night before, to the midweek prayer meeting. The psychiatrist then said, "Oh, don't do that. Stay away from church. I mean you should go to dances, and go out to play cards." Fortunately the farmer was sane enough to understand that the psychiatrist had a blind spot and simply would not understand further explanations.

A mother whose guilt complex sprung from being laughed at by a fickle and very unstable person was in serious trouble. She was, I admit, "too religious." But she could not be expected to take seriously the psychiatrist's advice to go swimming and dancing to correct her guilt complex.

The psychiatrist may be competent in the secular field, but often is not conversant with the elementary problems of the religious patient. Being schooled in materialism he does not realize that man's conflict lies in having animal instincts, yet yearning to be like God; in being mortal, but desiring immortality. This dual nature of man makes conflicts inherent. The psychiatrist says that you can solve your conflicts by forgetting the idealism. He advises, "Follow your instincts; do not repress your desires."

It is at once clear that this is not the foundation of a great civilization. It ought to be equally clear that it is also not good mental hygiene, because it does not recognize the true nature of man. The guilt feeling comes not from outside censure. It is most often a secret known to none of the friends. Hamlet knew that "conscience doth make cowards of us all." Seneca observed that "every guilty person is his own hangman." Augustine felt that "whatever we are, we are not what we ought to be." Some psychiatrists recognize this, and the famed Alfred Adler, himself a disciple of Freud, emphasized that neuroses are due to man's striving to be Godlike.

Not only does the advice to follow one's instincts do violence to one's nature, but when followed, does not lead to happiness. Consummated lust, as Solomon discovered, leads to despair. "All is vanity," he cried. Sorokin, in "The Crisis of Our Age" speaks of what he calls "sensate liberty" which "leads to an incessant struggle of men and groups for as large a share of sensate values . . . as one can get."

Indeed, we must not assume, as the materialist does, that if there is a conflict between

the instincts and our moral teaching, that the moral teaching must necessarily be altered. A well-integrated person, like St. Paul, has a highly successful and deeply satisfying answer. After struggling with his animal nature in Romans 7 he cries out, "Unhappy man that I am! Who shall deliver me from this body of death? God! to whom be thanks through Jesus Christ our Lord! . . . For the Spirit's law has set me free" (Rom. 7:24-8:2, Weymouth Translation). In another place he says, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." The Christian's answer to conflict is certainly not to resort to living on the animal level. He would not be happy in that state:

It is not my purpose to point out what all the resources of the Christian Church and the Christian faith are in the combating of mental illness. **It is my purpose to point out that many problems that are finally taken to the psychiatrist should have been solved before they became serious by an understanding pastor.** Early sound treatment of the guilt and anxiety complexes through the medium of forgiveness and the substitution of worthwhile activities administered by a wise pastor is good preventive medicine.

What is the answer to the woman's problem whose husband died asking her never to marry again? She consented, as who wouldn't to the request of a dying loved one? But she has five children to support, and she knows a fine man who would be willing to furnish a good living in return for her hand. Does she need to see a psychiatrist for her nervous indigestion, or should she see her minister?

There is another matter which I would like to treat briefly. If we are right in saying that the nature of man is that experienced by St. Augustine—"Our souls are not at rest until they find their rest, O God, in Thee"—then it is good mental hygiene for the church to help groping and lost souls to find God. There is a tendency for the church to rely on systematic theology or logical apologetics to show the way to God. But, as C. S. Lewis so aptly observed, none of the Gospel writers proceeded with the logical argument from nature, but rather from the life of a Human so divine that its argument is unanswerable. "The Word was made flesh." Rabbi Liebmann states that he has found no atheist who holds that position on intellectual grounds. He says flatly that an atheist has an emotional dissatisfaction with his superiors. May I illustrate? A young lady about eighteen years of age complained of a stomach ache. During the examination she said, "You know, sometimes I think the pain is due to nervous tension." I asked her to state what she believes to be the trouble. This was her explanation. "I am going with a man who is married, but I love him. I know I love him because we ran away and I lived with him for several months. He wants to divorce his wife, and the trial is tomorrow. I do not know what the judge will say, and I am worried." Well, she had enough reasons to have a pain in her stomach. What would you do? I thought she should talk things over with her pastor, so I asked, "Where do you go to church?" "I am an atheist," she snapped back. Then, seeing the quizzical look on my face she said,

"Would you like to know why?" She now explained how as a girl she was unjustly accused by her pastor. And her parents were so religious! They always said grace before meals—then started arguing fiercely over insignificant trifles.

What has that to do with whether there is a God? Logically, nothing. Emotionally, everything. We have to wake up to the fact that if we want children to grow up to be happy and integrated, to love and be loved, we have to provide them with an emotional climate that is loving. In the child's mind, the parents stand for authority, justice, and love. When he grows older his emotional dependence will be transferred to God. What will he feel God, who is described as being like a father, to be like? Tyrannical, stern, capricious? Kind, forgiving, loving? He will tend to transfer his fears and loves from father to God.

Church people often wonder how we can have so many denominations and cults all reading the same Bible. The answer is that we do not read different things **out of** the Bible, we read different experiences **into** the Bible. For example, the now famous theologian Kierkegaard suffered great shame at his father's conduct when the sensitive boy was deeply mourning the loss of his mother. He developed into a gloomy and moody person. Characteristically, his theology emphasized man's sinfulness and worthlessness. Or do you recall the story of the "Will-to-power" Nietzsche? As a child he saw his father fall, develop paralysis, and slowly die after long invalidism. Nietzsche himself became a weakling, longing for great power, and formulated the idea of the "superman," the forerunner of the Nazi ideal. We must remember that impressions come early. Ideas and attitudes develop out of experiences. These may show their trends early, and the wise pastor will detect them by being a sympathetic listener, especially during the days of youth when the shifting is from paternal dependence to either independence (self-dependence) or to dependence on God. It is a wise pastor who listens to the questionings, gropings, doubts in this early stage. It is a good pastor who, when the parents have failed, will be as the embodiment of God to this searching soul. If the seeker finds the pastor good, he will undoubtedly find God good.

The pastor of today must know something about the emotional development of people. He must know how to instill trust and confidence. As sheep in fear seek their good shepherd, so the flock in the church will seek their shepherd. In this personal relationship of mutual trust and respect, many fears and worries, many anxieties and much guilt, will be let out through the safety valve.

The general contention of this paper is that much mental illness can be prevented by the Christian homes—as they ought to be, emotionally satisfying to the growing child—as a first line of defense. The second line is the equally wise and good pastor—approachable, fair, and Godlike. If we had these, the doctor and the psychiatrist would have less problems to solve.

Goshen, Ind.



# The Coming of the Mennonites

By Willard and Verna Smith

This article is taken from a chapter of a book, "Paraguayan Interlude," just off the Herald Press. Based on the experiences of the authors as relief workers in Paraguay, its main interest is centered in the settlement and development of the various Mennonite colonies in Paraguay, including one in Brazil. The book will have an especial appeal to all who, over the years, in any way have helped these Mennonite refugees to find and establish homes in Paraguay.

Mennonites trace their existence as a separate church group back to the Reformation days of the sixteenth century. There were two independent sources of origin, Switzerland and the Dutch Netherlands. The ancestry of the large majority of those who have gone to Paraguay traces back, but by a long and circuitous route, to the Dutch source. Briefly the story is this. In the days of the Reformation in the Netherlands, while that country was still under the control of the Spanish, persecution of Protestants and especially of the Mennonites was very severe. Many of the Mennonites escaped to several German states, where for a number of years they enjoyed at least relative freedom. But in the latter part of the eighteenth century persecution by the Prussian authorities led the Mennonites to seek a new home. Invited by Catherine the Great to come to Russia under conditions in which their nonresistant faith would be recognized and respected, eight or nine thousand of them went to South Russia during the course of the next several decades. Here, in the rich Ukraine, they were given land, religious liberty, and a large degree of freedom to live as they desired.

The Mennonites prospered, and things went well until 1870, when suddenly their liberties were considerably curtailed. During the next two decades thousands again took up the trek for religious liberty and found new homes in the United States and Canada. Most of the Mennonites, however, especially after the Czar withdrew most of his decree curtailing their liberties, decided to remain in Russia. This was a fateful and almost fatal decision. But let us come back to this group later.

The first Mennonites to come to Paraguay were descendants of those who had gone to western Canada. The reasons for their leaving Canada do not appear adequate to most people, nor, for that matter, to most Mennonites. Since the later decades of their stay in Prussia these Mennonites had become attached to the German language and culture. This attachment continued through their later journeyings, and the more conservative among them began to think of the German language as an almost essential part of their religion. When during World War I Manitoba, where most of them lived, passed a law which banned the teaching of German and religion in the schools, they felt that their religion and religious freedom were again being attacked. It should be understood, however, that the majority of Mennonites in Canada did not consider the new turn of events a threat to their religion. But this conservative minority of these Russian Mennonites in Canada took the matter more seriously and began to make preparations for leaving.

But where should they go? And how should they go about finding a new country in which to settle? These were momentous questions for these simple people. Space is not available, and it is not necessary to go into the details of the movement of the Canadian Mennonites to Paraguay. Suffice it to say that in some way which is still not clear a committee of the group got in touch with a New York banker, General Samuel

McRoberts, who was finally prevailed upon to help them find a new home. Various countries were considered and dismissed, and South America remained. On the boat en route to Argentina in 1920 McRoberts chanced to meet Manuel Gondra, president-elect of Paraguay, and Eusebio Ayala, who was to succeed him as president. They were intensely interested in McRoberts' story about the Mennonites and began to move in the direction of getting them to come to Paraguay.

One of the problems that had to be faced at the outset was that of securing a promise of religious freedom, including exemption from military training and service. Several countries investigated were not willing to go this far, but Paraguay was. Hence, the finger seemed to point in that direction. While, strangely enough, the original group that had asked aid of General McRoberts had taken matters in their own hands and had decided to move to Mexico, another group became interested in McRoberts' suggestions and sent an investigating committee to Paraguay. This was in 1921. This committee was promised the same generous privileges as McRoberts had secured before. These proposals were put in the form of a bill, passed by congress, and signed by President Gondra.

Because of the influence of this famous *Privilegium* on future Mennonite immigration into Paraguay its provisions should be noted in some detail. It deserves detailed notice also because of its sweeping and unique character. Article I provides that Mennonites and their descendants shall have the right and privilege to practice their religion and to worship with complete and unrestricted liberty, to make simple affirmations, without the oath, in courts of justice, and to be exempt from obligatory military service, combatant and noncombatant, in time of peace and in time of war; to maintain and administer their own schools, to teach their religion and their language without restriction; to administer inheritances and the property of widows and orphans according to their own customs; and to administer their own fire insurance system. Article II provides for the right to prohibit the sale of intoxicating beverages. Article III states that the Mennonites for a period of ten years from the arrival of the first colonists should have free entry into the country of essential goods and be free from Paraguayan taxes. This provision was later renewed for an additional period. Article IV sweepingly states that no present or future law shall hinder the entrance of Mennonite immigrants into the country for reasons of age or physical or mental incapacity.<sup>1</sup> This is an unusual provision for this age and explains why later many Mennonites from Russia came to Paraguay when they could not go to Canada or elsewhere. Magnanimous Paraguay deserves the praise of these people for keeping her doors open when practically all others were closed to them.

Later, in 1927, this *Privilegium* was extended to other pacifist groups besides Mennonites who should settle in the Chaco, and the same privileges, except the exemption from military service, were likewise extended to nonpacifist groups

settling in the area.<sup>2</sup> In this supplementary law it should be noted that the charter of privileges as extended to these other groups applied only to those settling in the Chaco. This seems to indicate that the Paraguayan government was anxious to have this area settled. It is interesting to note that, when the Russian Mennonites came to Paraguay in the early 1930's, the privileges by presidential decree were specifically extended to the members of the Fernheim colony in the Chaco with the same conditions and exceptions as set out in the above-mentioned law.<sup>3</sup> In other words, a careful reading of the original law of 1921 together with its supplements would seem to indicate that the *Privilegium* applied to the Canadian Mennonites anywhere in Paraguay but to the Russian Mennonites only if they settled and remained in the Chaco. This was an uncleared question of considerable concern to the Russian Mennonites until 1946, when a new decree made it clear that the *Privilegium* applied to all Mennonites anywhere in Paraguay.

To come back to the Canadian Mennonites, the investigating committee returned to Canada to report to their people that they were convinced that Paraguay was the right place. At this point, however, came the depression of 1921 which made it next to impossible for the Canadians to sell their land at satisfactory prices. Matters were thus at a standstill for some years. When the financial skies began to clear, many lost their original enthusiasm for leaving. Only about two thousand were still determined to go. Even for the smaller number, however, making arrangements for the sale of their land in Canada and buying land in Paraguay was no small task. Again General McRoberts, along with another banker as a partner, Edward B. Robinette, came to their aid. One company was formed for the purchase of their land and goods in Canada, and another was formed in Paraguay for the purchase of land at that end. The latter organization, called *Corporación Paraguaya*, purchased 463,387.5 acres of land in the Chaco from the Casado interests a little over 100 miles west of Puerto Casado, a port on the Paraguay River. Of this amount, the Canadians purchased originally a bit less than 139,000 acres. This was paid for through the sale of their Canadian lands and goods for part of the price of which they received credit on their Chaco lands at the high price (for the Chaco) of \$5.00 per acre.

It was not until near the end of 1926 that the first group of Canadian Mennonites got on their way to their new, promised land. Causing some excitement along the way, at Montevideo, Buenos Aires, Asunción, and other river ports, they landed at Puerta Casado on the last day of the year, 1926. These were pioneer Mennonite pilgrims, and their landing was a historic occasion. With the exception of a few river ports and an occasional cattle ranch, this was to be the first white settlement in the Chaco. Other shiploads came during the course of the following year until more than 1700 had arrived. The adjustments which these pilgrims had to make in their new and strange land were tremendous. But one of their biggest disappointments and most serious cause of complaint was their prolonged stay in Puerto Casado while waiting to get on their land. The chief difficulty was the fact that the land was still unsurveyed. As month after month came and went, and the facilities of the small river port for taking care of the greatly increased population became overtaxed, impatience and dissension within the group mounted. To add to their serious difficulties a typhoid epidemic broke out among them, which, before it was finally checked, took a total of 206 lives. To make a long story short, over 300 disillusion-



sioned migrants decided that the hot Chaco was not the place for them and returned to Canada. Many, in addition to those who returned, must frequently have wondered whether they made the right choice when they decided to leave their northern homes.

Eventually the movement to their lands over a hundred miles in the interior got slowly under way. Moving at first in more or less disorganized groups to temporary quarters, these colonists<sup>1</sup> were not able to locate on their lands until well along in 1928, when the survey was completed. They settled in villages (fourteen of them in 1928, with more later) just as they and their forefathers had done in Canada and in Russia. The entire colony was called "Menno" after the sixteenth-century organizer of the Mennonite Church. Though life was hard and rugged on this frontier, getting settled eventually on their own land had the effect of clearing the atmosphere and decreasing discontent. It is rather significant that very few persons left after actual settlement on the land, and none since 1929.

Before noting the development of the Mennonites in the Chaco, let us go back to take up briefly the threads of the story which eventually brought another group of Mennonites into this area to settle alongside of Menno Colony. For this story we must go back to that fork in the road in Russia in the 1870's where the majority of the Mennonites decided to remain in that country rather than migrate to the United States and Canada as their brethren had done. Things went fairly well with this group until World War I and the Communist revolution of 1917. They prospered economically and enjoyed a large growth numerically. Little did these peaceful people realize the fury of the storm that was about to engulf them. In the paths of the

several contending armies, they were the victims of irresponsible, murderous, pillaging bands. The famine of the early twenties was responsible for additional suffering and death. And then, when the Communists came into undisputed control, the Mennonites, both for religious reasons and also because the majority of them enjoyed a higher economic level than that of the Russian masses, many of them being looked upon as members of the *kulak* class, continued to suffer severe persecution. Many times while in Paraguay we listened by the hour to these Mennonites as they told their story of suffering. Even when making due allowance for possible exaggeration in some cases because of the tensy and excitement of the experience, these stories were still tales of suffering and horror, the like of which it would be difficult to duplicate in the twentieth-century annals of the Christian Church.

Some twenty-one thousand Mennonites from Russia were fortunate enough to be able to go to the United States and Canada, largely to the latter, during the 1920's. Others were either unable to go, or became of lulls in the program to communize Russia, decided to wait out the storm, thinking that it might soon pass. The putting into effect of the first five-year program near the end of the twenties again made matters worse for the Mennonites. New and more persistent efforts were now to be made to put Communism, including its antireligious phases, into effect.

At the same time the government policy of refusing emigration became more determined than ever. Nevertheless, in 1929 a rumor spread among the Mennonites that some Mennonite families had been successful in securing permission to leave. In desperation and hysteria a mass movement of thousands was started to Moscow. How many were on the move no one knows, but possibly twenty or thirty thousand, or more, including some non-Mennonites. In any case most of them were doomed to disappointment, many not even getting as far as Moscow. Of the approximate 13,000 who reached the capital, slightly less than 6,000 after a period of intense emotional strain and suspense, finally, on November 25, heard the good news that they were free to go. At once they crossed the boundary into Germany, which offered them temporary asylum. Prayers of rejoicing and thanksgiving were offered to God for their escape from the modern "Red Sea." November 25 to this day is observed among the

many, and, on April 11, they arrived in Puerto Casado, Paraguay. In the following months other groups followed, until by the end of the year nearly all the refugees from Germany had arrived. G. G. Hiebert, who had been sent, as a representative by the M.C.C. to help at the Paraguayan end, met the first refugees at Puerto Casado and accompanied them to the interior. Fortunately, the Russian Mennonites, unlike their Canadian brethren, were able to go to their land immediately without having to wait for months in Puerto Casado. At the end of the railway they were met by the Canadian Mennonites to be taken by ox team on the several days' journey to their new home. Here the immigrants were assigned to tracts of land in their respective villages. Soon tents sprang up, wells were dug, seeds were sown, hope was renewed, and life was begun anew on one of the last frontiers of the world.

But the story of the coming of the Mennonites to Paraguay was still not quite complete. More than five hundred Mennonites were able to escape from Russia into China. Sooner or later these refugees tended to collect in Harbin, where their plight became serious. The Chinese government insisted that they either leave or be sent back to Russia. Something had to be done quickly if the tragedy of being sent back to the land of the Soviets was to be averted. Again the Mennonite Central Committee came to their aid and helped most of them to go to Paraguay and a few to Brazil. Even yet the story was not quite complete, for the uprooting of other thousands which came with World War II resulted in new migrations to Paraguay in 1947 and 1948.

<sup>1</sup>This law granting these privileges can be found in the following official report of the Paraguayan government: *Min-*

*isterio de Economía (República del Paraguay), Las Colonias Mennonitas en el Chaco Paraguayan (Asunción, 1934), pp. 5, 6.*

<sup>2</sup> *Ibid.*, pp. 7, 8.

<sup>3</sup> *Ibid.*, p. 9.



Main Street of Filadelfia, Center of the Fernheim Mennonite Colony in Paraguay

Brazilian and Paraguayan Mennonites as a holiday for thanksgiving.

There was one sorrowful note, however, which marred the rejoicing. This was the sad thought that most of their brethren had to remain behind, behind the "iron curtain" with only enough intelligence emanating therefrom to indicate that for them life was hard—very hard. Many of these were members of their own families—brothers, sisters, children, or parents. The unfortunate thousands left in Moscow were ruthlessly returned to their homes, which in many cases had been taken over (and retained) by strangers, or were sent to the wilds of Siberia to eke out a miserable existence so long as body and soul remained together. Usually sent in sealed, unheated boxcars, at the beginning of the Russian winter, with little or no regard for elemental necessities, many of them were mercifully relieved through death along the way. Whether families were kept together or not made no difference to those in charge of the brutal operations. It is a dark chapter in the history of the Soviet regime which will never be forgotten. We would gladly follow these unfortunate ones farther if we could, but the curtain of night, which for thousands proved to be a curtain of death, was drawn over them only to be partially raised again in the upheaval of World War II.

On March 15, 1930, the first group left Ger-

You need not join the circus or the staff of a zoo to take up lion taming. Long ago, the author of Proverbs wrote, "The slothful man saith, There is a lion without; I shall be slain in the streets." Anyone who conquers his habits of laziness, of making excuses, becomes a lion tamer. Anyone who gives in to them becomes more slothful, and that is not a pleasant thing to consider.

The giant sloth became extinct in the animal kingdom, you remember, simply because he was slow, sluggish, and indolent, and the more alert animals left him behind. When the slothful characteristics have been trained out of your life, you will be able to handle the "lions" in your pathway, in whatever disguise they come, but you will never be a match for them if you are slothful.

—Elinor Lennen.

## LION TAMER



# SUNDAY SCHOOL

## Lesson Nuggets of Truth

By Merle R. Shantz

### JOHN MARK, THE MAN WHO MADE GOOD

Acts 12:12, 25; 13:4; 5, 13; 15:36-40

Lesson for September 10, 1950

**Golden Text.**—I can do all things through Christ which strengtheneth me.—Phil. 4:13.

**Acts 12:12.** When men make good we frequently examine their home backgrounds. So a natural question in connection with this lesson would be what was John Mark's mother like. The twelfth chapter of Acts is mostly about Peter with particular emphasis upon his imprisonment and release through divine intervention. John Mark comes in as a rather secondary character, yet what we learn about him here is very important to our Biblical portrait of his personality.

After the angel led Peter from the prison into the city, he at once sought the house of friends. It is interesting to learn that he immediately sought out the house of Mary, the mother of John Mark. It is significant that his mother's name is associated with the home rather than his father's. She could have been a widow, but that is incidental, but what is not incidental is that she was a disciple of the Lord. How do we know? It was at her house "where many were gathered together, praying," undoubtedly for Peter.

**Acts 12:25.** John Mark is seen next departing from Jerusalem with Barnabas and Saul obviously a recruit for Christ's service. Such frequently come from godly homes. In view of the people who visited in his home it is easy to understand why he should become associated with men of the ministry. Barnabas was his uncle (Col. 4:10) and Paul was at that time his uncle's colabourer. How could Mark have kept himself immune from missionary influences without endangering his own spiritual welfare.

**Acts 13:4, 5.** One step leads to another. First it was Jerusalem to Antioch, now it was Antioch to Cyprus. Yet his part was not a major one. Though not major it could still be valuable. He ministered to those whom God had set apart for the work. Was his presence in the party according to divine leading? Or had he joined simply because of someone's human decision? Scripture is silent here.

**Acts 13:13.** "John departing from them returned to Jerusalem." Had his faith failed?

Did his zeal lag or his body tire too easily? Was his return home due to sickness of the soul or infirmity of the body? At any rate he had begun his spiritual apprenticeship, even though he was unable or unwilling to maintain the rugged pace of his uncle and the missionary apostle.

**Acts 15:36-40.** Here we learn zeal for the kingdom does not insure infallibility of judgment. Upon the beginning of the second missionary journey Barnabas wished to include John Mark. Not so Paul. Barnabas had a commendable concern for the man. Paul had an impassioned concern for the cause. Which was right? Who was wrong? There may have been something of right and something of wrong in both their attitudes. Yet out of their attitudes there came undoubtedly a wider dispersion of the Gospel.

From the writings of Paul written years later we learn that John Mark matured in the ministry. Who would wish to be judged largely by early failures? Paul himself came to appreciate him, Col. 4:10; Philem. 24; and II Tim. 4:11 testify amply that, in the apostle's judgment, John Mark made good.

### JAMES, LEADER IN THE JERUSALEM CHURCH

Acts 15:13-20; Gal. 2:9-12

Lesson for September 17, 1950

**Golden Text.**—Be ye doers of the word, and not hearers only, deceiving your own selves.—Jas. 1:22.

James was reared in the same household as Jesus. Both had Mary for their mother. Yet during our Lord's earthly ministry neither James nor his brothers and sisters recognized Christ's lordship. Obviously it took more than family contact with the incarnate Christ to produce faith in James' heart. That was a consequence of the resurrection of Christ.

**Acts 15:13-20.** Though some are slow to receive the Saviour their progress is fast after they enter the kingdom. James soon became recognized as a leader in the Jerusalem Church.

Our lesson reveals him as prominent at the Jerusalem council. He is not depicted, however, as the first spokesman. He did not rush to the platform. He manifested the restraint of objective judgment.

Evidently the conference began with disputing, after which Peter, Barnabas, and

Paul gave their witness concerning what God had done through the proclamation of the Gospel. After some silence James spoke. Notice his approach; he spoke of Peter's message and emphasized that its content concurred with Scripture. Having recognized the conformity of missionary results with the testimony of the prophets, he gave his own judgment, which was in substance that the Gospel has social and ethical implications. Let us be conscientious in recognizing them. While we are not saved by the implications of the Gospel, yet we are saved by a Gospel whose implications respect the law.

**Gal. 2:9-12.** Here we have Paul's recognition of James' status in the church at Jerusalem. Yet never did he act patronizingly toward him. Christianity is ill served by men who are political in their attitudes for the sake of expediency. When it was a matter of accepting suggestions which furthered the Gospel cause, Paul was ready to listen to James and others. When it came to compromising the direct nature and implications of the Gospel, the apostle drew a sharp line of distinction even though it meant differing with Peter, a co-pillar of the church with James and John.

**James 1:22.** The Golden Text comes from a letter which had once been falsely designated as an epistle of straw, because of its supposed legalistic note. But it is not legalism to stress the necessary link between Christian faith and practice. Faith is ethically worthless unless expressed in moral living and in a practical fulfilment of the royal law of love.

### PAUL, WORLD EVANGELIST

Acts 26:9-20

Lesson for September 24, 1950

**Golden Text.**—I determined not to know any thing among you, save Jesus Christ, and him crucified.—I Cor. 2:2.

All the Scriptures suggested for study in connection with this lesson should be read. In the first portion we see Paul beginning his European ministry at Philippi, a city which prided itself on being a Roman colony. The second depicts him at Athens, the proud Boston of antiquity where men arrogantly assumed the scope of man's mind to be the measure of all knowledge. Chapter 26 in Acts contains our lesson text, and the section from II Corinthians gives a summary of his multiform sufferings for the Gospel's sake.

**Acts 26:9-20.** Personal witness is frequently at its best in an hour of crisis. Here we see Paul explaining his predicament caused by Jewish enmity. It was the third defense at Caesarea Philippi. The first was before Felix,



the second before Festus, and the third before Herod the Great, grandson of the infamous slaughterer of Bethlehem babes. He was also the son of that Herod who was responsible for the death of John the Baptist. In his testimony he referred to his former persecuting activities at Jerusalem. Furthermore, he told of his encounter with Christ which radically changed his life from a narrow racist and bigoted religionist into a world traveler who knew no barriers for Christ's sake.

The passage suggests the key to successful evangelism. Before a person can become a successful herald of good tidings he must first be vitally touched by the message he would proclaim.

An important factor in Paul's success as a world evangelist was his loyalty to the heavenly vision. Having found a new Master he lived in submissive obedience to Him. This was an important factor in his becoming a world traveler for Christ's sake.

Many people wrongly suppose that becoming a Christian will contract their sphere of influence and seriously hamper their lives. No so. Whether or not Christ calls us to travel over land and sea, every follower is committed to the expanding claims of the great commission.

**I Cor. 2:2.** Wherever Paul went he had an emphasis adequate for every need. It was Jesus Christ and Him crucified. That which does not integrate into a cross-centered emphasis must be considered alien to the life of the believer.

#### WHAT IS CHRISTIAN LIVING?

**Matt. 5:13-16; Phil. 1:27-30; I Thess. 5:15-23; Jas. 1:22, 26, 27**

Lesson for October 1, 1950

**Golden Text.**—Let your conversation be as it becometh the gospel of Christ.—Phil. 1:27a.

The fourth quarter deals directly with the Christian life. Our first lesson asks that Christian living be defined. The printed selections supply the answer.

**Matt. 5:13-16.** Appropriately the first answer is supplied by the Sermon on the Mount. Characteristically our Lord made use of familiar things to illustrate the Christian life. For instance, salt. Everybody uses it. It is inexpensive, yet universally essential. It has both preservative as well as curative attributes. Properly administered it gives food its needed flavor. Similarly how flat and inane society becomes when professing Christians lose their distinctive character! Only a distinctive Christian can add that something to society which is needed for its wholesome existence.

"Ye are the light of the world." This world is characterized by darkness. Every believer's life should be a light in that darkness. Why are there so many shaded lights? Obscured lights are of no or little value. Every follower of Christ has a light. It is Christ within the heart. We must let Him shine through our lives.

**Phil. 1:27-30.** "Conversation" as used here is more than talk, wise or otherwise. It refers to manner of life. It includes the sum

total of all our activities, including our thought life and attitude. In a Christian all these should become his Christian profession. This passage is expressive of the same emphasis as that of the Sermon on the Mount. Even though opposition might come, even to the degree of suffering, in unity we should exemplify the faith of the Gospel.

**I Thess. 5:15-23.** This passage expresses a spirit kindred to the previous selections. In it we see recognizable Pauline emphases—Christian joy, prayerfulness, and the thankful spirit. How they adorn the believer's life! Sensitivity to the Holy Spirit, receptivity to the Word, tenacious loyalty to the good, all these are essential to true Christian living.

**Jas. 1:22.** What is Christian living? Let James add his answer. James doubtless had many thoughts concerning Christ's teach-

ing, in the light of his own belated recognition of his Brother's person and work. For him the Christian life was more than a life of passivity and of mystic contemplation of the revealed truth. His emphasis was that Christian faith must be expressed in appropriate action. The Word is of little value unless applied to concrete life situations. Particularly pertinent is his insight as revealed in verse 26, 27. An unbridled tongue is evidence of unreality in religion. Likewise, the religious life acceptable before God is that which ministers to the unfortunate—nor is that the sum of godly living. It is not only our attitude to the needy, but our reaction to the godless world order which testifies to our faith. The Word and the world are incompatible. If we embrace the former, we must repulse and flee from the latter.

Hespeler, Ont.

## Vitalizing Our Teaching

By Nelson E. Kauffman

"And they shall be all taught of God" (Jno. 6:4, 5).

Teaching that proceeds from life and results in bringing life to the taught ones is vitalized teaching. Teaching cannot bring life to the pupil, unless the teacher has life. Even so, all those taught by a teacher motivated by life will not receive life because receiving life is a matter of individual choice. This, however, does not relieve the Christian teacher of the responsibility of having the life of God motivating and energizing his teaching.

The responsibility for **vitalized** teaching lies in the teacher, and those responsible for securing teachers. The only way to **vitalize** teaching is to **vitalize** the teacher. A Spirit-filled teacher, however, may still need to learn and develop the skills of teaching in harmony with the fixed laws of teaching. Spirit-filled teachers also need well-prepared materials as a means of teaching. Excellent methods and materials, however, cannot be substituted for spiritual teachers. For vitalized teaching, Spirit-filled teachers, proper methods, and materials are necessary.

The proper order of importance in our emphasis for vitalizing our teaching is: (1) securing Spirit-filled teachers; (2) using proper methods; (3) preparing and using adequate materials.

The following are examples of persons who taught with the power of life:

**Jesus**—"The people were astonished at his doctrine, for he taught them as one having authority [speaking out of reality] and not as the scribes [who did not live their teaching]" (Matt. 7:28, 29).

**Stephen**—"And they were not able to resist the wisdom and the Spirit by which he spake" (Acts 6:7).

**Paul**—"And my speech and my preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power" (I Cor. 2:4).

These examples of vitalized teaching present a challenge to us. May we today meet the requirements for such teaching power!

#### Characteristics of Christian Teaching

Christian teaching is unique, for—

1. Spiritual truth can be taught only by spiritual teachers.
2. Training in the teaching skills can never take the place of spiritual dynamic.
3. The objectives of Christian teaching reach into eternity.
4. The subject matter of Christian teaching is largely divine revelation.
5. Christian teaching concerns itself with the spirit, soul, and body of man.
6. The goal of Christian teaching is "to present every man perfect in Christ Jesus."

#### Plan for Vitalizing Our Teaching

The key to successful teaching is the person who teaches. We cannot improve the message, but we may improve the method of presenting the message. We may also develop better means for presenting the message, but these will fail unless we are able to improve the spirituality of the teacher. It is easier to develop methods and materials than to develop men, but it takes men to make methods and materials magnify Christ.

For this reason, ministers and superintendents must in some way touch the lives of all the individual teachers if the congregation's teaching is to be improved and vitalized. In this major concern we should include all the teachers of all the ages and of all the activities of the local congregation.

We herewith suggest a wide variety of possible activities and recommend that each local group choose the one which seems most feasible in the local situation. Following is a list of suggestive procedures for challenging teachers to vitalize their teaching.

1. Hold regular meetings for workers, including ministers, Sunday-school officers, and teachers.
2. Begin a teachers' training class, using one of the courses suggested by the Secretary of Christian Workers' Training.
3. Inaugurate a Bible knowledge program of Bible reading and Scripture memorization.

(Continued on page 288)



# YOUNG PEOPLE'S MEETING

## Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

The topic for September 10 begins a new Unit entitled, "Building Christian Character." The topic for this date is "Keeping a Good Conscience." Conscience is a precious treasure through which God speaks to mankind to help them find the way of truth. It is profitable to make an earnest study of this subject and to search our own lives that we may not deceive ourselves, and that we may be right in the sight of God.

For September 17 we have the topic: "Maintaining Good Works." This topic rightly considered will give us a balanced understanding of the true Christian life. We need to be right inwardly that the outward acts of life may be right also. Inward corruption will express outward corruption. The inward motive often makes that which looks good outwardly unacceptable to God. God cries through the prophet: "Bring no more vain oblations." . . . "Your hands are full of blood." Inward and outward life as well as secular and religious life must correspond.

For September 24, the topic is "Preserving Strict Honesty." Honesty is usually considered in the outward aspect of life as we deal with our fellow men. But a careful study will reveal that honesty is closely associated with two preceding topics of the good conscience and of good works. Uprightness of heart and life characterizes the honest man in his relation to God and to man, and toward his own conscience.

The first topic for October will be found in this issue and is under Unit X entitled, "The Christian Church." The topic on October 1 is "How the Church Began." The beginning of the church marks a new era in the history of God's dealing with mankind for their eternal good. It is a time toward which the prophets looked, and concerning which they studied and spoke. "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (I Peter 1:11, 12). This topic, well studied, will give us a richer appreciation of the topics which follow concerning what the church means and is to accomplish for God in the world.

May our hearts be sprinkled from an evil conscience, and our thoughts be directed into the channels of righteousness and our affections set on heavenly things so that we may have a good view of the great treasures which God has provided for His own in this world and in the world to come. May God bless these studies to the welfare of the youth of the church.

### KEEPING A GOOD CONSCIENCE I Corinthians 8:7-13; 10:27-32; II Corinthians 4:2

Topic for September 10

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MOTTO

"A conscience void of offense"

#### MEDITATIONS ON THE TOPIC

**I. The Good Conscience Kept.**—A number of words are used to describe the condition of the conscience. For a conscience that is in a good condition we find the words: "pure," "without offense," "simplicity," "sincerity," "purged," "good." For the evil conscience the words: "evil," "defiled," "seared," "weak," "convicted."

A good conscience that is void of offense before God and man brings about a state of conscious behavior in which we know nothing against ourselves in our relation to God and man. It may be possible to be in such state, and yet not to be right. But, as far as the conscience is concerned, we must be clear of violating what is known to be wrong. A conscience cannot be kept clear and good, if there is not a willingness to receive instruction for improvement of conduct and if there is no move, when it is found to be in the wrong, to do what is possible to rectify and cleanse. No conscience is right before God that does not recognize God's Word and Spirit as the regulator of conduct, and the blood of Jesus as the means of cleansing, upon our confession and repentance.

To keep the conscience pure, we need always to be true to what we know to be right before God and man. In recognition of any ignorance, or weakness, or transgression, there needs to be a constant readiness to look to the Lord for correction, for strength, and for cleansing. No conscience can be clear before God which is neglectful of the attendance to the Word of God and prayer and any other Christian duty. The cry of the awakened conscience is, "Lord, what wilt thou have me to do?" The prayer of the pure in heart is constantly, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

To know what is right for ourselves does not release us from walking in love and forbearance with those who feel that it is wrong for them to do what we see no harm in doing. To keep our conscience pure and in a love relationship, we are duty bound to take the attitude: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

To go on in a way which in the past did not condemn us, but through which new light shows us to be at fault, is to bring defilement into our heart in its relation to God and men.

**II. The Test.**—1. I Corinthians 8:7-13.—This passage shows that we may commit sin in doing what we believe is not wrong when we know that it becomes a stumbling block to those who do not understand as we do.

2. I Corinthians 10:27-32.—Here the conscience of others regulates our conduct by way of the understanding of right by others. The effort to glorify God in all that we do

makes us seek to act for the edification of all men rather than to please ourselves.

3. II Corinthians 4:2.—Our conduct needs to be commended in every man's conscience in the sight of God.

#### OUTLINE STUDY

##### I. The Function of Conscience.

1. A voice to every man (II Cor. 4:2).
2. A moral judge (Rom. 2:15).
3. An impartial judge (Rom. 2:15).
4. Brings conviction (John 8:9; Acts 2:37).
5. Absolute authority (Acts 5:29).

##### II. The Conscience of the Wicked.

1. An evil conscience (Heb. 10:22).
2. Defiled (Titus 1:15).
3. Seared (I Tim. 4:2).

##### III. Developing a Good Conscience.

1. Through personal effort (Acts 24:16).
2. Cleansed from dead works (Heb. 9:14).
3. Confession of sin (Ps. 51:3).
4. Bearing with another's weak conscience (I Cor. 8:7-13).
5. Holding the standard of perfection (Matt. 5:48).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Word, "Conscience."
2. How Conscience Works
  - a. Convicts of wrong.
  - b. Approves what is good and right.
3. Keeping a Good Conscience.
  - a. Obeying the voice of conscience.
  - b. Guiding our consciences by the Bible.
  - c. Confessing sin.

##### For Seniors

1. The Function of Conscience.
2. The Weakening and Destruction of Conscience.
3. Developing a Good Conscience.

#### PERSONAL THOUGHT

A pure conscience maintained will safeguard our relationship of faith in Christ. Let us hold "the mystery of the faith in a pure conscience."

#### SEED THOUGHTS

An old historian says about the Roman armies that marched through a country, burning and destroying every living thing, "They make a solitude and call it peace." And so men do with their consciences. They stifle them, sear them, forcibly silence them; somehow or other; and then, when there is a dead stillness in the heart, broken by no voice of either approbation or blame, but doleful, like the unnatural quiet of a deserted city, then they say, "It is peace and the man's uncontrolled passions and unbridled desires dwell solitarily in the fortress of his own spirit!" You may almost attain to that.—A. Maclaren.

A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing Sabbath of the saints.—St. Augustine.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops. One single sin indulged in makes a hole you could put your head through.—C. Buxton.

Cowardice asks, "Is it safe?" Expediency asks, "Is it politic?" Vanity asks, "Is it popular?" but Conscience asks, "Is it right?"—Punsion.



Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—W. M. Taylor.

One is pretty far gone in an evil way when he serves the devil conscientiously.—H. C. Trumbull.

## MAINTAINING GOOD WORKS

John 15:1-17; Matthew 25:31-46

Topic for September 17

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### MOTTO

"Trust in the Lord and do good."

### MEDITATIONS ON THE TOPIC

**I. Good Works as the Concern of a Christian.**—We have been "created in Christ Jesus unto good works" (Ephesians 2:10). The inner mainspring of our being in Christ is the Holy Spirit who continually moves us to do good. This good fruit is the outward expression of the inward graces imparted by the Spirit to our hearts in the graces of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Our redemption was paid for by the precious blood of the Lord Jesus. The purpose of this redemption was that we might be purified unto Himself, "a peculiar people, zealous of good works." These good works, coming from the inner fountain of our renewed being, are manifested by the varying kinds of expression given to our outward life. They are shown by the various ways in which we express our love to God; such as, praise and prayer and obedience to every known command and duty. They are shown also by the various ways in which we express our love to our fellow men; such as the words which we speak in truth and kindness and blessing, and by the deeds we do with our hands that contribute to the welfare of others. Gifts from our stores are an expression of a heart of compassion. John asks how the love of God can be dwelling in a person who shuts up his bowels of compassion from one who is in need?

We can clearly see that the abilities put into the hands of a Christian must have their expression in showing forth deeds, that are called good works, if that inner life is to be continued. If there is no response to the opportunities for doing good, it is evident that no inner spiritual life exist. It is possible for those who have felt the moving of the Spirit of God to do good, to quench the flame that stirs, and to resist the power that would energize. But when good is thus restrained, it is at the peril of the spiritual life, and brings certain disaster to true spiritual progress.

**II. The Text.**—1. John 15:1-17. Here Jesus shows how we are united to Him and bear fruit like the branch that is united to the vine. Obedience to Jesus is the way of connection, and proves our love for Him.

2. Matthew 25:31-46.—In the great day of judgment when Christ shall occupy the throne of His glory and shall judge the assembled of all nations, the great test will be how each individual treated Christ in his treatment of his fellow men. When good works are being expressed in the smallest detail toward the most humble of our fellows, it is an evidence of such a genuine relation to Christ that He will regard it as being done to Himself.

### OUTLINE STUDY

#### I. The Nature of Good Works.

1. An expression of the heart (Luke 6:43-45).
2. A fruit of abiding in Christ (John 15:5).
3. A result from God's grace (II Cor. 9:8).
4. God working in us (Phil. 2:13).
5. A product of Scriptural knowledge (II Tim. 3:16, 17).

#### II. Motives for Good Works.

1. Glorifying God (Matt 5:16).
2. Love (I Thess. 1:3; Heb. 6:10).
3. The example of Christ (Acts 10:38).
4. The hope of reward (I Cor. 3:8).
5. God's purpose (Eph. 2:10).

#### III. Works That Please God.

1. Feeding the hungry (Matt. 25:35).
2. Clothing the naked (Matt. 25:36).
3. Visiting the sick and imprisoned (Matt. 25:36).
4. Hospitality (I Tim. 5:10).
5. Obedience to authority (Titus 3:1).
6. Ministering to the saints (Heb. 6:10).
7. Prayer (Eph. 4:12).
8. Giving (I Cor. 16:2; II Cor. 9:7).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Word, "Works."
2. Christian Reasons for Doing Good.
  - a. To glorify God.
  - b. To receive a reward.
  - c. Out of love.
  - d. To obey God's commands.
3. Works That Please God.
  - a. Helping the needy.
  - b. Prayer.
  - c. Giving.

#### For Seniors

1. The Nature of Good Works.
2. Christian Motives for Doing Good.
3. Works That Please God.

### PERSONAL THOUGHT

Good works in my life are like an index to the contents of my inner life, if the motive is pure. If it is impure there will be a manifestation in some form to reveal it to God and often to others as well.

### SEED THOUGHTS

Nothing that man ever invents will absolve him from the universal necessity of being good as God is good, righteous as God is righteous, and holy as God is holy.—Chas. Kingsley.

Christian practice is that evidence which confirms every other indication of true godliness.—Jonathan Edwards.

You will never be saved by works; but let me tell you most solemnly that you will never be saved **without** works.—T. L. Cuyler.

The movement of the soul along the path of duty, under the influence of holy love to God, constitutes what we call good works.—Thos. Erskine.

It is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness.—Sel.

### PRESERVING STRICT HONESTY

Psalm 15; 24:3-5

Topic for September 24

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### MOTTO

"In all things willing to live honestly"

### MEDITATIONS ON THE TOPIC

**I. A Genuine Honesty.**—This honesty is described of the man who shall abide in God's tabernacle. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart" (Psalm 15:2). No matter what the test may be to such a man, as far as temporal advantages or disadvantages are concerned, he measures all his actions by God's standards of truth and righteousness, though there may be a decided suffering to follow his adherence to honesty.

An honest man is true in his business dealings. An honest man always speaks the truth. He will keep his promise even when he has

the worst end of the bargain. He will not take advantage of a man who is in a pinch and cannot help himself. He will not profit from another man's misfortunes. He will not follow a business because there is gain in it, if that business promotes ungodliness in any way.

An honest man stands for righteousness and truth when the popular practice is to the contrary. An honest man deals honestly with God as well as with men. A man who has a record of upright dealings with men, and fails to serve God and to obey all His commandments cannot be considered honest. Many act as if God could be mocked. They put on a religious profession, going through the forms of religious ceremony and performing acts of service called religious, while their heart and life in other respects bears the fruit of evil and corruption. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

Honesty which is motivated by expediency is not deep enough for acceptance with God. Honesty to be genuine acts upon principles and is moved by an inward love of that which is right and true.

**II. The Text.**—1. Psalm 15.—Honesty is the condition for the privilege to be in fellowship with God.

2. Psalm 24.—This Psalm, like Psalm 15, makes honesty with God and man a condition for entrance and acceptance into God's holy presence.

### OUTLINE STUDY

#### I. Honest in the Sight of Men.

1. Giving honest weight and measure (Lev. 19:35, 36).
2. Keeping an agreement (Ps. 15:4).
3. Repaying what is borrowed (Ps. 37:21).
4. Trustworthy in speech (Eph. 4:25; Prov. 11:13).
5. Doing honest work (Col. 3:22).
6. Paying fair wages promptly (Jas. 5:4).

#### II. Honest to Oneself.

1. Not making mental excuses (Luke 3:8).
2. Not deceiving ourselves (Jas. 1:22).
3. Not conceited (Rom. 12:3).
4. Tested by the Word of God (Heb. 4:12).

#### III. Honest Toward God.

1. True to our baptismal vows (Rom. 6:13, 16, 17; Jas. 4:8).
2. Performing our promises to God (Ps. 50:14).
3. Faithful stewards of our possessions (I Cor. 16:2).

### SUGGESTIVE ASSIGNMENT

#### For Juniors

1. Text Word, "Honest."
2. Marks of Honesty.
  - a. Truthfulness.
  - b. Dependability.
  - c. Respect for the property of others.
3. Being Honest with Ourselves.
4. Being Honest with God.

#### For Seniors

1. Being Honest in the Sight of Men.
2. Being Honest with Oneself.
3. Being Honest Toward God.

### PERSONAL THOUGHT

Do we know ourselves in the light of God's truth? Are we willing to confess the wrong in our lives and to be strictly upright before God while we accept the remedy God has provided for our sin and shortcoming?

### SEED THOUGHTS

"Honesty is the best policy;" but he who acts only on that principle is not an honest man. No one is habitually guided by it in practice. An honest man is always before it, and a knave is generally behind it.—Whately.

A straight line is shortest in morals as well as in geometry.—Rahel.

An honest man's the noblest work of God.—Pope.



Lands mortgaged may return, but honesty once pawned is ne'er redeemed.—Middleton.

Give us a man, young or old, high or low, on whom we know we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such an one there is a fragment of the Rock of Ages—a sign that there has been a prophet amongst us.—Dean Stanley.

Truth does not require your painting, brother; it is itself beauty. Unfold it, and men will be captivated. Take your brush to set off the rainbow, or give a new tinge of splendor to the setting sun, but keep it away from the "Rose of Sharon and the Lily of the Valley."—David Thomas.

### HOW THE CHURCH BEGAN

Matthew 16:13-20; Acts 2:1-6, 14, 22-24  
Topic for October 1

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#### MOTTO

"Upon this Rock I will build my church."

#### MEDITATIONS ON THE TOPIC

**I. How the Church Began.**—The church began, in the mind of God, when He, before the foundation of the world, wrought the plan of the redeeming grace through the death of Christ. Ephesians 4:4-12. It came to its visible beginning after the death and resurrection and ascension of Christ, when He sent forth the Holy Spirit upon those who believed in Him. Acts 2:2-4.

God has had His people throughout all the days since the creation of man. When man fell, God soon revealed a way of sacrifice, typical of the sacrifice of His Son, by which those who sought to be restored to God's favor could be accepted of God. It is this which makes it possible to think of the church from the days of Adam and of Noah and of Abraham and of Moses, even to the time of the advent of the Promised One. The "church in the wilderness" (Acts 7:37, 38) was made to look forward by the prophecy of Moses to the day when Jesus Christ should come and give the words which they should hear. Those who would refuse to hear would be cut off. Thus, in the true church there has been a sifting process, in which those who refuse Christ are cast off, while those who receive Him are given right to be children of God, and are born of God. John 1:11-14.

The outpouring of the Spirit upon the believer at Pentecost was the beginning of the time when the church which Christ was building was sealed for the work of Christ in the world. They were sent forth with the message of life which was to gather out of all nations, both Jew and Gentile, a people for His name. Acts 15:13-18.

This beginning of the Church was characterized by a large ingathering of about three thousand souls (Acts 2:41), which was followed a little later by five thousand souls and daily additions of saved ones. Acts 4:4; 2:47.

**II. The Text.**—Matthew 16:13-20.—Peter's confession of Jesus as the Christ is fundamental, revealed by the Father to those in touch with Jesus. Upon this fundamental truth, the church of Jesus Christ is built and will not be overthrown by the gates of hell.

**Acts 2:1-6, 14, 22-24.**—This passage relates the outpouring of the Spirit upon the believers in Christ who waited at His command for the gift of the Spirit. Peter is used to explain the event as the fulfillment of prophecy in connection with the crucified Jesus of Nazareth, who has risen and has opened the way for the outpouring of the Spirit upon all who believe in Him.

#### OUTLINE STUDY

##### I. The Divine Origin of the Church.

1. Built by Christ (Matt. 16:18).

2. Empowered by the Holy Spirit (Acts 1:8).
3. Added to by the Lord (Acts 2:47).
4. Officers supplied by Christ (Eph. 4:11-12).
5. Missionaries called by the Holy Spirit (Acts 13:2, 3).

##### II. Man's Part.

1. Faith in Christ as the Son of God (Matt. 16:16).
2. Unity (Acts 2:1).
3. Preaching and testifying (Acts 2:14; 8:1, 4).

##### III. The Growth of the Church.

1. Increasing in Jerusalem (Acts 2:41; 4:4).
2. Spreading in Judea and Samaria (Acts 8:1, 4, 5).
3. Reaching the Gentiles (Acts 10:22, 34, 35, 44-48).
4. Taking root in Asia Minor (Acts 11:26).
5. Crossing into Europe (Acts 16:9-12).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Word, "Church."
2. The Church Is of Divine Origin.
  - a. Built by Christ.
  - b. Empowered by the Holy Spirit.
3. The Growth of the Early Church.
  - a. In Jerusalem.
  - b. In Judea and Samaria.
  - c. In Gentile countries.

##### For Seniors

1. Christ's Divinity the Foundation of the Church.
2. No Church Without Pentecost.
3. The Growth of the Apostolic Church.
4. Present-Day Lessons from the First Church.

#### PERSONAL THOUGHT

Are we ready to fit into the program of God as the timepiece of the ages points to the church period?

#### SEED THOUGHTS

The church is built up by the accession of true believers who are joined together by one Spirit for their common and mutual benefit, for the fulfillment of the will of Christ and the attainment of their glorious hope, and for the ultimate exaltation and glory of Jesus Christ and His Church. I Corinthians 12:12, 13; Ephesians 4:14-16.—Church Polity.

The history of the Christian church dates from the remarkable experience at Pentecost (Acts 2), when the disciples received the promised endowment of power through the outpouring and infilling of the Holy Ghost; three thousand new members were added to the Church; and the work of proclaiming the Gospel of Christ to all people was begun. Previous to this time, however, Christ had chosen His apostles, ordained them for service, committed to them the Gospel, and shed His precious blood that "whosoever shall call upon the name of the Lord shall be saved." From this time, the history of the Christian Church has been a record of trials and sufferings and triumphs, of persecutions and struggles and progress, and the story will end when Jesus Christ comes as King and Judge to receive His own and to judge the world.—Mennonite History.

#### THE CHRISTIAN HOME

(Continued from page 271)

May your home be such as to inspire in those who go out from it a desire for the best things in life—the things of which Jesus spoke, when He said, "Seek ye first the kingdom of God, and his righteousness." May it be such to those who remain in it at the evening time of life that it may be only a step, only a moving, to another similar, only better home, when the Master shall bid you move to the home above.—Selected.

#### BIBLE STUDY

(Continued from page 275)

their sacrifices, Jesus did not refrain from using expressions of judgment which appear to be extremely harsh to the ears of our present generation. The hell fire which He described was a judgment for the ungodly. "How can ye escape the damnation of hell" (Matt. 23:33)? The word used in the text differs from that (Hades) which describes the place of departed spirits. It is "Gehenna," the valley of Hinnom, where the refuse of the city was consumed in a perpetual burning. But Jesus was not referring to that valley when He spoke of the "everlasting fire, prepared for the devil and his angels" (Matt. 25:41). None of the Jews to whom Jesus spoke would have inferred that Jesus meant that the place of burning garbage outside the walls of Jerusalem was the place to which the devil and his angels would be consigned. Jesus used the term "gehenna" eleven times, and it is translated hell fire. James used it once. Jas. 3:6. Peter makes use of another term—"Tartaroo"—which signified sending to the lowest regions. "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

Who knows the dispensation of God's judgments; the place of the disposal of the spirits of men and angels until the day of His final judgments? It is with respect to the Word of God that our interpretations are made, believing them to be in harmony with the spirit of the Old and New Testaments. In no sense should the believer speak of these judgments of God lightly or insincerely. God's judgments are just, and they are to be revered.

(To be continued).

#### LATE, BUT NOT TOO LATE

All Christians who feel that the Church has back-slidden, and thus lost much of its power to influence our world for God; all who believe that the devil has succeeded in closing the eyes and ears and hearts of multitudes of professing Christians, so that they have lost the sense of the heinousness of sin, and its terrible blight upon the souls of men; all who believe that sin, like some huge, mad dinosaur, has locked its great tentacles about our world today; and all who believe that the Holy Spirit alone can cleanse and purify and redeem humanity from the curse and power of sin, will fervently, earnestly, passionately, ceaselessly, prevailingly, pray God for the healing, cleansing power of the Holy Spirit in their own hearts, and for the convicting and saving power of the Holy Spirit upon the hearts of the multitudes of men and women who are hopelessly lost and doomed for hell unless they are redeemed through faith in the shed blood of the Son of God. The need for a genuine, far-reaching revival of religion is universally acknowledged, even by our daily newspapers and magazines. Let us implore God that the hour may not be too late to restore our land and our world.—Selected.



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

WILLIAM LYON MCKENZIE KING

Honour all men. Love the brotherhood.  
Fear God. Honour the king.—I Peter 2:17.

Canada mourns the loss of one of her most illustrious sons, William Lyon McKenzie King, the late Prime Minister of the Dominion of Canada, whose influence largely shaped the country's destiny the last fifty years. The city of Kitchener, Ont., where he was born, lost her favorite son. The veteran statesman, the bachelor who was prime minister longer than any other man in the British Commonwealth of Nations (twenty-one years, five months, five days), died on July 23, 1950.

He died at Kingsmere, his summer home, a lakeside community in the Gatineau hill of Quebec, about twenty miles from the Capitol at Ottawa. He died, as he lived, in quiet, modest surroundings—aloof from the public and from public acclaim. In this lovely spot he was seeking to finish the writings of his memoirs for the Dominion archives, for he had a vast accumulation of important documents in his care. However, his strength failed him, and the work remains undone. This work will probably be continued by his associates. Mr. King was a rather lonely man; his choice hobbies were reading and talking to friends. Few knew him well; but he knew Canada. Frank Kelly called him a "Lone Ranger." Often he knew the thinking of Canadians better than they did themselves. He suffered some severe defeats, but these are forgotten by his numerous victories.

His body lay in state in the Hall of Fame of the Parliament Building. Here more than 20,000 passed his bier in silence, with many a tear-dimmed eye. The funeral was conducted by his pastor, A. I. Burnett, of St. Andrew's Presbyterian Church. The writer listened to the sermon over the Canadian network, and was more than pleased with the evangelical tone of the sermon, his marked emphasis of the value of the Scriptures, and its powerful appeal for Christian living to the whole nation. The body was laid to rest beside his parents in Toronto, in the Mt. Pleasant Cemetery. Mr. King had arranged his own funeral services. Psalm 23 was sung as the body was brought into the building. Another selection, "My Own Dear Home," which is a great Scotch hymn depicting the glorious rest of the saints, was a great testimony.

## Canadian Premiers

It is indeed unfortunate that Canada's neighbors in the United States know so little about the affairs of their neighbors to the north. That is—those who live north of the longest boundary between two nations—a boundary which has been unfortified for over one hundred years. Most Canadians know the name of the first President of the United States and of the present occupant of the White House. Millions of Americans do not know the name of the present Premier, Hon. Louis St. Laurent. In her comparatively short life as a nation, Canada has produced great and far-sighted leaders in many fields of endeavor. This

By Clayton F. Derstine

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

has been particularly true in the field of statesmanship, for Canadian statesmen have given the nation a steadfast tradition of service and duty. It may be well to refresh our minds on both sides of the geographical line. The problems of today and tomorrow are often only those of yesterday in a new guise, and we can obtain practical assistance, as well as inspiration, from the lives of great men of a country's past.

Hon. John A. MacDonald, a man of vision, was the nation's first premier. He was the chief father of confederation, which united the provinces into a dominion. The architecture of the Confederation was the crowning glory of his administration. His second achievement was the spanning of this vast country from the Atlantic to the Pacific with the Canadian Pacific Railroad, now one of the longest lines in the world.

Hon. George Etienne Cartier is rightly called a man of action. This statesman was a French Catholic. He succeeded in making the French section of Canada known to the English-speaking citizens and the English-speaking citizens known to the French section of Canada. He was noted for his understanding of both and his welding statesmanship.

Sir Wilfred Laurier was a man of courage. This Frenchman pointed the way to nationhood. He declared, that "the day is not far distant when Canada will take its place among the nations of the earth." Although a Roman Catholic of humble beginnings, he was partly educated in Protestant McGill University, as well as Catholic institutions of learning, and thus kept a marvelous balance in the affairs of state. His slogan, "Liberty for All" nearly cost him the loss of the favor of the Catholic hierarchy. He showed that religious or racial prejudices should play no part in political policies. This was his crowning achievement. To the end he stood true to his slogan: "Canadians first—English and French secondarily."

Sir Robert Borden was a man of energy. This statesman was not clever, but had the ability to work hard. This example of effort was sustained throughout his lifetime. To cheer him a friend said: "Cheer up, Borden, you'll have a nice long rest after you're dead." His crowning achievement was to demand a Canadian voice in world and Empire affairs—and that without a revolutionary war; a considerable step in the development of Canadian autonomy.

Hon. R. B. Bennett was a man of conviction. He was Canada's wealthiest Prime Minister. He, like Hoover, had the misfortune of ruling during the days of depression. Like most rich men who are great, Bennett lived simply and frugally. He never smoked or drank. He was greatly interested

in charities. When he was 64 years of age, he worked fourteen hours a day, six days a week. He will be remembered for his stabilizing work, when the nation was in a paralyzing economic depression. He established the Bank of Canada, as the center of the nation's banking system.

Hon. William Lyon McKenzie King was a man of judgment. He walked the streets of Ottawa unattended; his comings and goings had none of the tumult and ceremony that accompany the public appearances of most of the twentieth century leaders. When he was Prime Minister, the single mounted policeman who guarded his house was there more to protect valuable state papers than to assure the "P. M.'s" personal safety.

Mr. King had a heritage of reformers and redressers of grievances. This he never forgot. Quite early he sought to better the status of the laboring man; he was the friend of the poor man. While a student in political economy at the University of Chicago, he became interested in social settlement work. He visited the Hull House frequently. Already at twenty-five years of age he accepted the office of Deputy Minister of Labor. He settled some forty major labor disputes. For this he earned the respect of the Canadian people and the admiration of the British Empire. His handling of industrial problems has given Canada a settled relation between capital and labor. In showing Canada the way, Mr. King has given a lesson to other nations. His painstaking technique of studying questions simply and methodically has been responsible for his reputation as one of the greatest leaders of our time. His crowning achievement was the bringing of Canada into the circle of smaller nations which have a good influence upon the world in this present chaotic period when larger nations seem to be crumbling in the dust.

## Tributes

Tributes came from one end of Canada to the other. They came, too, from one end of the world to the other, an indication of the key position in international affairs which Canada reached under the leadership of Mr. King.

Perhaps the greatest tribute paid to the Premier was the one given by his pastor. Prior to his death he was called to Mr. King's bedside. He was deeply moved by the disturbed situation in the world today. Because he was a lover of peace he was deeply frustrated by the war clouds in the East. He expressed a longing for the realms of eternal bliss and endless peace. He remarked: "My most cherished memory is that of my Christian parents and home." In this home he heard the voice of prayer every day. Every Lord's day, all wended their way to church. Every Lord's day evening, at twilight, all gathered around the piano for the singing of Christian hymns and songs—then evening prayer. In his own life the C.B.C. period of worship was tuned in every morning. After this, he would spend a half hour in reading the Word, meditation, and prayer. Such Christian practices are indeed a testimony to the nation.



### Kitchener's Greatest Son

Around the corner from the writer's home is Benton Street. There is where Mr. King was born, December 17, 1874. Today, there is a church erected on the spot. Quite frequently, Mr. King came to Kitchener. He would go to his favorite haunts and speak to his boyhood friends. In 1947, he spent two days in his native city, which he said "was the most pleasant trip of his lifetime." Waterloo North was the first city and community to send him to Parliament. The next home in which he lived after his birth will be made into a permanent "King Museum."

### King and Mennonites

Our readers may think that the notice of this man's passing has been given too large a place in this Mennonite periodical. This was done purposely, because there is an unusual connection between Mr. King and Mennonites in Canada.

Many of his boyhood playmates and associates were Mennonites. The writer's father-in-law, E. B. Kolb, kept up correspondence with Mr. King until his death. Every year one or more letters passed to each other. Quite a number of Mennonite young men would spend hours along the Grand River, enjoying pleasant pastimes such as riding horses. These times made a permanent impression on his life. He was no Mennonite, but, like his friend Mr. W. D. Euler, M. P., wittily remarked some time ago, when they unveiled the tablet on the "Historic Tower" to commemorate the coming of the Mennonites to Waterloo Co.: "I suppose the reason I'm no Mennonite is that the stork flew down the next door chimney to a Mennonite home."

To show the respect Mennonites in Ontario have for Mr. King it is only necessary to go back to the time when the King and Queen passed through Canada, and visited the city of Kitchener. Conference was dismissed on this notable occasion for the afternoon. A message to be presented to the King and Queen was passed. This message was given to the Hon. William Lyon McKenzie King to be personally presented to the King. It expressed our appreciation for the liberties extended to us under their reign. Also, it expressed our prayers on their behalf.

During World War II, the Canadian Government, of which the Hon. Mr. King was the Prime Minister, gave conscientious objectors to war the finest consideration in the world. According to the statutes on record, no C.O. of a bona fide historic peace church would have needed to leave home. But, these churches offered their young men for services of a constructive nature, apart from the military. This the nation accepted.

Early in the war, when armies were being sent to Europe, military men in high places were expressing the will to force all C.O.'s to accept services under the military arm. To this the Prime Minister remarked: "No C.O. will be forced to take services contrary to his faith, while my government remains in power." From this high purpose he never departed.

In appreciation, the Historic Peace Church Conference, which meets annually every autumn, sent a delegate body to express the peace churches' personal thanks. Also, they presented him with a beautifully transcribed, leather-bound message." This he received with deep appreciation. Later, he returned and spoke with the deepest feeling: "Gentlemen, I appreciate this gesture

greatly. In public life, we rarely get such fine expressions of gratitude. Thank you." With Peter we would honor such men. Thank God for their administration. May the world continue to have more such rulers, who fear God and love the Lord Jesus Christ.

### OUR MILLIONS OF AGED FOLKS

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.—Leviticus 19:32

There are more than a million American men and women who are sixty-five years of age or older. In Canada and other parts of the world you will find much the same ratio. In a few more years the number will be twice as big. Today, the life span for the aged is longer. There are some "independent aged folks," who have adequately provided for themselves in every which way. They have the necessities of life, and some of the comforts; they have useful jobs; they have a diversified group of interests; they enjoy reasonable financial security. In a large measure, then, they are independent, for they do not need the care of the church, the government, their relatives, or their children. This small percentage is indeed quite fortunate. However, for millions of others, there is great need for a larger consideration of their problem.

### The Biblical Precept

According to the Word of God the younger are responsible to respect old age. There is probably no object in creation so fitted to inspire reverence as the sight of the snowy locks of the old man, and consequently the Lord enjoins the duty to have old people duly recognized in all nations. The violation of this deserves the severest of punishments. Usually, it is self-reacting punishment as "chickens come home to roost." Mistreat your parents, and the next generation will repay in the same coin.

A striking story made the rounds when the writer was a boy. A father was working in the woodshed, fashioning a trough for the aged grandfather, so as to protect the tablecloth. The son inquired as to the product. The father replied: "I am making a trough for Grandpa, so he won't mess the tablecloth." The son answered with the pertinent inquiry: "Shall I make you one, too, when you get old?" The trough was left unfinished!

The Biblical passage at the head of this editorial shows the solicitude for the aged of the law of Moses. Even today we are impressed with the authority and attention to the wants of the aged of this message, delivered as a direct command of Jehovah, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God, I am the Lord." How much of praise have Spartan institutions obtained—and that justly—for cherishing this principle! Yet how much more energetic and authoritative is the language of the Hebrew lawgiver!

### Present Problem

Governments are becoming deeply interested in this problem. Our old people must have help. Altogether too many live in the past, for them there seems to be no future. Many feel unwanted and burdensome, and they are simply waiting to die. Pity and respect are not enough. We must do something practical for them. That our times are prejudiced is evident in the social setup.

Classified ads call for young men, or those in the prime of life. Frequently, older men have more knowledge and are more dependable, but their large numbers of birthdays put them on the shelf. Their problem today is also the problem of youth. If it remains unsolved, young people today will be the same victims tomorrow. That tomorrow is not as far off as millions think. Time has a way of traveling on fleeting wings. Unless some men will do some thinking today, many of the same men will be sitting, homeless and jobless, on park benches a later day.

### Unsatisfactory Panaceas

It is not enough to house old folks. Too often this imposes a childish dependency on them. Many of the present-day grants may meet their physical needs, but leave them little self-esteem. Old people do not want to sacrifice their self-respect. Normal older folks want to stand on their own feet. "Townsend Plans" may appeal to some of the older, but millions do not want to be made to feel like or be treated like "not-very-bright" children. They do not want to be useless—they want to be useful. They want to do some of their own thinking. They do not want to lose all independence.

There are families where children do everything for their parents that can be done. They love and respect them. They see that they have the best of meals. The children visit and cheer them. All this can be done, and they may yet feel as if they are not human—as if they have one foot in the grave. The writer had the rare privilege of having a mother-in-law in the home thirteen years, and a father-in-law some seventeen years. It is possible to make them feel useful. There are so many things they can do well, without making them assume too heavy duties. How we miss them today, at so many turns! It seems that we still hear the voice speaking, when death was but a short while away: "You have been good to me. How I have enjoyed these many years! Thank you again, with all my heart." It can be done. They can live with the younger folks and feel they are part of the whole, not merely a caboose.

With all rest in a home or fishing or playing, men will soon fret. Play and rest are fine, when one has worked to deserve them. As a steady diet they merely bore. Fatigue in young or old is merely a cry for some other purposeful task. Today, many homes are small, and the family is crowded in too small quarters. This adds to the difficulty.

### The Better Ways

Formerly homes were larger—families were larger. There was space for the aging parents, and work for Grandma and Grandpa. There were many simple chores and odd jobs in the neighborhood. Grandma did a good piece of work baking and canning. All this was very useful. Today, there are still millions of older people who fill such a desirable place, and like it.

Our oldest son wrote these "Musings" shortly before the passing of his grandfather.

"To see him, is to present the picture of tranquillity beyond comparison; to know him is one of the happy pleasures of life. To me he is the personification of people in their latter years when the sun is low, the shadows long, and the mind full of memories.

"As I watch him relaxing on his rocking chair, the first thing I see is the wisp of white hair, which adorns his head. I notice his eyes, still blue, and still shining. The soft skin of



his face has been etched into numerous furrows—the grim reminders of some of the hardships and sorrows he has faced and conquered throughout his long, eventful life. His carefully arranged attire, jovial manner, and philosophical utterances, prove that he has lost little of his mental prowess. His voice, perhaps, has lost some of the vibrant qualities it used to have, but it has added a certain softness and mellowness.

"While I sit, entranced as the light flickers across his shining features, a surge of deep appreciation rushes through me. His silvered hair and sparkling eyes are a shining monument to those who have laid down their oars and put out to sea.

"I am proud to be his grandson!"

There are elderly people who will enjoy one or two rooms. Doubly so, if they can find some work to contribute their bit financially. There is the taking care of babies, cooking, and other jobs. Anything is better than to go to some of our so-called poor-houses, which ought to vanish completely.

Too often in such homes, they separate husband and wife, the food is dull, and the atmosphere uninviting. If we must have such institutions let them be manned by men and women of Christian character. In the newer types of homes the guests have their own rooms, and couples share double rooms. Many in such homes, where they live as guests, are happier than with their own children. All of us ought to learn to enjoy the conversation of older people.

Apartment-type dwelling places make excellent places for the older folks. There are no large lawns, no house to keep in shape, no firing of the furnace, no shoveling of piles of snow. This is fine for the more advanced in years. Many such are being designed, but not enough. The present policy is decreasing the number. This is unfortunate. Younger people ought to remember that to age is normal. What is happening to their parents today may happen to them tomorrow.

Older men must have something to do. Here is where Christian work is an excellent project. Many pastors could use elderly folks who still have many of their finer faculties. Recently, a father was retired by his younger children, given a beautiful gift at a banquet, and told to take it easy. It nearly killed him. Blaming themselves bitterly, they consulted his doctor as to what to do. He suggested: "Tell him to get back to the office, and take the same desk." He did, and lived for quite a number of years. By the way he is still living, and looks well.

There is no law of necessary retirement at sixty-five. It may be good to place the heavier responsibility on younger shoulders; but there should be some provisions for the older men to carry on. Age is not always a matter of years. Today, many are seeking to lengthen the life span, but what we need is more teachers to inform us on how to live better, rather than longer. Heads of industries, personnel experts must stop exalting youth. Of course age comes on. When the farmer tires with active work, he must retreat. When the surgeon's hand trembles, he must lay down the knife. When the professor begins to forget—becomes a joke in the classroom, he must make way for his younger successor. But many creative faculties decline little by age. Like someone said: "I'm eighty from the neck down, and forty from the neck up." Probably, he was right.

Older people should plan for themselves quite early for some other interesting activities

in their lives. Everybody ought to have at least from four to six hobbies. Some of these hobbies should yield some income. For instance the minister could plan to have an orchard, others, gardens, or some, chickens. The banker needs some activity rather than an income. Men should never accept the idea that they are through living when they reach sixty-five years of age. There should be clinics for the older folks. There should be classes for elderly folks in churches and schools. All of us have a civic responsibility towards the old folks. Some cities have "Golden Age Clubs." A west coast city has a guidance clinic for its population for those over fifty. Requisite for membership—50 years.

Lately, the "Rotarian International," quoted by the "Reader's Digest," presented a helpful article, entitled: "New Jobs at 65." Something like that could function in every community. Why break down our fine old folks prematurely? Why allow factories to send home healthy and strong men too soon, and make them mentally and physically unfit? Why send folks to institutions that smack more of penal institutions rather than "Homes for the Aged"? Why honor our hoary heads by word of lip, and by our actions make them wish themselves dead?

## Book Review

Robert S. Lutz; Good News Publishers; 1949; 128pp.; \$1.50.

The reviewer is not familiar with the author of this volume, but it would seem, from several statements in the book, that he is a pastor in charge of a congregation. Be that as it may, one does not have to read far to find that Mr. Lutz is not only positively evangelical in his theology, but also in love with his Lord. He strikes the keynote of his book in the Foreword, when he says, "That transforming power of Christ is not limited to those lost in the sins of drink, gambling, and adultery. Sometimes these days I think that ordinary folk in our churches forget that Jesus Christ offers us a transformed life! They live so much in the world, their ideas are so like that of the rest of the unbelieving world, there is so little glow in their lives, so little light streaming out from their faith and love that they do not resemble at all those early Christians described in the Book of Acts." To this we say a hearty "Amen."

Mr. Lutz bases his study of the transformed life on the twelfth chapter of Romans. There are fourteen brief chapters, dealing with various phases of the transformed life, e.g., Love, Prayer, Unity, Giving, Peace, Returning Good for Evil, etc. The approach is devotional and practical rather than exhaustive or critical.

The author touches on the two doctrines of nonconformity and nonresistance. His viewpoint on both is commendable. However, this reviewer feels that his stand on the latter was weakened in that he evidently does not uphold its practice in wartime, as he uses one illustration that would condone Christians serving in the armed forces.

There are a few places in the book where I would differ with Mr. Lutz — only on relatively minor points, however.

On page 25 he says, "The only way to find out what is acceptable to God is to try His will in our lives." This seems to lead to too much of a trial and error method in our lives. Wouldn't it be better to search God's Word to find out what is acceptable to Him?

We would also question his statement on page 109, "Conceit in the form of spiritual pride, may, strangely enough, be an indication of progress in the Christian life."

On page 114 it would seem that Mr. Lutz places too strong an emphasis upon growth in the Christian life, to the exclusion of the transforming power of the new birth. He says, "And so we need to learn to live peaceably with one another, and we do not need to expect that this thing happens miraculously within us . . . as we grow in the various parts of the transformed life."

Then there is the mention of attending a big league base ball game (p. 9), and playing an instrument in an orchestra (p. 121), that some will not appreciate.

However, considered as a whole, the book is commendable, especially for younger Christians, because of its simplicity of language.

—Earl R. Delp.

*The Memoirs of Andrew McCheyne*, Andrew Bonar; Moody Press; 448 pp.; \$3.50.

*The Memoirs of Andrew McCheyne* is a volume of letters and messages originally compiled by Andrew Bonar and first published in 1844. Andrew McCheyne was born in Edinburgh on May 21, 1813, and died at the early age of 29. He was ordained to the Christian ministry at Dundee in 1836, but after two years of intense pastoral ministry suffered a serious heart ailment. In 1838 he was sent by the Church of Scotland on a mission to Jews in Europe and Asia from which he returned in 1839. Three years later, while visiting persons sick of a fever, he contracted the disease and died in the autumn of 1842.

Many of the letters included in this volume were written during the time he was on his tour in Europe and Asia in the interests of the Jews. This collection of letters reveal that McCheyne knew Christ in a personal way as few people do. He expresses a deep passion for the souls of men, an intensive love for the Lord Jesus Christ. One of his favorite books is the Song of Solomon which he conceives to be an expression of love that exists between Christ and the Church. One's heart is stirred again and again as he reads through these letters revealing great depth of spirituality. For example, in his seventh Pastoral Letter he says, "I declare to you that I had rather be one hour with God than a thousand with the sweetest society on earth or in heaven. All other joys are but streams; God is the fountain: all my springs are in Thee." His life of holiness gave him a great abhorrence for sin. This he voices often by clear statements against the pleasures of the world.

This volume also contains thirty-three messages which indicate that McCheyne was a man mighty in the Scriptures. His letters abound in quotations of an unusual kind. Their application to life is challenging. His messages betray a rare understanding of the Word of God. He is devotional in his explanations of the Word rather than theological.

The theology of Andrew McCheyne is slightly Calvinistic, although not seriously objectionable because of this. He reveals the practice of open communion in the Church of Scotland. He challenges the reader to depth of spiritual life and intimacy with Jesus Christ as few writers do. A person cannot read this volume without being conscious that he is having fellowship with one of the greatest saints of the ages.

The volume will be very profitable not only for ministers and Christian workers but for the Christian layman. The book is divided in such a way that it does not need to be read consecutively. This volume is the second in the Wycliff series of Christian classics which are edited by Dr. Wilbur M. Smith. The book has very clear type and excellent paper, making it very readable. This work will make a most valuable contribution to the devotional books in any Christian's library.

After reading the brief biographical introduction of the life of Andrew McCheyne and reading his letters and messages one can never again be quite the same. —Nelson E. Kauffman.



**"VITALIZING OUR TEACHING"**

(Continued from page 281)

4. Encourage private devotion and family worship in the homes of all teachers.
5. Plan to have a conference as suggested in the last pages of the Handbook for Christian Workers published by the Commission for Christian Education and Young People's Work.
6. Secure and use all the new Sunday-school materials.
7. Explain to your workers' group how to use the new materials.
8. Plan early for your summer Bible school and give teachers some training and preparation.
9. Plan and carry through a diagnostic study of the total teaching program of your congregation and take steps to improve your whole program.
10. Plan a home conference to encourage a family worship and family teaching program.
11. Plan a consecration service for all summer Bible school teachers previous to the opening of Bible school when the standards for teachers are emphasized.
12. Plan a consecration service for all Sunday-school officers and teachers on the first Sunday they take office.
13. Distribute the leaflets **Vitalizing Our Teaching** to all your teachers and officers.

**Looking Forward**

During this year, the Commission and the Mennonite Publishing House are co-operating in a program designed to acquaint our constituency with the new Herald Series of Uniform Sunday School Lessons materials and the preschool graded materials. These meetings which this program of promotion will occasion should be utilized for the greater objective of vitalizing our whole teaching program with a Holy Spirit dynamic which will lead our church in a great extensive and evangelistic effort! Vitalized teaching should serve to unite our congregations in Christ and lead them out in service and witness to the regions beyond.—Handbook for Christian Workers.

Hannibal, Mo.

# Paraguayan Interlude

by Willard and Verna Smith

The Chaco was an untamed tropical jungle inhabited by reptiles, wild animals and primitive Indians. But when the Russian Mennonites had to flee the homes and lands they had loved for generations, Paraguay offered them a home in the Chaco—and full religious liberty. So once again Mennonites, for conscience' sake, traveled almost half-way around the world in search of a place to live and worship God.

Willard and Verna Smith, the authors, were teaching at Goshen College when the call came from M.C.C. for a worker to help these colonists through a real crisis. They answered the call and left for Paraguay.

The story of the wanderings of the Mennonite refugees, their settlement and development on one of the world's last frontiers, together with something of the larger Paraguayan background form the basis for **PARAGUAYAN INTERLUDE**. This is a story about your own people which you will not want to miss.

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Scottdale, Pa.



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# CHRISTIAN MONITOR



Scene at the Dedication of the College Union, the New Auditorium-Gymnasium at Goshen College. See Article on Page 308.

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# Josef Comes Home

BY URSULA MILLER



hey had been wandering a long, long time, Josef and his sick mother, weary beyond words, and hungry—so hungry there was no way of attempting to describe the ache and the emptiness of the region where there should be fullness of food.

"Will it be far, Mamma? Will the good Mennonite station be far?" inquired the tired and hungry Josef.

"God grant not; may His mercy forbid that it be far."

Onward they plodded slowly in a country still war-torn and desolate, though the war had ceased many years.

"Why, when the war has ceased now many days, Mamma, is there still so very much grief?"

"Son, many years must pass following a great war before the broken land and desolate lives may be healed."

They had been walking for many days now, and they hoped soon to reach their goal, their haven. Having heard that the kind Americans gave one food and perhaps a garment or two, the dying mother felt an urgency to reach the station so her little son could have care. She hoped also to hear of some of her missing relatives, if God so willed. Once they, too, had had a home, and had been a happy family—a God-fearing and God-honoring family. Where once had been peace and love, now was only stark terror and devastation for the poor mother.

The trees cast long shadows as they walked along the roadside. Very often they sat down to rest. The mother was so very weary she rested a little longer each time.

"Mamma, do arise; we must go on. Can we find it soon, do you think?" little Josef inquired. Being tired and weak, they had fallen into a little sleep from which Josef had difficulty in arousing his mother. Josef observed that the shadows were shifting deeper.

"Mamma, night will be upon us very soon. And it will be chilly for you. We must hasten on."

The mother roused herself with great effort and they walked slowly onward.

"May the good God send us a shelter soon; if not the station, then another," she said.

Soon they came to a rise in the road and walking became more difficult for the mother. Walking was not so hard for Josef, but he was loaded down with all their poor possessions: two poor ragged blankets and a shawl that Mamma wrapped about her when chilly.

"There is a house," whispered Josef.

"Thank my good heavenly Father," answered the poor mother.

"Let us first follow the winding road down the hill again," she whispered.

"But Mamma, you will be unable to climb back up the hill again," Josef protested.

"Nevertheless, let us follow the road round back of the house."

It was, as Josef had said, very difficult for his mother to climb back up the hill. Too, the darkness was now fast approaching, and the woman was exhausted.

"If only there is no dog to bark; then we may lie down in peace."

"There is a little house—a milkhouse or storeroom of sorts," Josef said, speaking low and almost in fear.

"I saw it," Mamma replied. "And if the people are unkind and unfriendly, we may at least rest this one night in shelter."

"Mamma, Mamma," Josef exclaimed in utter excitement, in spite of his wonder or, perhaps, because of it, "there is milk, there is milk, a can of it!"

"Silence, lad," the mother said. "We will lie down now and sleep."

"Nevertheless, Mamma, let us at least smell the milk; let us each just taste a little," he urged, at which she took a tin cup from the nail near by, poured into it a small helping of milk, and handed it to her son.

"There is another tin can, Mamma," Josef whispered. "I will wait to taste until you take some as well."

She poured into the other cup and they both drank eagerly, deeply.

"No more now, son, or they will be angry."

"Oh, it tastes so good!" the poor lad said with an intense hunger and longing.

The mother spread her poor blanket upon the sod floor and covered herself with her shawl. And Josef, too, spread his near his mother and was soon fast asleep.

\* \* \*

"There is a sick woman and a little lad in the storehouse," a man shouted loudly to his wife the next morning.

She came running. She was a woman not old, but her face was ravaged by the terror



## JUST A PLAIN LITTLE HOUSE

It's just a plain little house to somebody else,

The house at the end of the lane,  
But to me it is home, with all that home means,

So how can it seem to me—plain?

For love like a vine twines over the walls,  
And it's furnished with kindness and cheer.

Oh! the most of my hopes are centered right there,

Do you wonder to me it is dear?

—Mrs. George Bahnmaier.

and sorrow through which she had passed in years gone by.

"She is very ill," she whispered to her husband. "And look at that lad; his arms and legs are but bone with little skin stretched upon them."

"They drank of your breakfast milk," the man observed.

"So they did," she said. "I wish they had drunk all of it."

Between them they carried the sick woman to the house. Meanwhile the lad awoke.

"Are we at the Christian Mennonite station, that we receive good care instead of being chased away?" he inquired.

"You have not arrived at the station. But your mother is too sick to travel now," he was told.

After the burial they came back to the house. Josef was sad because his mother was dead and the strangers were in sorrow, too, because there was so much distress upon the earth. They in their country, had seen death many times, but their hearts were, nevertheless, not hardened; they were rather mellowed and moved to tenderness. They felt pity, also, for the lad's sake. It was his mother, and he had no one left as far as they knew. They knew that some time he would suffer deeply, poignantly for his mother.

"And now, laddie," said the woman in whose house Josef was, "we will feed you, and wash you, and clothe you."

First, she gave him a little bread and milk which he ate ravenously.

"Just to take the gnawing edge off your hunger," she explained. "There will be more by-and-by."

Then she brought in a tub of good warm water, a precious piece of soap, a washcloth and an old battered, but clean towel. She washed his head well.

She scrubbed him vigorously, soaping him and rubbing him.

"My, my, sonny, you are thin!" she told him, "Nothing but the bone with a layer of skin thereon."

After his good bath she fetched some garments which were just the right size—the long way; but they were too loose.

"After you get some fat on your poor bones they will fit quite well," she remarked with satisfaction.

"I was not aware that my mamma had a change of clothes along for me," he said.

"Nor did she. These were my son's garments. My son Josef—your size, only he was somewhat wider, as you can see."

"Your son? And is his name Josef as mine is?" he asked, joyously. "And where is he that he does not come to play with me?"

"He is in heaven, where your mother has also gone," the woman replied in resignation, bringing the boy a bowl of soup, which he ate greedily.

"It grieves me, little lad, that you may not have all the food you desire at once. But little by little you may have more. When starvation has been so near one must eat slowly."

After eating he slept deeply all that day and night. The man and woman looked at the sleeping child with something more than curiosity.

(Continued on page 297)



# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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### "By Love Serve One Another"

BY MRS. BLYTHE MCLEAN



ANNE GREGG sent a positive answer to the telegram she had just received. The president of the Sandhill school board had just asked her to supply for one month during the absence of Miss Ross, the teacher whom they had hired, but who had been called to a distant state just two weeks after school started.

Anne said she would go, but afterward she was not quite sure she was willing. Since her husband's untimely death two weeks previously she was not sure of anything. She wanted to get away from Middletown where she had lived for only one short year, away from her beautiful bungalow, away from everything!

She packed her suitcase, taking only the things she would need during these few weeks. If only she were busy, her mind occupied, perhaps time would wear off the keen edge of the sorrow she had just passed through.

As she boarded the train she knew she was thankful for the kindness which friends had shown her at home, but she was doubly glad that no one in Sandhill knew her. Mr. Null, the president of the school board, had contacted her through the county superintendent of her own county. She was not personally acquainted with a single soul in Sandhill, a town of about three hundred people. The school would be large for one teacher to handle and the work hard, but that would be best for her just now.

The train pulled into the small station of Sandhill. Anne was sure she never had seen a more forlorn-looking western town in all her life. But one could not tell what the people were like by looking at the dilapidated stores on front street. There were souls in this town as well as elsewhere. Anne meant to get acquainted with the people. This would be a means of overcoming her own grief. Besides, getting acquainted with new people had been her chief delight when Calvin, her husband, was alive and in home missionary work. Anne usually traveled along with him as he went from one place to another.

She found an attractive two-room apartment which she rented. It had been an old store building in past years but had been worked over until it was quite nice on the inside.

Fortunately she found Mr. Null without difficulty and got the key to the schoolhouse. She glanced through the record books on the desk and realized her time would be well filled while attempting to teach forty-five pupils.

She would watch her boys and girls and try to determine why the backward ones did not get along. According to the records there were too many backward students for the size of the school. She would visit the homes and talk with the parents. Opportunities of service would be open for her on every hand, she was sure. That was what she must do, serve! Her motto would be, "By love serve one another."

On the very first day of school she took notice of Beth and Lancey Bridges who were in the fourth and sixth grades. They seemed bright enough on the playground, but apparently knew very little of what they read in books. Anne planned to visit their home at the earliest possible date. Some evening perhaps she would walk home with them from school. They lived over two miles north of Sandhill.

Another little fellow, Danny Lane, they called him, seemed to daydream instead of study. He seemed to have no power of concentration. When others read their lessons, Danny stared into space. Anne would visit his home and try to determine the reason for his lack of concentration.

With so many classes to teach, Anne could spend no time during school hours with those who were slow to learn. How she wished she might know them better and correct or remove the thing that hindered their progress!

On Thursday evening she mustered up courage enough to ask Beth and Lancey if she might walk with them. She needed more fresh air. Could she go their way and perhaps visit a minute with their mother? The

children were so surprised that they only nodded in response.

The evening was beautiful, the air crisp, and Anne really enjoyed the walk. The children became more willing to talk as they got nearer home. Anne asked about their pet rabbits and about the farm animals which their father had. Beth mentioned that her mother was in bed, so Anne knocked and waited until she heard a feeble "Come in" from the invalid inside.

There she found the mother of the children had been unable to leave her bed for eight years. A form of paralysis was slowly taking her life away. She seemed happy to have Anne come but apologized over and over again for the disorder of things in the house. Mr. Bridges had gone to another town thirty-five miles away for some lumber and had been gone all day. Mrs. Bridges lay there on the bed barely able to brush away the flies that were so numerous throughout the house. She had eaten no dinner, so Anne quickly lit the kerosene stove and fixed some eggs and toast for her.

"Oh, I'm so glad you came," sobbed the woman. "Mrs. Gregg, oh, you're so kind! I'll never forget you!"

"That's all right, Mrs. Bridges. I'll come again soon if you want me."

"I'll be so grateful!"

Anne's sympathy for this poor soul knew no bounds. Also her heart was deeply touched by the thought that these poor children would soon be without even an invalid mother's care. The house was filled with flies, and everything about the home was in disorder. Anne could now understand why Beth and Lancey were not quite up to par in their work.

"By love serve one another." These words ran through her mind as she walked toward her own apartment later. She prayed that God would help her to be a blessing in some way to this family.

The next day at school she found an opportunity to speak to Danny.

"Can I walk home with you this evening, Danny? I want to take a walk almost every evening and tonight I may go your way."

"O. K., and then you can see Tom!"

"Who is Tom?" asked Anne in surprise.

"Hadn't you ever heard of Tom? He's my brother!"

Anne secretly wondered why Tom filled such an important place in this boy's life and why she should be expected to know about him.

That evening as she and Danny walked toward the Lane home she learned that Tom Lane was about twenty-one years old and





was crippled. He had been shot accidentally in the back when he was about twelve years old and as a result could move about now only by means of a wheel chair. Also, she learned that the mother of the family was dead. Thus, Tom from his wheel chair, had taken upon himself to train Danny the way he thought a boy should be trained.

An eighteen-year-old sister, Bessie, did the housework and appeared to be very cheerful, but Tom constantly nagged at Danny from the time the boy entered the door until Anne left. Danny got firsthand instructions from Tom as to how he should offer his teacher a chair. Also he was scolded because he walked across the floor too heavily, his shoes were too dusty, his book was not put in the proper place, etc., until Anne felt her nerves growing tense in the short half hour she visited there. Poor Danny! No wonder he could not concentrate at school. He was nervous and jumped at the slightest noise.

Anne, in a few brief minutes tried to find where Tom's chief interest lay, but found that disciplining Danny took most of his time and energy.

"When spring comes, do you ever try gardening or raising chickens?" She found that he never had done anything of the sort.

"I have a friend who goes about in a chair as you do and he raised a splendid bunch of chickens last year. In the fall he sold them and this summer he was very successful in that line again."

Tom sat staring as if he had never thought there was anything he could do.

"I'll help you get started next spring if you decide you want to try," ventured Anne. "Of course, I'm only here for a month now but I'll give you my address and you drop me a line. This winter you can decide just which kind of chickens you want, where you will keep them, and what would be best to feed them."

She seemed to strike a chord of interest in Tom's mind and he promised to try such a venture. At her suggestion he even seemed a bit interested in doing a little gardening, also. Work of this kind had not entered his mind because he was crippled for life, but even a person in this situation can do some things in life if they try. Anne left this home a bit hopeful that Tom might lift his dominating hand from poor Danny and center his interest elsewhere.

Several days later Bessie came to the schoolhouse and invited Anne to come and have supper with them that evening. Tom wanted to ask more questions about the chickens and garden. She was happy to go, and found several seed catalogues and poultry magazines at the schoolhouse which she took along for Tom to look at. She found Mr. Lane very amiable and especially happy to know that Tom was taking a renewed interest in life.

Anne was accompanied part of the way home to her apartment that evening by Bessie and Danny. She was surprised at Bessie's question.

"Why do you take such an interest in all of us? It seems that teachers are usually so busy they scarcely get acquainted with us during the whole year.

"I'll tell you why, Bessie. There are really two reasons. I can teach more efficiently if I get acquainted with my pupils and their environment. Also we are told 'By love serve one another.' After all, I'm only your servant and I'm happiest when I'm busy serving."

Near the end of the second week Anne put forth a special effort to visit the Firth home. Five children, all very dirty and poorly dressed, came from that home. Her heart ached when she learned that the mother of the family spent most of her time driving the car when there was any money to buy the needed gas. This mother would leave home almost as soon as the children went to school, and would be away until late in the evening. Sometimes she would not return for several days. Mr. Firth worked for various farmers several miles out of town and during busy seasons he had to stay nights at the place where he was working.



### COUNTRY FLAVORS

**We used to gather armfuls of snow apples  
That bright October wind had caught  
and flung**

**Into the yellow grass where fall still dapples,**

**As then, the orchard slope with color  
wrung**

**From earth's lush palette. They were  
spiced with flavor,**

**White-fleshed as winter's cold. We used  
to munch**

**Nasturtium stems because they bore the  
savor**

**Of summer's magic warmth. We loved  
to crunch**

**Contraband nuts in autumn, beechnuts  
sweet**

**In gold September, hazelnuts held tight  
In burry husks. In April we would eat**

**Wood sorrel in the meadows where the  
light**

**Sweet songs of finches shimmered in the  
air.**

**Its sharp tang seemed to hold the green  
and cool**

**Essence of early spring. We knew just  
where**

**The strange morels grew, and where, by  
a pool,**

**Cold watercress could be had for the tak-  
ing.**

**We knew wild thickets where plums,  
tart, orange-lustered,**

**Ripened in August, and where grapes for  
making**

**Rich purple jelly hung like dark jewels  
clustered**

**In woodland arbors. We ate mandrake  
fruits,**

**Hidden beneath their great tents. Year  
on year**

**Slips by like water, but who had his roots  
As we, his origin beneath the clear**

**Skies of crossroads town or upland farm,  
Remembers country flavors and their**

**charm. —Leona Ames Hill.**

Anne longed to give these children a good square meal sometime. She knew by their starved-looking faces that they would appreciate it. Also, she would like to see that each one had a bath in her snowy white bathtub, and that each had a clean change of clothing to put on afterward. She was given this opportunity at the end of the third week when Mrs. Firth had said she and her husband were going to spend the week end visiting relatives in a distant town.

"And may I have your children over for supper one evening?" Anne asked.

"Sure! It will be less for me to worry about if I know they have been fed," said the irresponsible mother.

Anne knew that she seldom appeared to worry about the children and doubted if she even gave them a thought after she left home. It was a pitiful situation.

On Saturday evening about five o'clock, Anne had a feast prepared for this hungry brood. She treated them to roast chicken with all the trimmings. There were several kinds of vegetables and also mincemeat pie. How those children ate! She had a sense of profound satisfaction in seeing them fill up.

After the supper dishes had been washed and put away she got them all to listen as she talked and read to them from the Bible. They seemed to enjoy this almost as much as the supper.

"Now who would like to take a bath in my bathtub before you go to bed?"

Five pairs of hands went up with a grand "Hurrah!" One by one the children were allowed to get into a real bathtub for the first time in their lives. She also made a special effort to get five little heads clean. She wondered how any mother could spend so much time away from home when these innocent children needed a mother's care!

When the children had gone to their own home and the house was quiet again, Anne thought of the events of the past three weeks. The homes she had visited presented real needs. Could she consent to leave this place when she was fast becoming so attached to the people? There was poor Mrs. Bridges who needs a word of cheer as well as physical care each day. There was Tom, poor fellow, who needed only a little more encouragement to find his realm of service. Then these five starved, innocent little Firths! How she loved them and wished she might do more for them!

Quietly she knelt in prayer asking God to lead her. It would be hard to leave Sandhill but she was willing if it were in the Lord's plan for her life. If He so willed that she remain and work among these people, not merely secular work but help lead them into the Light—the true way of salvation—Anne prayed that He might make the way very plain.

During the fourth week she attempted to make calls of evenings but it was hard to say good-by to those needy ones.

Immediately after four o'clock on Friday evening she found Mr. Null at the door waiting to talk to her.

"Mrs. Gregg, you have won the hearts of the people during these short weeks, as well as the hearts of the children. Several have



come to me and asked that you be permitted to stay on. Now, of course, Miss Ross will be back Monday, but the school is so large that according to law it should be divided and made into a two-room school—one room for lower grades, and one for the upper grades.

"At our board meeting last evening we decided to ask you to take the middle grades which is a most unusual way of dividing the room, and the other teacher the upper grades along with the first grade. We want it divided this way so that you can give special help in those backward cases that the records show. Sandhill has more backward children for its size than any other town in the state. The welfare committee has asked that you co-operate with them in aiding the homes from which these children come."

"This is all well and good, Mr. Null, and I appreciate your offer more than words can

tell. I have dreaded the thought of leaving this place. But I'll have to ask the co-operation of you people, not as board members, but as individuals of the town, in starting a Sunday school here. These children need to be taught the Bible, the true Word of God."

Anne was convinced that, "The fear of the Lord, that is wisdom," and the only way to get at the root of this backwardness was to get the love of God planted in their hearts.

Mr. Null promised that he and Mrs. Null would attend and help support a Sunday school. Others in town would be more than willing to help also, he was sure.

That night Anne knelt and thanked God for the privilege of an opportunity to serve.

"By love serve one another," could continue to be her motto throughout life.—*Christian Life*.

## Let's Study the Fishes

By John H. Jollief

If you do not know all there is to be known about the finny tribe, you need not feel humiliated in the least. There are more than 12,000 species, classified in some 200 families, and more than 3,300 of these inhabit the waters of North America. Any person, by close observation and study, may learn many interesting things about these fishy friends of ours.

Look, for instance, at the anatomy of the fish. Note the scales, the outside skeleton, or protective covering. These scales are set in sockets in the skin. They grow with the fish, adding concentric layers to the outside as they become larger. Most of the rings are formed in the warmer months during the growing period and may be used in determining the fish's age, providing you can use a microscope and can determine the rings of a scale definitely.

Nature designed the fish for a life in the water. So that it might swim at high speed the body is "streamlined." There is little water resistance. Cells in the skin secrete a mucous which makes the body slippery so again speed results. Did you know that water is 778 times heavier than air? This means the fish is buoyed up and maintains its balance or equilibrium with ease. Then too, the vertical fins, dorsal and anal, serve as a keel in keeping the body upright. The swim-bladder, which you have probably noticed in the upper half of the stomach cavity while cleaning a fish for cooking, also helps. The back is the heaviest part of the fish. Of course the fish's body would turn over if it were not for the paired fins, pectoral and ventral, which serve as a rudder, balancer, and brake. Even when the fish is resting, these paired fins are of necessity almost constantly in motion. By means of rhythmical muscular movements starting at the anterior end and traveling to the tail, the fish is enabled to move forward and backward. The caudal fin serves as a propeller.

A fish has quite different eyes from ours. It can see in two directions at the same time. It can see things above the water, but the image of distant objects is not definite. It is nearsighted, too. The pupil is large, admitting sufficient light for it to see close objects clearly. Some species of fish can distinguish certain colors, as red, blue, and green. There are no eyelids or tear glands, therefore fish never cry over their petty troubles. Their eyes must remain open even during rest periods. Some fish that live in subterranean regions have no eyes.

Fish have appetites comparable to young robins—seldom if ever satisfied. Much of the life of a fish is given over to feeding. As a consequence, fish continue to grow as long as they live. They do not taste or chew their food, but gulp it down. They can detect the presence of edible things in the water. Their four nostrils are placed in front of the eyes, two on each side of the snout. In man there is a connection between the nostrils and the mouth, thereby permitting breathing in either. Not so in fish. Their nostrils cannot be used for breathing; the fish breathes through his mouth.

Fish do not have external ears as man has, but have organs which register vibrations that are much too low for the human ear to record. The skin also serves as a hearing organ enabling the fish to locate currents, waves, and ripples. You probably have observed that fish swim against the current. This they do by instinct. Their vibration organs thus help them to avoid unseen objects in the water.

Fish have color cells located in the skin or beneath the scales. These pigment cells are of several colors—red, orange, yellow, and blue, and expand, contract, or unite, depending upon orders from the nervous system. Excitement, food, light, temperature, and courtship may cause a color change, but only within narrow limits.

The female fish generally lays a great many

eggs, often into the millions. The egg masses often become attached to aquatic vegetation or other objects and remain there until hatched. The male fertilizes the eggs and then protects them from harm until the young leave the nest.

Variations in fish as to size, food, reproduction, nests, variety, shapes, colors, power, habits, and habitat are almost endless. Even though the study may seem without end, yet it is always most fascinating. You may even want to read the life of Dr. David Starr Jordan (1851-1931), who was one of this country's most eminent authorities on fishes. His life and attainments are striking examples of what a boy can do through his own efforts and individuality.—*The Watchword*.

### STRIPPED TREES

I sent out some Christmas cards that had snow scenes, with winter trees giving the touch of grace and beauty. Out of the entire box not one card was without the charm of winter trees. Yes, the bare winter tree, robbed of its fluttering leaves, was introduced by this artist as the light, graceful, delicate note of beauty. Artists have recognized the charm of trees stripped of summer foliage. They reveal the hidden beauty of coral-like delicacy . . . .

I have an etching of the home of John Howard Payne that inspired the immortal work of "Home Sweet Home." It is a plain frame house located in East Hampton, New York, and snow is everywhere. It would be bleak were it not for the lovely ebony branches of great trees. And why have artists revealed stripped trees, as the essential beauty accent? I'll tell you, and it has meaning. It is a revelation of hidden beauty, that only winter days disclose. Each tree has its individuality. The maple, oak, and sycamore are all different in design. They stand erect, while storms make them bow. Winds bend them low, but they rise again with sublime resiliency. Maybe you think the sap has frozen in zero weather, but it has not,—just waiting and hoping for spring.

Look about you and see stripped lives. Hope of an education gone, sight gone with some in the army, girls facing poverty, as did Edna St. Vincent Millay, not much to eat, not much to wear, but soul beauty came to the surface. Poor health, such as Grace Noll Crowell had for years, and then she wrote inspiring verses. It takes wintry experiences to reveal the real hidden beauty of the soul.

I sent one of these cards to a woman who wrote me, "I have had every frustration but I can't give up. I keep on trying. I can't stop." I wrote, "See these graceful trees. Stripped of summer beauty, they are more beautiful now."

Artists see the beauty in stripped trees, and God sees the beauty of triumphant stripped lives.—May Genevieve McGee, in "The Watchword."

Faith makes all things possible, and love makes them easy. Faith makes the Christian, but love proves him.—*Selected*.



## Editorials

### God's Plan and Provision for Man

Out of his meditations on the things of God and his rich and varied experiences, Paul, an aged man and an inmate in a Roman prison, wrote many valuable letters to churches and individuals. One of his most deeply spiritual epistles was written to the church at Ephesus, a large pagan city where both Jews and Gentiles were merged into one fellowship of believers in Christ. Paul wanted these saints and "faithful in Christ Jesus" to become aware of the great "spiritual blessings" which God had prepared for them and which they might enjoy in the present life and in a greater measure in the life yet to come.

Paul's first message, after the usual salutation, was evidently designed to impress his readers with the great blessings which God had prepared for them through Christ and the Holy Spirit. We find these things outlined in his great hymn of praise recorded in verses 3 to 14. It is divided into three stanzas, having to do respectively with the work of the Father, the Son Jesus Christ, and the Holy Spirit. The stanzas are marked off by the refrains of praise found in verses 6a, 12a, and 14b.

In the first stanza Paul reveals God's plan for His people in the eternity of the past. He chose out such as would "be holy and without blame before him in love" as His children through Christ. This plan was worked out by His infinite wisdom and grace and should help us to appreciate how we were in His thoughts in the eternity "before the foundation of the world." As Paul contemplates "the glory of his grace" he breaks out in his first paean of praise to God.

In the second stanza Paul shows how God in the present time is working through Christ to redeem people from their sins through the efficacy of His shed blood, thus assuring the forgiveness of sins to all who accept Him as their Saviour. He does all this through "the riches of his grace" and "according to his good pleasure." He says further that through Christ we as the children of God have obtained an inheritance which we now enjoy in part but which will be experienced in its fullness only in the future. As the apostle reviews these great blessings which God has planned and provided for His people he again bursts forth in a refrain of praise which also reveals the purpose of man's creation—"that we should be to the praise of his glory." Here is a truth that too many people of today ignore, or spurn, or deny, and in so doing they miss that which gives direction and purpose to life. When men take seriously the often-restated truth that they were created to "honor and glorify God" life takes on its highest meaning and gets in line for "all spiritual blessings in heavenly places in Christ."

As the apostle takes up the third stanza of his song of praise he reveals something of God's great plan for His people in the future. He points up the work of the Holy Spirit under the figure of a seal, or insignia of ownership. When, as a person believes, the Holy Spirit comes into his life he has the assurance that God has accepted Him and that he belongs to God. Paul then changes the figure to that of the "earnest," or down payment, or pledge. The Holy Spirit is God's pledge or guarantee that the possessor will in due time receive the full inheritance that God has prepared for him when his redemption is completed at the return of Christ for His own. As Paul thinks of this indescribably glorious inheritance which awaits him and all "the faithful in Christ Jesus" he gives his third tribute to the praise of the glory of God.

As we think of all that God has planned and provided for us as His children may we also join in the apostle's hymn of praise.

### Our Revised Sunday School Lesson Helps

The story of the revised Sunday-school lesson helps now being mailed so as to be put to use on the first Sunday in October has been told repeatedly in releases in our church papers, in various pamphlets, and in addresses before representative groups in different sections of the church. A comprehensive review of these materials is given in an article in this issue of the MONITOR by Bro. J. J. Hostetler, Sunday School Secretary of the Mennonite Commission for Christian Education and Young People's Work. A careful reading of this article should give any one a clear concept of all that is embraced in the scope of the new materials.

Our purpose here is not to repeat what has been said in the articles and releases, but to show on the one hand, how the new materials resemble the old, and, on the other hand, how they are different. We can say, first of all, that the lesson materials in the areas from the primaries to the adults are based on the uniform series as heretofore, and therefore in most ways are like what we have been accustomed to, although revised and enlarged. An entirely new quarterly for youths is added to the list.

Perhaps the first change the user will note is that the names have been changed from quarterlies to "Bible Lessons" or "Bible Studies." The material for the primaries and juniors is by the same writers as before and will be much similar, excepting that more pages are devoted to each lesson and that a new "Junior Teacher" now appears for the first time. The intermediate quarterly has a new writer and has been revamped in form and somewhat enlarged.

At this point in the upward age scale a new quarterly now appears under the title of "Herald Youth Bible Studies." It is intended to meet the needs of an age group (15 to 22 years) not adequately cared for heretofore. The "Herald Adult Bible Studies" completes the list. Prepared by the same writer as the previous "Advanced Quarterly," it is much the same, although it has been enlarged by the addition of some new features.

One of the biggest changes and improvements which we believe the teachers for the upper classes will notice is the large amount of helpful teaching material to be found in the "Herald Teacher," a new monthly magazine which will take the place of the teachers' quarterlies for intermediate, youth, and adult classes. Not only will this give much more material on the lessons, but it will contain guides for study and worship and helpful articles on various Sunday-school subjects.

For the children under school age a new graded lesson course, entitled "Bible Lessons for Kindergarten Children," will be introduced for the first time. It is the first of three courses for pupils of ages three to five. The others will follow later. These materials, while new, are much like those which have served so commendably in our summer Bible schools.

In a general way we can say that the lesson helps introduced with the beginning of the third quarter are revised and improved. A few, however, are entirely new. We trust that all of them will prove to be a help and blessing to those who now use them for the first time. They will need to stand the test of experience and usage. We believe that after our people become used to them they will be generally appreciated. Perhaps it will be too much to expect them not to reveal some things that will need changing and further improvement. The users will do well to examine them carefully, use them diligently, and then send in their comments and criticisms. Changes can then be made from time to time so that in the best possible way they may meet the teaching needs of our present time.

These revised and new materials have been worked out on Christian educational principles. They are evangelical, Biblical, theologically conservative, and uphold the principles and teachings of the Mennonite Church. We trust that, under the blessing of God, they may win and merit the support of our constituency and be largely used in the teaching of God's Word to the advancement of His kingdom.



# CHRISTIAN LIFE

## Getting Definite Answers to Prayer

### I

By DENNIS BLOSSER

This is the first of two articles on a subject that is very vital to the Christian. The thoughts presented have come out of both the study and experience of the writer.

A healthy prayer life is essential for Christians. As our physical bodies need fresh air to breathe to maintain health, so do we need to pray and study our Bibles daily to be healthful spiritually. If the amount of air we breathe is limited, our physical bodies become weak and we cannot work. If we do not study our Bibles and pray daily, we become weak spiritually and we cannot do Christian work. We cannot win souls for Christ because we do not have a passion for the lost. We cannot radiate the love of God to others because we do not possess that heart-warming love. Our lives will not demonstrate the deep satisfaction we enjoy in being children of God. Certainly to get the most from life, we need to study our Bibles every day and we need continually to be in the spirit of prayer.

#### What Is Prayer?

What is prayer? Of what do we think when we think of prayer? Is prayer only a devotional period? Is it a formality, a part of our daily life, an obligation or a duty that, as Christians, we have to perform because we are Christians? Is prayer burdensome? Does prayer consist of coming to God and asking Him for the things we need or we want? Is prayer to be used only when our own simple wisdom and judgment fail? Is prayer to be used as a last resort or a way out of trouble? Is God only interested in our troubles? Is prayer to be used as a panacea—as a universal medicine when all other methods fail?

Of what does praying consist? What should be included in our prayer life? Does prayer have certain limitations? Are there some things about which we should not pray? Should we pray about everything? Does prayer have boundaries? What are they? What is prayer?

For the purposes of this discussion, we will use our own short, simple, yet rather comprehensive definition of prayer—**communion with God**. The whole basis of this definition hinges on our relationship to God. It has a number of implications. First, it involves two personalities, God and one's self. Second, these two persons are dependent on each other. Each has a certain work to do. Third, these two individuals should form a close friendship.

The first point of this definition which we wish to discuss has to do with the personality of God. Who is God? Do we know Him? Is

He real to us? What is His nature? What characteristics does He have? What kind of prayers does He answer? How does He work? What can He do? Do we understand when He is leading? Can we follow Him? Do we hear His voice when He calls? Can we understand Him? Do we know God as a Person—as an individual—in the way we know our earthly friends as individuals? Is God our Friend? If we were asked to describe God, could we do it? What would we say? An intelligent understanding of the answer to these questions is essential for an effective and power-filled prayer life.

To learn the characteristics and nature of God, it is necessary to study the Old Testament. It was in that period of time that God

revealed Himself as a Person to man. Many times we think the Biblical occurrences are not applicable to Christian people today. The Bible characters were men and women serving and worshipping the same God, with the same characteristics and attributes, that we serve and worship. We were created by the same God, and Adam and Eve were the original parents of all of us. All of these characters had a special call to do a special work. Some wrote the inspired Word of God. Others were judges and kings and teachers. Some were mothers. Many filled a less conspicuous place in God's plan, but probably not less important. Likewise, today each one of us has a special work to do for God. It is by knowing God as a Person, by living a devoted and prayerful life, that we as Christians can find and do our special work for God.

God is the same yesterday, today and forever. Because He was the Creator of this universe, He necessarily has full control over it. He made all the laws of the universe; therefore He has complete authority to keep them or to break them. He turned the rod into a serpent and back into a rod for Moses. He made the sun stand still for Joshua. He multiplied meal and oil for Elijah. Abraham and Sarah were past age when Isaac was born. The life of Hezekiah was lengthened fifteen years. Jesus and His disciples broke many natural laws during their ministry. God can still break the laws which He has made and doubtless has duplicated many of the miracles recorded in the Bible in answering the prayers of His faithful children. If God can truly be glorified, one should not hesitate to ask God for what may seem utterly impossible to the ordinary person. God is still omnipotent. He delights in answering every sincere request for His children.

In this dispensation, we have the Holy Spirit abiding within the believers. It is through the medium of the Holy Spirit that we can learn to know Him. The Holy Spirit's indwelling gives life to the soul and will lead and guide us as individual Christians to a life of complete surrender to His will. The Holy Spirit is the power of God manifested through the Christian life. By receiving this power through prayer and Bible study, we can truly enjoy the blessings which come through having our prayers answered, and also through that power we can effectively witness for Him. The power of a Spirit-filled life cannot be overestimated.

A fundamental point in developing an effective prayer life is the realizing of our dependence upon God. Do we as individuals appreciate the extent of our dependence upon God? How often do we stop and think of the many, many things God does for us? Do we truly feel a need of God? When all in life is going smoothly, we as human beings have a natural tendency to forget God. When we achieve some measure of success, we are prone to take all the credit to ourselves and we forget to thank God and to give Him the credit for what He did. That vertical pronoun "I" becomes the center of our conversations and thought life. "I did this," and "I did that," and "I did the other thing." Also, "I would never have done this," and "I would never

#### THE ETERNAL GOODNESS

**I bow my forehead to the dust,  
I veil mine eyes for shame,  
And urge, in trembling self-distrust,  
A prayer without a claim.  
No offering of mine own I have,  
Nor works my faith to prove;  
I can but give the gifts He gave,  
And plead His love for love.**

**I dimly guess, from blessings known,  
Of greater out of sight;  
And, with the chastened psalmist, own  
His judgments too are right.  
And if my heart and flesh are weak  
To bear an untried pain,  
The bruised reed He will not break,  
But strengthen and sustain.**

**I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.  
And so beside the silent sea  
I wait the muffled oar;  
No harm from Him can come to me  
On ocean or on shore.**

**I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.  
And thou, O Lord, by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on Thee.**

—John Greenleaf Whittier.



have done that," and "I would never have done the other thing." "I would have known better than that." It is "I," "I," "I," in everything. That "I" is the all-important thing, the only thing that matters. We become puffed up. As a rubber balloon expands when air is blown into it, so our estimation of ourselves keeps growing larger and larger. When a rubber balloon gets distended with air to a certain point, it bursts. When we get about full of self, God must in some way bring us to a realization of our dependence on Him. One way He often does this is to allow some great catastrophe to befall us. As a rubber balloon goes to pieces when it bursts, thus God must humble us to show us our dependence on Him. That vertical pronoun failed. The thing which couldn't happen to us did happen. We wonder why we must suffer this embarrassment. Why, oh, why did this have to happen to us? We feel disgraced. We are amazed that we, above all people, have to be treated cruelly. We had not sinned—or had we? Yet God had to show us that we were still dependent on Him.

Not only are we dependent upon God, but each one of us has an individual responsibility to God. It is up to us to find for ourselves through Bible study and prayer the task or tasks which God would have us do for Him, and then do it.

One of the ways God is dependent upon us, is in our knowing and doing our part in fulfilling the Great Commission. The command in the Great Commission is "Go," and it is the same to each one of us. It is true that we cannot all be foreign missionaries, but each one of us has our missionary work to do. If we do not do what God has for us to do, it will probably be left undone. Could it be that this is why the world is full of sin? Are we accepting our responsibility toward God? Are we doing the missionary work that God expects us as individual Christians to do? Where shall we "go"? What are we to do? How can God direct our paths, if we Christians do not give Him an opportunity? The world is in its present condition, in some measure at least, because we as individual Christians have failed in our responsibility toward God in doing our share of missionary work.

Another responsibility which God places on His children is that of praying individuals into Christian work. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). The command is plain and it is the same to every one. How many persons have we prayed into Christian work in our lifetime? For how many persons are we praying at the present time that God will call them into Christian service? It is our responsibility. Are we faithful? Also, God is dependent upon us for intercessory prayer. A major portion of our prayer life should be spent in intercession—a Christian work from which no one can rightfully be excused. Yet, it makes us feel very much ashamed when we stop and think of how little we truly accomplish in comparison to what we could or should accomplish. For how many lost souls are we pray-

ing? How many lost souls have we brought to the throne of grace in the last week? during the last month? during the last year? How many lost souls have we won for Christ by prayer during our lifetime? during the past ten years? during the past five years? or during the last year? For how many backsliding Christians have we had enough concern to hold them up to the throne of grace? How often have we prayed for our pastor, our Sunday-school officers and teachers, and for other missionaries whom we know? Is it because of a lack of faith that we do not pray more? Do we truly believe that prayer can bring the vilest sinners to repentance? Could it be that intercessory prayer is too much work? Intercessory prayer is very, very difficult work. We can pray a long, long time and it seems that we get little or no results from our efforts.

Another implication that can be derived from our definition of prayer is friendship. In John 15:15 Jesus Himself (who was God in the flesh) said we are not to be servants but friends. Also note why we are to be friends. "For the servant knoweth not what his Lord doeth." Think of it! Friends of God and not servants. We are heirs of God and joint heirs with Christ. We are sons of God (I John 3:1) and children of a heavenly Father. Let us explain further by analogies from this father-child relationship.

First, our spiritual life, like our physical life, should be a matter of growth. In the course of our spiritual growth, as in our physical, there are several distinctive stages. When a healthy, newborn babe begins this physical life he is completely content—not a care, not a responsibility, just a heavenly contentment. Do we remember how content we were when we were first Christians? When we were babes in Christ, we were completely content, happy, and free. We could pray. We had never known such inward peace. This Christian life was truly wonderful. But—when we should have been growing as Christians, something seems to have happened. The Christian life became difficult. It was hard to pray. We were tempted to do wrong. That wonderful peace and joy that we had experienced was not nearly as real. Something, we cannot say what, but something, happened. It happened so gradually that we did not notice it. Have we stopped to realize that Satan might be making inroads into our lives, in some unsuspected way deceiving us at every possible point? One reason why many Christians fail and others find the Christian life difficult is that they try to live spiritually without Bible study and prayer.

Another significant point is that it is just as natural for ills to come into our spiritual lives as it is for babies to become ill. When something is not right with a baby a few days old he cannot tell his mother what is wrong. He just cries, but mother understands. Here is where many mistakes are made in our Christian lives. When we were spiritual infants and something went wrong, we should have cried to God. But did we? Do you try to find God today when you face difficult problems? Often prayer must be vague and indefinite. We need to learn how to pray.

As a baby grows older and develops into childhood he learns to understand his parents better, but yet children need to be disciplined when they disobey. Sometimes parents spank their children. Sometimes they put them to bed. Sometimes they take their privileges away. Likewise, as we become older in the Christian life, we disobey God and need disciplining. How does God put us to bed? Does He take away our privileges? There may be many ways in which God tries to discipline His children, but are they understood as such? Here are some possibilities. God may bring trials and disappointments into our lives to bring us to our knees in prayer. This may be one way God has of taking us across His knees. Certainly, sometimes sickness may be a means God uses in disciplining us (God's way of putting us to bed). Also God may delay or withhold the answer to our prayers as a disciplinary measure. Probably this is a way God has of taking away our privileges. No doubt from time to time all of us in one way or another have been disciplined by God. Are we willing to recognize it as such? Do we understand when God is trying to lead or direct us? Do we live better lives as a result of it? Are we drawn closer to God?

As we grow older our earthly parents do not need to discipline us as much. As we become more mature we understand them better. The same relationship should exist with our heavenly Father. As we become more mature in the Christian life we should be able to understand more of God's Word. We should be able to understand our heavenly Father better and eventually become His friends, as John 15:15 suggests. Do we know Him personally as a Friend, as we know our earthly companions as friends and as individuals?

Before concluding this discussion let us turn to the New Testament and study some verses, and try to understand their meaning as stated, without altering them by our own interpretations from past fallible experiences.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14).

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight" (I John 3:22).

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14).

Laying aside for the moment conditions presented, are there any limitations presented with the promises in these verses? Why not accept God at His Word and enjoy a rich prayer life?

Wayland, Iowa.



## Abating Love

By Vance Havner

In such an hour it is not easy to keep the heart-fires burning. I have discovered Christians whom I have known for years, gradually cooling off in their love toward God. Often in Christian homes it is difficult to talk on spiritual things. Talk of anything else, and it would take several shorthand experts to keep up with the conversation; but talk of Christ, and one would think he were sitting up with a corpse.

When love toward Christ abates, love of the brethren dies. This badge by which we know that we have passed from death unto life, and by which all men know that we are His disciples, is conspicuous for its absence. Tertullian could never write that it is said of us, "How those Christians love each other!" If the man who says he loves God and hates his brother is a liar, we have a bumper crop.

When love toward God abates, we begin to love what we ought to hate. Prayer meetings become a drudgery, and the movies a delight. We say of the house of God, like the people of Malachi's day. "Behold, what a weariness is it!" When we love God, we hate sin, we abhor that which is evil, we abstain from the very appearance of evil. "The fear of the Lord is to hate evil" (Prov. 8:13). "If any man love the world, the love of the Father is not in him" (I John 2:15). We have lost our sensitiveness to sin. We have become tolerant of evil. We say, "Oh, well, things are not so bad; they could be worse." We think it a mark of broadmindedness to grow lenient toward sin, when actually it means that our love has grown cold.

Here is a test of our spiritual state: Do I allow what once I abhorred? When the love of God abates, love of evil abounds. The man who tolerates sin will soon endorse and practice sin.

Has your love died down? Then stir up the gift of God that is within you. Repent and pray that the love of God may be shed afresh in your heart by the Holy Spirit. Jesus asked Peter, "Lovest thou me?" Everything else stems from that. When we love Him we will love the sheep, and we will feed the sheep and we will go after lost sheep.—Selected.

## How Terrible to Be Lost

None except those who have experienced the feeling can describe the awful state of one who has lost his way. The following thrilling account of a lady who was lost in the Alps for a long time was once given in the "Christian Herald": An extraordinary story is told by a Swiss lady who has been a prisoner for twenty days in a cave of the Alps Mountains. She says that she set out for a walk by herself, intending to return to her hotel for lunch. Fascinated by the scenery, she penetrated farther up the gorge, and lost her way. In her wandering she slipped and fell a long distance, alighting in a cave. At first she congratulated herself on not being dashed to pieces, but in a short time she feared that she was reserved for the worse fate of dying by starvation. There was no

way of egress from the cave but from above, and when she attempted to climb, she found the steep sides too slippery to give her a foothold. She shouted for help at intervals all that day and night, until she was too hoarse to hear her own voice. She became intensely hungry and thirsty. Some water was trickling out through the rock, some of which she drank, and there was a kind of moss growing on the side of the cave that alleviated the pangs of hunger. She had plenty of money in her purse, but she would have gladly given it all for a mouthful of bread.

When found by a peasant she was almost a skeleton and was quite demented. He carried her to a hospital where she slowly recovered. She will never forget that fearful ordeal. Her situation with abundant money at her command, yet liable to perish with hunger, is a lesson that we in these times need to learn; that there are times when boundless wealth cannot deliver us.

The Bible declares that the sinner is lost. But he does not realize it as he should, or he would seek to find a way out of his wretched condition and perilous state. The awful days of awakening will come, when perhaps, too late, he will discover that he has spurned the only Guide who can lead him to a place of safety. A fearful awakening this will be when the awful darkness of the eternal world settles down on his soul and despair has seized his mind. It is fearful to contemplate that end of the finally impenitent and the doom of the person that rejects Jesus Christ, who came to seek and to save that which was lost. And yet in spite of the tears and warnings of friends, there are many who are persistently walking in the way that leads to eternal night.

"To be lost in the night, in eternity's night,  
To sink in despair and in woe;  
But such is thy doom if thou turn from the light,  
Refusing God's mercy to know."

—Selected.

### JOSEF COMES HOME

(Continued from page 290)

"Did you give him food as for the starving?  
We do not wish to harm him."

"Of course I gave him food. And happy the

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### WATCH YOUR WORDS

A careless word  
May kindle strife;  
A cruel word  
May wreck a life.

A bitter word  
May hate instill;  
A brutal word  
May smite and kill.

A gracious word  
May smooth the way;  
A joyous word  
May light the day.

A timely word  
May lessen stress;  
A loving word  
May heal and bless.

—Selected.

day when I can stuff him with all he wants as I did the other one."

"He looks like Josef," the man said. "Look at that head of hair—just like his."

"His name also is Josef," she softly said in reply. "Need we go to the station at all?"

"They might take him away if he became ours, if they find out."

"How could anyone find out? He has no home. We have no son," the woman said.

"It were much better to take the right way," was the reply.

"But who would know? Who would ever know?"

"These things have a way of being revealed. We must do it the right way."

"I cannot bear to let him go even to a good station. I want him for a son. I want to feed him, and watch him eat, and get fat and play and go, eventually, to school."

"I shall go to the station today and see what must be done," the man replied.

\* \* \*

Josef opened his eyes. He felt better. He felt much better, though still hungry. Then he remembered! His mother was in heaven. They said she was no longer sick, nor tired, nor hungry.

He, himself, was rested and clean after a wonderful bath, clean clothing and food. FOOD. He hoped there would be more food—soon.

"Will I, now, by myself go to seek the good Christian American Mennonite station?" he inquired as the woman brought him more food.

"Your father has been to the station. You will remain here. You shall be our son, and we will be your father and mother. We lost our son and you lost your people. Why, therefore, may not we live together and become a family?"

"I shall like it very much to remain here," Joseph replied. "I shall work for you and call you father and mother."

"And I, in turn, shall feed you so well that those loose garments will become perhaps a little tight. This is now your home, my beloved son."

"And I shall go now and help my father gather in the squash?"

"Yes, you may do that, and later on we must plan about your schooling. School is very important to a son like you," the woman replied.

"I already know some things. Mamma taught me well. Shall I recite a little poem to you that Mamma taught me as we wandered along?"

"Yes, indeed, son."

And he recited:

"What can I give Him  
Poor as I am?  
If I were a shepherd  
I would give Him a lamb.  
If I were a wise man  
I would do my part.  
But what can I give Him?  
Give my heart."—Christina Rossetti.

"That is very well done, my son," she said.

Protection, Kans.



# OUR HOME CIRCLE

## The Family and Church Attendance

BY MARGERY COFFMAN

The practice of attending Sunday services "en masse" as families needs to be guarded or recaptured, as the case may be, if it is not to be lost in the welter of modern life.

Sunday morning is here. "This is the day the Lord hath made; let us rejoice and be glad in it." "I was glad when they said unto me, Let us go into the house of the Lord." This is of course, the ideal attitude with which to greet the Sabbath. But how often is the attitude different!

There is this Sunday morning attitude. "Ho-hum! Let's not go to church this morning. We were up too late last night. We'll sleep in this morning."

Then there is the family where mother gets up and prods and pulls and pushes to get the family up and ready for church, where they unwillingly assemble in body, but not in spirit.

There is that home, too, where, already on Saturday, cakes are iced beautifully, pies are ready in delicious flakiness, fowl are stuffed, ready to be browned to a delicate turn in the oven, in readiness for Sunday's noon meal. But on Sunday morning is heard: "Where are my clean socks?" "There's a button off my shirt." "My Sunday dress is all mussed." "I can't find my good shoes," and not a Bible or a quarterly is to be found. At last this family reaches church, very late, and Sunday school and the sermon are endured. But what a dinner to come home to! To them, that's Sunday—a special dinner with all the extra trimmings.

One more example—perhaps of your home or mine. Father and mother get up at the usual time. There are a few chores to do, household and otherwise. Mother cuts a fresh bouquet for the dining-room table. The children gradually appear fresh and clean in their Sunday clothes, and breakfast is attended to. Perhaps a phone call brings a request for a ride to church for an extra passenger. It means an extra trip or an earlier start, so dishes are stacked and left, that all may be in time for church without the confusion of a late entry. What matter if Saturday offered no time to ice the cake, and cold meat will be the order of the day? "We have meat to eat that ye wot not of," and the inner satisfaction of being together and on time, to sing and to enjoy fellowship with the congregation of the Lord, more than compensates for a slight lack of physical extras.

Some time ago in the "Reader's Digest" there was an article by J. B. Priestley about things that give him delight. He mentioned little things like a family joke around the table that causes such hilarious fun at the

time, but seems so trivial if an attempt is made to re-enact it. What things most delight us, as members of Christian families? Perhaps the keenest pleasure of the Christian mother is the simple delight of having the family together, and to have them clean and well and happy, in the family pew at church on Sunday morning to worship the Lord in the beauty of holiness.

It used to be customary for families to appear "en masse" at church services, but now, with so many counter attractions on Saturday nights, with the children scattered, with night shifts of work and late parties at play, family unity on Sunday morning soon becomes neglected, along with Sunday-school quarterlies and Bibles. Our forefathers had an influence over their offspring that we modern parents seem to lack. Perhaps we have allowed an overdose of child psychology to take the place of parental authority, and what the child wants to do becomes of greater importance than what we know he ought to do. Of course, the ideal is to get him to want to do what he ought to do. But it is perfectly normal for a little boy to prefer to run about and play ball in the sunshine rather than to sit still inside of the church for an hour or so, with only the singing of the hymns to relieve the monotony of the service. One can't blame them for an occasional "Do I have to go to church today?" especially when he can add truthfully, "Terry never goes to church!" However, as a rule, he is satisfied to comply

### IF EVERY HOME WERE AN ALTAR

**If every home were an altar  
Where holiest vows were paid,  
And life's best gifts in sacrament  
Of purest love were laid:**

**If every home were an altar  
Where harsh or angry thought  
Was cast aside for kindly one,  
And true forgiveness sought:**

**If every home were an altar  
Where hearts weighed down with care  
Could find sustaining strength and grace  
In sweet uplift of prayer:**

**Then solved would be earth's problems,  
Banished sin's curse and blight;  
For God's own love would radiate  
From every altar light.**

—Sunday School Times.

with your wishes when he understands that it is the way of showing that we love the Lord God who gave us all the other days of the week in which to work and play.

Much is written about the home, the church, and the state, and their interdependence. Since the home is the heart of the state, and the individuals of the home make up the membership of the church society, it is impossible to separate one from the other. In an address to the teachers of Canada, Charlotte Whitton, O.B.E., listed what she called the three pillars of society; first, the home; second, ordered government; and the third and fundamental pillar, the church. "For centuries upon these three great pillars the structure of our society rested and civilization developed. All that men and women needed in the acquisition and transmission of the knowledge and experience of the race . . . were conserved, translated, and transmitted through the two great institutions of the home and the church, and their creation—ordered government."

She goes on to point out how social changes and industrial mechanization have changed the form of home life and consequently, church life. "From being a self-contained organism, the home has passed on into a dependent condition with its women, on whose labor the home depended, leaving the confines of home to become co-workers in the world with men. This has gone on to the extent that more and more functions of the home have passed on to school and church, both in the transmitting of technical knowledge and in the training of its inmates." Schools, whether of secular or church organization, are fast taking over the entire training of the child, with the result that the "Children's Lullaby" may soon be revised to read:

"Bless the dear clinic that weighed me with care  
And the nursery school teacher that fine-combed my hair!  
And the youth movement leader so toil-worn for me,  
And my mother, God bless her—she never sees me!"

This helps to point out how the home is becoming involved in the changes that are taking place in society. As the home is, so is the church. When we are made conscious of these changes so insidiously creeping into the routine of our home life, we must be more alert to our responsibilities in preserving family integrity. The simple act of weekly attendance at divine worship, as a family group, is a good way to begin. If the parents are consecrated Christians, they will make this one effort against whatever odds, to bring their children up as befits members of the family of Christ; members of the Christian society, with the proper emphasis on spiritual and religious matters. I do not contend that church attendance, either as individuals or in family groups, will bring parents or children into heaven, but it certainly will not lead them farther away.

Church attendance as a family should be a pleasant experience, and work in and for the church a pleasure for all members of the family. As a family we will work, and play, and worship—together! Not long ago, while



talking with the mother of a fairly large family of young people, who have all stayed within the home church, going out as they have been called to add their testimony in other congregations, I asked her how she had kept her family together.

She said she felt it was largely because of the interest they had always maintained in church life, the common interest the whole family had in music, for the sake of church activity and personal enjoyment, and in their own constant prayers. If parents show themselves ever willing to do whatever is asked of them in the church, "with a gladsome mind"—if their testimony is clear and constant—it will be reflected in the children's attitudes. If an assignment for young people's Bible meeting is treated lightly by father or mother, one cannot be surprised if junior balks at filling his place when next his name appears on the program. To do even the smallest task, to give the faintest testimony for the cause of the church, is a privilege not to be taken lightly. Further, salvation, the greatest treasure man may possess, is gained chiefly through church attendance, whereby the knowledge is gained of the means of salvation. This salvation is a joy to share with the family, and as a family.

One final word to the mothers, who seem to bear the brunt of bringing the church and family together. Keep at it, through prayer, through precept, and through example. For only as we give the family to Christ, do they become truly ours; if they are His, they are ours forever. He will keep them safe for us eternally, and neither social change, governmental demands, nor death itself can take them away from us. In Christ, we can never be parted.

Yes, it is worth while to continue striving to get the family ready for church. On Sunday, let the dishes go; they wait so patiently! Let cakes go uniced; too much sugar is bad for us! Let Saturday parties break up earlier; church time doesn't vary! But get ready, go to church together, as a family! Forsake not the assembling of yourselves together, "as the manner of some is."

Beamsville, Ont.

## Am I Glad to See That!

Veda Group

It was the custom in Sadie's home to start the day with a passage from the Bible and a prayer for divine guidance in whatever the succeeding hours might bring. At the breakfast table, Father, Mother, or one of the children, in turn, would read a chosen passage, and it was their custom also to take turns in expressing thanks for the food before them—or sometimes they sang a grace.

It was a steadying and uplifting beginning for the day, and Sadie had always accepted it as a natural part of the family life. But when she began to grow more intimate with Aldine, she began to realize that Aldine's home attitude toward such things was not the same as that of her own family.

She spent the night with Aldine; and there was no returning of thanks there.

"We're thankful enough, I guess, but we don't say it," said one of them lightly.

Sadie wondered if they were really especially thankful; one and another did so much complaining about the food, though the meal was in fact a very nice one.

Some time after that Aldine came to spend the night with Sadie.

Sadie remembered how things were at Aldine's house. What would Aldine think of the breakfast hour at her home? Did they have to read the Bible and pray even when they had company? Couldn't they skip it once—just for this one time when Aldine would be there? She might—well, she might think it was funny.

Her mother put her arm around her when she had rather hesitatingly stated her case.

"But this is our home," insisted her mother, "and when guests come here then they should accept our customs, and our way of doing things. We feel that it's right to start the day with thanks for God's goodness and request for His guidance—and if guests are with us, then I think we ought to go right on in the way we always have. In fact—it wouldn't be quite polite to God to change

### THE WORD

**Great God, with wonder and with praise  
On all Thy works I look;  
But still Thy wisdom, power, and grace  
Shine brightest in Thy Book.**

**Here are my choicest treasures hid,  
Here my best comfort lies;  
Here my desires are satisfied,  
And here my hopes arise.**

**Then let me love my Bible more,  
And take a fresh delight,  
By day to read these wonders o'er,  
And meditate by night.**

—Isaac Watts.

just because of company in the house, would it?"

Sadie flushed. Of course, it wouldn't!

Aldine made no remark about the reading and prayer, but Sadie thought her eyebrows lifted a little.

Some years went by. Sadie went to teach school in another county. She was very happy in her work, and had a nice place to room and board, but came home very little during the school term, as she thought it important to be a part of the community in which she taught. When school was out she came home briefly before going off again for some special study.

On that first day at home she and her mother passed through the dining room. There lay the Bible in its accustomed place. As Sadie walked by she reached out and put her hand on the loved Book.

"Am I glad to see that!" she said, with warm appreciation in her voice.

And warm was the appreciation in her face and bearing the next morning as they read from the Book and thanked the Giver of all before partaking of the food before them.

"Am I glad!" thought her mother silently, fully aware of the change in attitude that lack of this simple morning devotion for the past months had wrought in her daughter's heart and mind.—Selected.

### CRITICISM BETTER THAN FLATTERY

Flattery is much easier to take than criticism, but the latter often proves far more beneficial. A wise poultry keeper puts grit in the food that he gives to his fowl, and while they may not exactly enjoy it, yet, it is very necessary and helpful. In like manner some of the criticism we receive while not palatable, may prove beneficial.

The old deer stealers used to approach the herd with bundles of sweet hay upon their heads, and in this way the scent of the destroying enemy was disguised, and the deer were thrown off their guard. This is the way in which evil often gets near us to effect our ruin. It comes with the fragrance of friendship about it, sweet adulation, the incense of comradeship and grateful flattery. Solomon warns against the stranger which flattereth with her words. He also says, "Rebuke a wise man, and he will love thee."

Criticism and rebuke, if received in the right spirit, often proves a blessing, for it reveals faults that one may have been unconscious of.

In Proverbs 26:28, we find these words: "A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin." Again in 29:5 of the same book, we read, "A man that flattereth his neighbour spreadeth a net for his feet."

Surely all these warnings against flattery should make us wise to it, and help us to take criticism in the right spirit, so that it may prove beneficial and help us to overcome our faults and weaknesses.

Silence is often the best answer to criticism. Sometimes a man's faithful steady work is his defense. Ole Bull, the violinist, was once offered space in the "New York Herald" to answer his detractors. He said, "I think it is best that they write against me and I play against them."—Esther D. Hooley.

### LOVE

Love that can be bought, whatever the price, is not love at all. We love our own because they are our own. They are ours, and therefore we cannot help but love them. "We love him, because he first loved us." Even when we were enemies, He loved us. Should we not love Him because He is ours and we are His? The best test of love to God is not our emotions, but our obedience. The father who lives for his family puts his whole strength into the work he is doing for them. He never stops to inquire whether he loves them as much today as he did yesterday, or whether his feelings for them are different this year from last year; he knows he loves, and therefore he works for them and serves them. Our love for Jesus would be greatly increased did we not stop to analyze it so often. The thing to do is to love Him and serve Him and stop talking about it.—Selected.



# MISSIONS

## Expanding the Work to Salto and Rabanal

BY LESTER T. HERSHEY

Expansion is one of the evidences of a spiritually growing church. Bro. Hershey shows how this came about in the Puerto Rican field.

It is our belief that to have a healthy church—one that is growing spiritually—we need to keep evangelism and missions uppermost in their minds. It is said that the Dead Sea in Palestine is so salty that fish cannot live in it, because it has no outlets. It keeps

A church in America had sent us money to buy a horse. They had lifted an offering which was sufficient to buy two horses with saddles. One horse, "Rex," had already been bought. I used him to carry the "Heraldo Evangélico" through the mountains to various



The Home Which Was Rented and Used for Services at Rabanal. Bros. Hershey and Santiago Standing in the Doorway

taking in day after day, but it does not give out. Preachers have likened this Dead Sea to a dead church—one which always receives and never gives out. Perhaps preachers who have used this illustration are not far wrong. We pity the church that does not have an outlet for the energies of its youth.

This being our belief and conviction, the Calvary Mennonite Church began to look around for fields other than its own immediate community to sow the Gospel seed. The first brethren to unite with the church at Calvary were baptized October 12, 1947, as related in a previous article. They were seven, Biblically, a perfect number. These brethren showed zeal in carrying the Gospel seed to others even before they were baptized. Hence, it was no wonder that, even before there were baptized members, Calvary was beginning another point of preaching.

It was on Saturday, October 4, that the people of Rabanal mountain, for the first time in their own community, heard the Gospel preached and illustrated by the Mennonites. But, we must go back and take up the story from its beginning.

homes somewhat distant from the church at La Plata. This afforded many contacts—contacts which shall long live in our minds, and which gave us a first-hand insight into the "jíbaro's" life. It is a simple, but happy life. True, they suffer many privations, but I wonder if, with all their privations, they don't enjoy living a bit more than many of us with the modern conveniences. We have much that is painted beautifully outside, but paint on the outside doesn't make for happiness inside. These folks seldom use paint on their houses or furniture, yet, when you are among them, you can feel their happiness in having each other.

A short while after having bought the first horse, we felt it necessary to own a second one, so Alta, my wife, could go along with me on visitation work. It was through the purchase of this second horse that we became acquainted with Rabanal, and we immediately fell in love with it.

One day a local man, knowing we wanted to buy a horse, came with two to sell me. I told him that I wanted a horse that would climb the mountains. He was ready to

guarantee either of these two, and to prove his faith in their strength, suggested that I get on one of them, and he would take me up one of the roughest and steepest climbs around there. If they climbed with ease, certainly they ought to be worth the price he was asking. So, we started on our trip.

We climbed some very steep places. We had to hold fast to the horse's mane as we went up, and coming down we were thankful for the crupper which kept us from sitting on the horse's neck. When we arrived on the ridge which marked the beginning of Rabanal, department of Cidra, we were much impressed with the great fields of sugar cane. It was simply beautiful. Words cannot describe the feeling we had on that day. We had entered the area by a gate. Afterwards, I have called it the gate to opportunity. Something seemed to tell me at that moment that this was our place to begin a new preaching point. Several weeks later, Dr. Amstutz and myself took a trip over this area, and I remember remarking, "Some day we will have a Mennonite church in this Rabanal area."

On this trip we were introduced to a home of a cousin of the man selling me the horse. We drank coffee in his home then and many times afterwards. On one of these occasions, a neighbor, half drunk, asked me why we don't preach in their community. I asked him why they don't try to get someone to come and preach. After much conversation on the subject, it was suggested that I speak to the "mayordomo" of the large ranch which occupied most of Rabanal. We went to his home, but did not find him. We returned another day and presented a plan to him. We suggested that the people of the community find us a house in which to hold services, and we would come up once a week. He promised to help in this plan, and did.

One week later, as we were walking to the unit dining hall for supper, seven men on horseback rode in, asking for the pastor. At the head of this group was the "mayordomo." He informed us that they had secured a house, and that we could begin our services whenever we desired to. The rent could be arranged for when I would see the owner, but that there wouldn't be any problem on that score. Later that week we went to see the



Brother and Sister Hershey Leaving on Horseback for Weeknight Services at Rabanal

owner. We arranged that in two weeks we would begin renting for a period of three months at ten dollars per month.

Immediately we set to work making benches. We had finished eight of them when, on a Thursday afternoon prior to the Saturday



we planned to begin the services, a man came on horseback with a note for me. The note said in essence, "I am very sorry, but you cannot have the house as promised, because my brother is getting married and he will need the house." This came as a shock, for we were planning this new work with great anticipation. Something seemed to tell us immediately that the note wasn't telling the truth, but that it was a ruse instigated by the Catholics in trying to keep us out. I thanked the man for the note, left the carpenter shop, saddled my horse, and rode up the mountain to the "mayordomo's" home. We talked the matter over. He had not heard that the owner's brother was even near getting married. We went over to see the brother who was working with his father in a rice field. I asked him, "Are you getting married, Luis?" He answered, "No, I am not ready." "Well, haven't you been thinking about it, especially of late?" I inquired. "No, I have never said anything to her about it. I haven't ever asked her." And so continued the questioning to make sure that I understood this "jíbaro." Then I asked, "Do you plan to get married soon? Perhaps in a month or two?" His answer was, "No, I ain't asked her yet." "Do you have any objections if we rent the house from your brother, since you aren't getting married for some time, Luis?" His answer was that he had no use for the house, and we could go ahead and rent it. "Well, then," I continued, could you sign this paper, thus giving your consent to my renting the house from Maximino" (his brother)? He had no objections, and signed the paper. Thanking him, I left.

At Maximino's house, I was received very courteously. He began to apologize for not being able to rent us the house. His brother had just decided to get married and needed the house. He was very sorry, but what could he do? I asked him if he referred to his brother Luis. He answered in the affirmative, apologizing again. Upon hearing this answer I told him I had just spoken to Luis and had his signed statement that he was not planning on getting married for quite a while as he "hadn't asked her yet." Maximino's mouth dropped, and he began to fumble for an answer. Finally, he uttered a few sounds which became intelligible enough to discern that he was trying to say that his brother must have changed his mind that same day. Well, yes, if his brother didn't need the house, we could rent it. We produced another paper and soon had his signature for a three-month rental.

Joyfully, we rode down the mountain, thanking the Lord that again He had made it clear to us that we were proceeding according to His will.

We rented the "pickup" from the unit, rigged up our loud-speaking system on it, and after loading the benches and a small pulpit, drove up to this house by the narrow, winding, muddy road which wound up the back way. We drove over all the sugar-cane roads we could, circulating announcements and playing hymns on records and through the microphone, calling their attention to the meeting that same afternoon at 4 o'clock.

When the time for the meeting came, no one was there. Satan tempted us with the thought that we had interpreted wrongly God's will for us. But, we realized it was a tempting thought, so we dismissed it. A few children came around, looking very inquisitive. In another hour, a man came. He told us that 4 o'clock was the wrong time for a meeting, as it was their supper time. We had thought we could have an early meeting and get back to La Plata before dark. So, we decided to have our meeting the next Saturday at dusk. However, we did have a short meeting with the children and a few men who had later gathered.

The next week, we came up on horses. Three of us rode up and visited homes and put out the word that the meeting would be at dusk. We got to the "mayordomo's" home just as he was paying his men, so we gave them tracts and invited them to the evening meeting. We were happy to see about fifteen men and a few children present. From that time on, October 4, 1947, for a year we held regular Saturday services in that house. Our friend Luis had not yet worked up enough courage to "ask her," and so we were able to rent the house every three months for the year. (Two years later while riding through Rabanal with Brother Paul Lauver, we met Luis. We stopped to talk. In the course of conversation, I asked him if he was married yet. He answered: "No, she went off and married another man.")

One of the high points of these weekly trips to Rabanal was the moonlight rides after the service. How beautiful the mountains were with the shadows contrasting against the moonlit areas! Never were we afraid of that journey. The mountains were high. The paths were narrow and went along deep precipices. When it rained, we often returned to our home soaked to the bone. When the river got deep, due to heavy rains, we always managed to get across and back. The Lord was with us, we gladly admit. He held the horses' feet that they would not slip and plunge us into a precipice. All this apparent sacrifice (we never thought of it as such) was causing an impression on the people of Rabanal. The Saturday evening meetings were filled with men, a few children and some women. This all proved to us that the Lord had led and was continuing to lead.

The work of this first year proved to be a good training ground for our young brethren. Melquiades Santiago always went along with me, except for occasions when the horse was needed for a guest from America. At first he just offered a prayer in the service. Then he read the opening Scripture and led in prayer. Later on I asked him to be the leader of the meeting, and all I did was to preach. A sister, Paula Santos, walked up from Salto every Saturday, usually with a couple of her smaller sisters, to lead the singing. Hence, two of our young members were being put to use in the Lord's work before they were much over seven months old in the Lord. These two are still ardent workers for the Lord.

When Brother J. D. Graber visited our Puerto Rican church in 1948, he rode horse-

back with us to this preaching point. We sat inside an abandoned house, while it rained outside, eating our lunch. I was relating to him the story of the beginning our work in Rabanal. Then I added, "Now we need a church building. Do you think we can get one?" He answered, "Yes, you really do need a church building." When I asked how we would get it, he answered, "Well, that is the problem." We realized that it was a problem, and we only prayed that the Lord would open the way to build a chapel in Rabanal. But we didn't know how it would be brought about.

During February, 1948, a group of my boyhood friends from Morgantown and Millwood, Pennsylvania, visited us. There were thirteen in the group. We took a week's vacation to take them over the Island in order to acquaint them with the beautiful country where we lived, and to try to impress them with the enormous task of missions. Four days remained yet before their return to the States. They had spent the Sunday at Pulguillas, and after the evening service they had returned to La Plata. In our home, they began speaking about the congregations at Pulguillas and La Plata having church buildings, but Rabanal not having any. They had ridden up the day before, and had the thrill of going up to the "top of the world" as one had remarked. They had been much impressed with the Lord's blessings in all our places of worship. Now they wanted to do something in a material way for the work here. They suggested that we cancel the plans for the next few days, and that they put on their overalls and go up to Rabanal to build a chapel. We felt as if we had received a blow right between our eyes. Why hadn't we thought of this before? Here we were visiting all over the Island, and they could have been building a chapel! But, where could it be built? True, two different men had promised to donate a piece of land when we were ready to build it. But, we couldn't build as suddenly as this!

After much discussion that Sunday evening we decided that we should continue with our plans to visit the Island. After they had left, I would endeavor to secure the land on which to build a chapel. They would back us up financially. We had a definite assurance that a chapel was to be built in Rabanal. After they left, we discussed the matter with the Executive Committee of our Mission. We were given the green light. The rich landowner gave us an acre plus in a different part of the community than where we had our services. We felt this was the Lord's leading and went ahead with plans. The building men from Pulguillas directed by Brother Elmer Springer, drove up in the Mission truck to carry cement blocks, cement, lumber, etc., for the building. Much rain handicapped the work and increased the cost of the building. But, the Lord had promised. He had provided a way for a chapel. And, at last, He had given us the chapel.

On October 3, 1948, one day less than a year after the beginning of the work in Rabanal, the Good Shepherd Mennonite Church was dedicated. Several ministers from neigh-



boring churches aided in the special meetings that followed the next week. Loud-speakers blared out the message of salvation to those who would not darken the doorstep of the chapel. Souls were saved during these meetings. But, Satan was not pleased. He caused the Catholics to rise up and secure more people every night to parade past our chapel, chanting, and in front of the chapel door to shout, "Long live the Roman Apostolic Catholic Church!" Once when we drove away from our meeting, sand was thrown in the window of the car. Once piles of small stones were put on the road to obstruct our way. And then, a road grader was placed directly across a new portion of the road being built, so that we had to go back and take another rougher road. Reports were put out that we had buried the cross under the cement porch of the chapel, and that everyone entering had to step on it, and also, that we had no cross inside the church; hence, it wasn't a good place to go. One little fellow was told that when he dies, the Mennonites will dig his eyes out. And so on. But, the work the Lord had started could not be stopped. For the "gates of hell shall not prevail against it (the church.)"

The workers for the new chapel were approved by our Calvary Mennonite Church's Council. Melquiades Santiago and Angel Rivera were to take turns at preaching on Sunday mornings. Angel Rivera and Martin Cortés were to act as Sunday-school superintendents. Serafin was to be Sunday-school secretary. Angel Rivera, Melquiades Santiago, and the two American missionaries, Linda Reimer and Marjorie Shantz were Sunday-school teachers. Alta and I went up on Wednesdays for a Bible instruction class. Once a month I preached at Rabanal on Sunday mornings.

On the last Sunday morning of March, 1949, the first eight members were baptized. Before two could be baptized, this couple had to be married. Several of their illegitimate children were present to witness. Two were received by letter from a Baptist church. Thus, the congregation at the Good Shepherd Mennonite Church, Rabanal, of Cidra, was formed.

Since then, a clinic is held every two weeks by the two sister workers, Linda Reimer and Marjorie Shantz. That same week end they hold a children's meeting, a women's meeting and young people's meeting. The doctor from the La Plata unit hospital goes up every two weeks on Tuesday for this clinic. Recently a clinic building has been built with funds from the Calvary Mennonite Church and M.R.C. unit.

Your prayers are desired for this young congregation on the top of Rabanal. Someone asked once, "Why did you build this church on top of the mountain where the wind blows so hard and there is so much rain?" The answer was, "Because the church ought to be where the people are." The mountain is dotted with little houses badly built, and some falling to pieces. But, in these houses are souls that need redemption. Pray for their salvation, will you?

Pulguillas, Coamo, P. R.

# Drums

BY RHODA M. RESSLER

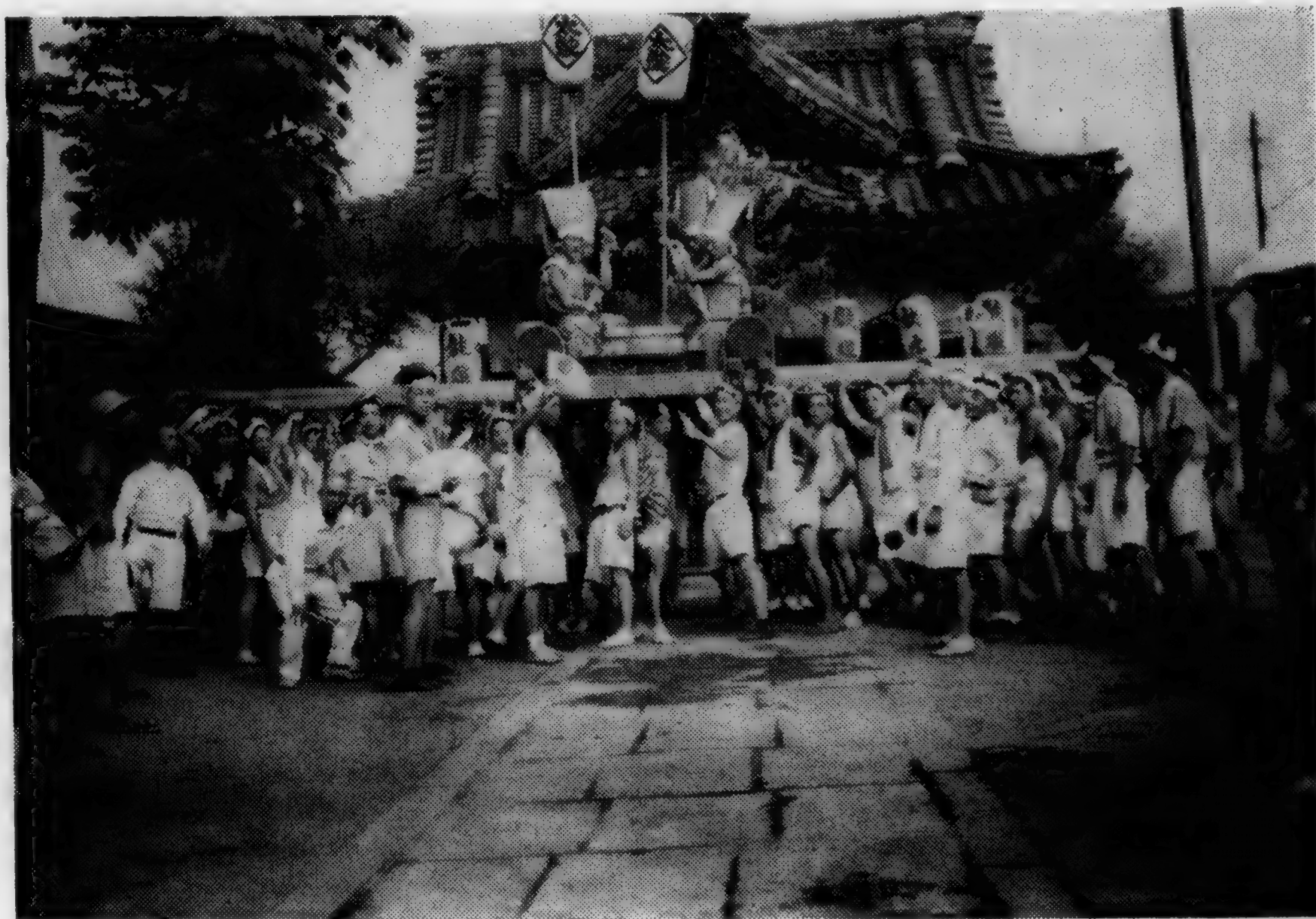
The need of the Gospel in Japan is pointed out by the pagan rites that survive in the midst of modern civilization.

In a wide span of reading interest I have often "heard" drums. There are the drums of the villages in Africa sending their haunting messages through the jungles. Always there is mystery, and darkness. Shadowy figures glide in and out of the jungle clearing. Palms and forest giants are silhouetted against the blackness of the night sky. There is something sinister and breath-catching as people who hear those drums write of their beating and describe the weird penetration of their primitive code.

Or take the drums of the South Sea islanders beating a rhythm for shuffling feet, where

like a brass band," as she listened to the faraway music on Memorial Day.

But I live now in Japan's second largest city. On our line there is always a streetcar in sight. Telephone service, good subways, big department stores filled with a wide variety of necessities and luxuries, air conditioning, electricity, radio, taxis—here are many things that go with what we call civilization. In many ways I could forget that it is halfway around the world from home. It could almost be Pittsburgh, or Cleveland, or Chicago. Osaka has something of all three in its nature.



Drum Beating Is a Prominent Feature of the Midsummer Japanese Festival

moonlit beaches, grass-roofed huts, and stone-baked bounty of nature's own provision await the inclination for feasting. Always in the background of the feast are drums.

Next is a Shinto shrine in the fastness of a high mountain glen where the devout worship under the spray of a dashing waterfall. I wonder if their prayer hasn't something to do with purity, with all the dash of that mountain stream in the setting of ferns, moss, and laurel beneath towering pines. All through the devotion a chorus of drums throbs through the glen. "The drums help him to concentrate," we are told.

Tom-toms, hollow logs, tambourines, skins of animals, yes, and sometimes human skins, beat out the stories of people, heathen people, faraway people. Drums along the Mohawk, drums on the Nile, and on the Ganges! Drums!

I can understand the drums at home. And I can understand the neighbor who said, "I

And the people here are my friends. They like music—good music—Schumann, Bach, and Mendelssohn. They are interested in world news, and democracy, and Christianity as a world force. We hike together, and they know the plants we find in the woods. We eat together and enjoy discovering the foods of each other's country as we share our lunches. We study together, and each helps the other with the language vagaries we encounter.

The jovial innkeeper next door likes to talk about our gardens. He helped us put the shelves in our store-box cupboard. He may not know ten English words, but his wife brings us flowers, and they can both smile and we are good friends. The children of the neighborhood are our friends, too. We never walk anywhere without some of them calling to us gaily in the two greetings everybody knows, "Hello," and "Good-by." It doesn't make much difference to them



which greeting they use, or when. They are learning enough of American ways to throw their hands up in quite a Yankee, "Hi," too.

The young men hurry off in the morning to work or to university classes in their white shirts and trousers, leather shoes, shell-rimmed glasses, and carrying businesslike brief cases. They study their English avidly and think that nothing could bring them nearer heaven than to come to the "never-never land" that is called America on the map.

It is midsummer in Osaka. The other afternoon a group of neighbor men hung a cart full of gay paper lanterns along our little street. By evening there was an electric light glowing in each of them. Then we heard the drum. It marked the opening of the Kasugade shrine festival. At first the drum rhythm was a simple, steady beat, deep and resonant, the voice of a huge drum across the field of rubble to our windows. But the rhythm didn't remain that simple, easy one. It rose in intensity and complexity until it carried a feeling of suspense and almost fear on its wings of sound. On into the night it beat and we could almost forget the civilization of our Konohana-ku as we listened to its rise and fall. Was this a heathen festival in a shadowy forest clearing or on the banks of the Ganges—or a heathen festival in the heart of Osaka?

The next day, at intervals, the huge drum was loaded on a platform. Four young men mounted the platform with the drum, dressed in scanty kimonos and with bright scarves tied around their heads. They poured all the energy of their youth into the haunting rhythms that had been beating in our ears for hours. Sometimes the drum platform was mounted on wheels, a long rope attached, and many little children pulled it up one street and down another of our little Kasugade neighborhood. On the side lines walked a motley assortment of accompanying musicians—children in gaudy kimonos and fancy hair-dos beating toy drums. Women with chalkwhite, painted faces, twanging weird, off-key samisen and a few shrill fifes, added to the general uproar. The rest of the neighborhood followed in the parade.

There was the innkeeper in peaked straw hat and white kimono, very importantly serving as master of the celebration. The children among the musicians nearly all come to children's meeting, and they would be hurt if we didn't "Hi" back at them when they speak to us on the street.

When the children were not pulling the drum cart through the streets, it was shouldered by fifteen or more youths of the neighborhood and carried on its round. The jolting of the platform only added to the fervor with which the beaters on the top fell to their task of making that drum speak. And the young men on the platform and the ones carrying it—have we seen them before? Are they in our group of friends? Yes, the same friendly faces we are used to seeing above their immaculate white shirts, intent on their study of English. Can it be that they are the center of this Shinto celebration? What does it all mean?

For three days the festival continued. I'm not sure we understand it yet, but this is

what they told us. "We all know that we need strength and wisdom. We are not wise enough nor good enough ourselves to know what is right. We need to pray. You pray to God. We pray for wisdom and strength for the hard times we are living in, too. But we pray to our forefathers and their forefathers, on back to that Being who is wise enough to help us know what is right. All the children who were born in Kasugade will always pray at this shrine. The grown people living here, or elsewhere, must not forget to pray, and they must support the

priest at this shrine. This celebration and all the gaiety connected with it is to help them remember that."

I don't know whether that is all of the story of summer festivals or not. Sometimes it is hard to explain to a foreigner just what is back of customs. But I do know that now, all over Osaka, there is in each neighborhood just such a festival. And these new friends of mine, with all their willingness to agree that Christianity is good, believe that they must maintain a part in their own festival.

Osaka, Japan.

# Rural Mission Strategy

## II

By JOHN A. HOSTETLER

Methods of effectively promoting rural missions are presented in this concluding article by Bro. Hostetler.

### The Colonization Approach

The past record of Mennonite colonization has generally been of two types, mass colonization and fragmentary colonization. Mass colonization has frequently taken place in the course of Mennonite history; yet it has occurred less frequently than fragmentary colonization. Mass colonization is usually more dramatic than colonization on a small scale. J. Winfield Fretz says: "Mass colonization among the Mennonites may be compared to the transplanting of a mature and full-grown tree, as it is done in modern tree surgery. The tree may be moved hundreds of miles from one geographic area into another and yet continue to grow with hardly an interruption, for it is moved as a total organism." This large scale colonization has happened again and again in Mennonite history.

Fragmentary colonization, although less dramatic and impressive, has on the whole affected our total history more than might be supposed. Colonization on the small scale has accounted for most of new communities in widely scattered areas. A few families or small groups have repeatedly left the established community to go out and establish a new colony on their own. This kind of colonization has in most cases come about spontaneously, has been unsystematic in nature, and largely unplanned. In this sense, Mennonite colonization in America has been typically American and has been due in part to the government's cheap land policy. Fragmentary colonization is characterized by a few simple steps. Usually a few men who desire to leave the home community to find new homes for one reason or another investigate the prospective area of settlement. If they decide that moving to the new location would be a successful venture, they return home to sell their possessions and prepare their families to move to the new area. Slowly the families trickle into the new settlement. Through newspapers, personal correspondence, and visiting, other families are invited to join the group. If the economic conditions of the new community are favorable, and if re-

ports from the new settlers are enthusiastic, the colony may grow very rapidly.

Rural mission work through colonization could be carried on by the second type described above (spontaneous colonization), but it must be planned; and, instead of desire for adventure and economic advantage, evangelism and church building must be the supreme motive. There are in our Mennonite Church young married people and others who are ready to serve in rural church community evangelism with a sense of mission. The plan of co-ordinating skills and resources of three or more couples for moving into a new rural area seems to be a sound one. Young people can adjust more easily to new and changing conditions than is usually the case in mass colonization. They would need to become established locally on small farms or businesses, but carry on church work as the basic purpose. They would serve in the community and would possibly become the nucleus of a congregation. Most neglected rural communities need schoolteachers, nurses, ministers, farmers, business men, and just ordinary citizens with Christian ideals. The Christian motive must supersede all others so that the Gospel can be brought to the community in every phase of activity. In some cases it may be possible to start a new community where a voluntary service unit has begun work but is unable to carry on permanently.

### Proposed Organization

The opportunity for evangelization through colonization as outlined above seems to fall into the scope of work of the Mission Board. The colonization approach should be spearheaded by evangelistic and service-minded persons who are ready to volunteer, to consecrate themselves to hard work, and to the task at hand in the new community. This work must be carried on by people with leadership vision, and by those who are willing to serve at some cost. Christian community building and evangelization cannot be carried on by professional workers. The socioeconomic planning must be carried out



by lay participation. The program of action within the new settlement must be discussed and planned by the entire group or "cell." Thus the role of volunteers is not primarily that of following a prescribed program, but a participation and fellowship in a program of vital interest to all. Volunteers will not retain enthusiasm for an imposed program, but will throw their support and effort into a church community program that is planned by the mutual consent of the group. The beginning unit should be well selected to make sure that there is the necessary spiritual, economic, and community leadership, and that the personnel is well integrated and basically of the same purpose and mind.

A Committee (Rural Evangelization Committee) of from eight to ten members under the Mission Board should devote themselves to the study of rural missions. This committee would be directly responsible to the Mission Board and would function as a subsidiary to the Board. The members might be composed of persons already engaged in active rural evangelization and perhaps representatives of the Mission Committee and the Mission Board. The entire committee could meet annually for a review and study of the over-all work carried on by the committee. Membership might be honorary except for the executive committee of five members who would be directly responsible for carrying out the details of the work during the year. The committee should primarily be concerned with the following: (1) discovering areas of service in reaching out, as Tennessee, Arkansas, Alaska, Peace River, etc., and decide on the area to be settled; (2) select units of persons or families adapted (volunteers) for the new area; (3) make preliminary investigation on all the factors bearing on the community; (4) adopt a set of colonization policies and principles for use of not only rural missions but for all families interested in migrating into small communities. On the following pages I have indicated the outline of the proposed organization and the duties of the committee. The committee should not do the work of other agencies, but should work in co-operation with Mennonite Mutual Aid and other agencies directly concerned with financial and other aspects of the new settlements.

#### The Evangelism Committee—Its Chief Concern and Scope of Work

1. Make investigations and recommendations for new evangelization areas.
2. Select personnel in co-operation with the Mission Board.
3. Study and make recommendations regarding the economic needs of the persons entering the new community.
4. Implement services with Mennonite Mutual Aid.
5. Help the new unit to get a start economically by—
  - a. co-ordinating their effort and skills.
  - b. obtaining additional capital as may become advisable.
  - c. study the services needed in the community and on that basis suggest opportunities for independent businesses.
6. Assist present existing mission outposts

in becoming economically well established (1) by making surveys (2) recommendations (3) helping additional persons to become established in the community if advisable. (This as a service if asked for).

7. Keep abreast of other church agencies doing rural mission work.

8. Inform the church at large regarding its work and the needs and opportunities of rural evangelization.

9. Co-ordinate with our church educational work in preparing leadership for rural mission work.

#### Conclusion

An approved colonization approach to evangelism must have the concern and support of the entire church. The colonizers must maintain Christian ideals, values, and standards, and must be led of a divine sense of mission.

Many factors enter into the success of a new colonization venture, as group consciousness and oneness of purpose, geographic and economic conditions, adequate financial credit, sensible leadership, governmental regulations, environmental and neighborhood influences, adequate preparation, group planning, and, above all, devotion and consecration to Christ. Colonization in our past history has of necessity been a very important aspect of our group life, and it belongs in the expansion department of our church. It is with great appreciation that we note the interest of our Mennonite Church in officially recognizing this important phase of activity which has traditionally been with us. Colonization we believe can be religiously motivated for the evangelization of souls and unchurched areas in our land.

Belleville, Pa.

## Youth's Response to God's Love

By J. ALTON HORST

Assistant to Bro. Levi Hartzler, Director of Service and Relief, Bro. Horst gives an interesting summary of the summer's work of the service units under the direction of the Mennonite Relief Committee.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Summer suns have set and cool night breezes have soothed the tired, aching bodies of Mennonite youth serving the Master all the way from Louisiana to North Dakota, from the east coast to the west, and in far-off lands among strange peoples. Strenuous daily tasks of Bible instruction, manual labor, personal evangelism, and the thoughtful care of the sick and aged have brought many to their knees in thankfulness to God for His wonder-

ful saving power and for the opportunities of teaching and giving a living expression of His great love. From the cotton fields of the deep south to the copper country of the far North, under swaying moss and on frontier soil, through forests, swamps, and green, fertile valleys to city and country and unwanted places, service volunteers have gone to herald the good news of salvation. Over highways, byways, and rugged mountains, across rivers and boundaries and far-reaching plains; by boat, by foot, by jeep, and by faith they have gone to reach the needy ones. By word of mouth and by kind, thoughtful deeds, consecrated young Christians again have told the thrilling story of love and joy and peace and everlasting life.

Is any task too great? Is any requirement too unbearable? Is any sacrifice impossible? Christ, you know, met death on the cross for our sins. It is likewise true that whatever things prove to be hardships in ordinary life become, when necessary for the propagation of the Gospel, a joy to the one who has dedicated himself to the service of the Master. Most voluntary service units find that a part of their summer's activities requires them to work with their hands. At rural mission stations there may be cows to milk and hay to make. In homes for children and homes for the aged, berries are picked, fruit is preserved, and huge launderings need to be done. Churches are swept, painted, and scrubbed. Transportation facilities must be kept in good condition, flat tires must be fixed, and fuel systems cleaned. Yes, a thousand and one jobs, requiring strong and willing hands, await the volunteer. These jobs must be done to the glory of God.

In a beautifully quiet and restful setting in southern Michigan lies Mennonite Youth Village. The construction of this camp was made possible through the conscientious service and hard labors of a consecrated group of men, young and old, who labored, not merely to the



Under Swaying Moss Stands the Negro Public School Where Bible School Classes Were Held at Allemands, Louisiana



end of constructing a satisfactory group of camp buildings, but with a deep and sincere concern for the children who would later find the camp a place for physical recreation, mental stimulation, and spiritual growth. In discussions of Biblical truths and aspects of the Christian life these workers have frequently said, "How can we apply this to our work here?" or "What significance does this have to the children who will use this camp?"

From the sick and dying comes another urgent call for dedicated volunteers. How can we serve the physically ill? Read an excerpt from one report:

"If you would visit the hospital some afternoon you might see Orville adjusting a new oxygen tank; Anna instructing a new mother in the care of her baby; Verlene sitting with an anesthetic patient who is getting oxygen and an intravenous of glucose; Martha carrying pink and blue bundles from nursery to mothers' rooms; Ruth charting at the desk or giving shots of penicillin."

What is the significance of such work? Read further:

"Opportunities for witnessing at the hospital are many. Patients and nurses alike are often very willing to discuss the Christian life and it is a real joy to tell them of a Saviour who saves, and who gives perfect peace and satisfaction."

Homeless children look eagerly and confidently into the faces of youthful volunteers.



**The Ferry at Calico Rock—A Necessary Means of Transportation for Voluntary Service Workers in Arkansas**

Challenging? Here are some words from a children's home:

"With the help of all the workers children are taught many things which will help to prepare them for a life of service to God and humanity. . . . we learn new lessons from God's Holy Word. . . . Pray for us as we labor for Christ in the Children's Home."

The aged too, in the years of their retirement from active life need the services of Christian youth. What blessings are to be found? Listen to these inspiring words:

"One of the needs of an old person is a feeling of being wanted. They sometimes feel lonely and deserted. We feel the need of tact, patience, and sympathy as we work with the aged to make them feel that someone cares. They express appreciation for the little things that are done for them, such as singing for them, visiting in their rooms, or reading to them."

Bible School teachers were thrilled by responses to their queries in voices identifying children as Dixieland Negroes, Ozark mountaineers, and South Side Chicagoans. There were Mexicans, Finns, Scots, Indians, and

French. They came from city, country, swamp, and forest. They came to learn about Jesus and the plan of salvation. They came by school bus, by boat, by truck, and by foot—some places three hundred, some places thirteen—yet the message was always the same: "For all have sinned, and come short of the glory of God. . . . For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Along city streets and country roads Christian young people afire with a passion for souls knocked on door after door to be received with joy and interest, to be regarded with indifference, or to be ordered rudely away. The message was the same, "Believe on the Lord Jesus Christ and thou shalt be saved." Wherein lies the strength for such a task? One has said it this way:

"It is marvelous how the Lord provides opportunities to speak to people about their souls when we are depending upon Him for guidance in giving out the Gospel."

What are some of the blessings and to whom is the honor and glory given? Read on:

"The benefits we have received in our Christian lives, the experiences in witnessing, and the vision forthcoming we regard as invaluable blessings. We trust that God may receive all the honor and glory for a very enjoyable summer spent in His service."

Volunteers have seen men, whose hearts were hardened by years of determined refusal of the Spirit's pleading, finally yield to His call and, with a marvelous experience, give themselves wholly to the Lord. They have seen men pray to God for mercy and pardon, but the concern for those who continue to refuse God's gift of love remains a burden upon their hearts. They must go on working, working for the Lord.

Morning and evening the minds of these, the Lord's workers, were turned in unity to meditation upon His holy Word and to petition for courage and strength for the tasks of the day. They prayed in intercession for the children in their Bible classes, for unsaved souls they had contacted, for newly born Christians, for revival meetings and for evangelists. They sang songs—songs of repentance, redemption, and regeneration—songs of comfort, conquest, and consecration—songs of thanksgiving, joy, and humility. They worshiped the Lord in the beauty of holiness, finding spiritual refreshment and mutual encouragement. There was necessarily always relaxation and recreation as well. Perhaps these lines, composed by a volunteer, best



**Workers Who Served in the Summer Service Units in Dakota and Minnesota**

portray the range of activities and concerns of these young people.

"We climbed up a hill to see the sun rise;  
And beheld the wonders of God with our eyes.  
At lake, at sunset on evenings so rare;  
We laid at the cross every burden and care.

"We labored together, we sang and we  
prayed;  
We hoed a garden, washed dishes, and played.  
We taught the divine Word, and thus sowed  
the seed.  
May the Spirit of God their souls heavenward  
lead."

The note of joy in their voices, the look of radiance on their faces, and the sincerity of their testimonies tell of the satisfaction which comes from serving the Lord with gladness. We must not forget that these folks have given their time and talents to the work of the Lord. They have done it freely, gladly, and voluntarily. They have received no other remuneration than the satisfaction of being in the service of the Master. What more is to be desired? Who cares for the woes and worries of material wealth? Certainly not those who have dedicated themselves to Him!

The unselfish dedication of many young lives to the cause of Christ should cause us all to rethink our relationship to our Lord.

"For should we fail proclaiming  
Our great Redeemer's praise,  
The stones, our silence shaming,  
Would their hosannas raise.

"But shall we only render  
The tribute of our words?  
No! while our hearts are tender,  
They, too, shall be the Lord's."

Elkhart, Indiana.

## HELPING ONE ANOTHER

Anyone can give another money. A fool can fling it away on the poor in handfuls. But even to give money wisely and helpfully demands a certain insight and sympathy and capacity of taking another's point of view. If God has given you the power to make another's eye brighten at the coming of your feet; if truth seems more potent at the accents of your voice; if your sympathy and imagination make celestial ministries more credible, then you have a gift that is choicer than that of music, or art, or eloquence; the gift to be coveted and prayed for above all others—the gift of helpfulness.

Helpfulness to others is simply identifying oneself with another's needs—of bearing his sorrow as if it were one's own, of lifting his burden, of suffering his pain, of facing his supermost difficulty. It is putting oneself in another's place in all the perplexities of life. How Christian—how Christlike—it is! Throughout His life Jesus was constantly helping others. He healed broken bodies, emancipated troubled spirits, bound up bleeding hearts. At last He laid down His life for others. Is this not a time for Christians to be Christian in the way of helpfulness?

—The Watchman-Examiner



# BIBLE STUDY

## Christian Doctrine XCV. Hell—Concluded

BY THE BIBLE STUDY EDITOR

No one knows the spirit world as well as the Lord. Through His Spirit He has made known His will and His works as far as this knowledge is essential to man's needs. We know that God is, and we have faith in Him. We know that Jesus Christ is His Son, and we believe in Him. We know the comforting presence of the Spirit, who has been declared unto us by the Lord. These are facts of the Scriptures which have been proved. But the same Scriptures also reveal to us the truth of heaven and of hell. Why should we accept the facts concerning the Godhead, and not the revealed truth from the same sources concerning the destiny of men?

### Hell and the Grave

Jesus spoke of hell and associated it with fire and brimstone. No one is in a better position to know that there is a hell and the character of it, and the use which God has for it. If Jesus declared the will of God, then God knows that there is a hell and has revealed the fact to men. We know that there is a grave. This is so evident to us that no one will contradict the fact. The Greek word used in the New Testament, is "mnemeion," and applies to a place of burial, such as that in which Lazarus was placed and from which he was resurrected by the call of Jesus. The word for "sepulchre" is the same as that translated grave, except in Matthew 27, where the Greek "taphos" is used, having the significance of a burying place. The Old Testament uses for "sepulchre" the same root as that translated grave, "qeber," and its forms. Only in one place in the New Testament is the word 'hades' translated grave, as found in I Cor. 15:55, "O grave, where is thy victory?" The Greek words translated death and grave are, "thanatos" and "hades," but various translators give them both the same translation—"death." The literal translation would be, "death" and "hades."

But when one turns to the word "hell," as used in the New Testament, there are found three words—"hades," "gehenna," and "tartaroo." The first refers to the place of departed spirits, from which one has returned, as in the case of Jesus. Acts 2:31. The second is used to indicate the damnation of the ungodly. "How can ye escape the damnation of hell" (Matt. 23:33)? The third is used by Peter, "Cast them down to hell" (II Pet. 2:4).

The grave is not hell, nor can it be as hell. Only the body goes to the grave; the soul or spirit, which is separated from the body, goes into hades. The grave is not associated with fire or flame, such as the rich man suffered. Luke 16:23. The rich man was buried as were other men. But he was also in hades, and calling for help from Abraham. Men in their graves do not practice this. Lazarus and the rich man may not have been very far distant from each other as they lay in their graves. But how did Lazarus attain such a close proximity to Abraham? It was not in their graves, but in the place of departed spirits—hades—that they met. This place seems to have two compartments, having a great gulf fixed between them.

### Hades and Paradise

The term "paradise" is used but three times. Luke 23:43; II Cor. 12:4; Rev. 2:7. The repentant thief was told by Jesus, "To day shalt thou be with me in paradise." The body of Jesus was laid in the tomb. The thief had another burial; but both Jesus and the thief had a common abode in the spirit world—paradise. Peter refers to the quickening of Christ after His death. This quickening was by the Spirit, by which Spirit Jesus also "went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah" (I Pet. 3:18-20).

It would be presumptuous to attempt to say just how conditions were with Christ while He was absent from His body for the three days after His death. The place to which Jesus went by the Spirit was in paradise, where the repentant thief also went. It was a place in which the disobedient ones of Noah's time were prisoners. These two conditions were present before the Lord's death, as they were related by Him, concerning Abraham and Lazarus, who were righteous, and the rich man, who was disobedient. Abraham witnessed to the rich man, and Jesus witnessed to the disobedient of the days of Noah. None of the disobedient repented, but they were made aware of the righteousness of the Lord and saw the covenants of redemption fulfilled in Christ who came to save the world from its sins.

The gates of hell were closed to those who would have gone forth from its confinement. Only Jesus came back from that realm and was the first fruits of the resurrection. But

Jesus proclaimed His victory over hades, in the words, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). His soul was not left in hell (Acts 2:31) neither did His body see corruption, for it was also raised from the dead. Hades and the grave were conquered by the Lord. But there still remains the hades where are the spirits of Abraham, Lazarus, and the rich man, and all the spirits of those who have died whose bodies lie in the embrace of death until their deliverance will come when the Lord shall call them to their resurrection. The paradise of the saints is the presence of the Lord where all saints wait for the great day of the Lord.

There is much speculation as to the nature of heaven and heavenly things, and therefore much interest in the nature of paradise. Because the word is used only three times in the New Testament, we have but little information concerning it. Paul says that he was caught up into paradise and heaven. He separates the two places. The term was used in relation to the Church of Ephesus (Rev. 2:7) and is a promise to those who would attain to the blessedness of the paradise of Abraham, Lazarus, and the repentant thief, a time before the resurrection glory. The place of the departed spirits is the "hades" which seems to include the "paradise" of the saints and the torments of the ungodly until the time of the resurrection and the final disposal of the just and the wicked in eternal conditions.

The gates of hades are closed at present, but the keys are in the hands of the Lord. Rev. 1:18. "The gates of hell shall not prevail" against the church. Matt. 16:18. The church is built upon the rock, "Thou art the Christ, the Son of the living God." The keys of the kingdom of heaven, to bind and to loose, were not the keys of hell and of death, which the Lord alone possesses. An angel (star) had the key of the bottomless pit and opened it to release the locust plague upon the earth. Another angel had the key of the bottomless pit and shut Satan into the pit for a thousand years. This was not the key of hades which the Lord possesses. The keys of hell and death are only in the possession of Christ, and will be used to open the gates to bring forth His church from the prison of death and hades. It will be the day of resurrection when the church, His bride, will come forth to meet Him and will forever be with the Lord.

Hades is only a temporary place for the dead, both those dead in Christ and those who have died in their sins. But for those who are cast into the lake of fire, there is no escape eternally. Death and hell shall be cast into the lake of fire at the same time, after the final day of judgment. Hades, or hell, used in that sense, cannot be the same



as the lake of fire, although fire is connected with hades for the wicked. There will be an ending of hades when it is cast into the lake of fire. But there is no ending time for the lake of fire and for those who are cast into it. "Death and hell delivered up the dead which were in them [plural]: . . . And death and hell were cast into the lake of fire" (Rev. 20:13, 14). But the lake of fire delivered up none who were cast into it. The lake of fire is the second death. Rev. 20:14.

The rich man was in a place of torment in which he suffered anguish, and his desire was that his five brethren should escape the torments of hades, the flames which he was suffering from. The term used for "torment" has the same Greek root, as it is associated with both hades and the lake of fire. But the nature of the torment and the term of the torments differ. "Verily, verily, I say unto you. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. . . . Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; . . . they that have done evil, unto the resurrection of damnation" (John 5:24-29). In these Scriptures the Lord asserts His power to raise both the just and the unjust from their graves. But, there can be no resurrection of the body from the grave without the spirit also being brought forth to be clothed with the resurrected body. This fact is stated by Paul in II Cor. 5:1-10. The earthly house, or this tabernacle, is the place of groaning from which one seeks to be delivered. But this deliverance can not be accomplished without being "unclothed," so that one may be "clothed upon" with the house or building, which is eternal in the heavens, or, clothed upon with life. Verse 4. But the apostle says that to be with Christ means to be absent from the body, in the unclothed state. Verse 6. The spirit and body separated in death, is the unclothed state. God has given the assurance through the Holy Spirit that the believer shall be clothed upon with the house that is from heaven.

The clothing upon with the house from heaven will be accomplished at the time of the Lord's return. "When he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). When "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God"; then the dead in Christ shall come forth to meet the Lord in the air. This will be the position of those who are resurrected at the appearing of Christ. It will mean the returning of the spirits from the gates of hell, or hades, and the resurrection of their bodies, for the graves will be opened that they may come forth. The gates of hell shall not prevail against the church.

But there will be another resurrection group who shall come forth from their graves and from the gates of hades, or hell. The wicked dead shall be resurrected unto damnation. The resurrection of the righteous will not be accomplished without the spirits coming forth from the place of the disembodied

spirits, nor will the resurrection of the ungodly be otherwise accomplished. There will be a time when the gates of hell will be opened and hades emptied of all those who were held in its power. "Death and hell delivered up the dead which were in them; and they were judged every man according to their works" (Rev. 20:13). There are two resurrections mentioned in Rev. 20:4, 5. The first was that of a group of saints,—the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, nor had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." It was at the ending of this period that the great consummation of all things took place. The earth and sea gave up the dead that were in them, the graves were emptied of their dead, for these dead lived again to stand before the great throne of God to be judged for all their deeds which they had done.

The devil who deceived men was cast into the lake of fire where the beast and false prophet are. Death and hell were cast into the same lake of fire and when the judgment was past all those whose names were not found in the book of life were also cast into the lake of fire.

The hell where the disembodied spirits remain until called forth by the Lord is not the lake of fire, or eternal damnation. The final place of the torment or punishment of the wicked is the lake of fire.

#### The Bottomless Pit

There is a fire burning in the interior of the earth. The evidence of it is the active volcano that sends forth smoke, lava, and fire. The hot springs of water coming from the interior of the earth are evidences of heat beneath the surface of the earth. The great upheavals of the earth's surface tell of great force or pressure from within the earth's crust. But none of these earthly phenomena can aptly fit the character of the bottomless pit of the Scriptures. The pits of the psalms and prophets are places to which the dead go, the graves which hold their bodies, or the place to which the spirits of the dead are consigned. The bottomless pit of the Scriptures is described only in the Revelation which Jesus gave to John on the Isle of Patmos.

There is only one bottomless pit, or abyss, as the Greek names it. Because it is closed and cannot be opened except by one who has a key it does not have contact with the earth. The time for the abyss to be opened is at the sounding of the fifth trumpet, when God will send a special and peculiar judgment upon the inhabitants of the earth. It was the first of three great woes. Nothing had gone into this pit from the earth. It was not connected with hades or the lake of fire. What came out of this pit is what concerned men.

When the pit was opened a great smoke, which darkened the sun and the air came forth. From the smoke came locusts upon the earth. Rev. 9. From the smoke came forth locusts, armored like battle horses, with

faces like men, and crowns, with a king over them called Abaddon or Apollyon. They did not kill men but stung them and tormented them for five months.

The second thing ascending from the pit, is the scarlet-colored beast with seven heads and ten crowns, which makes war with the two witnesses of the Lord in the holy city. Rev. 11:7. This beast is the seat of the great whore, Babylon, and it represents ten kings, who first support then destroy the great whore. This beast shall go into perdition. Rev. 17.

Nothing is stated further regarding the locusts which came from the pit, and it is not said that the scarlet beast returned to the pit as his perdition. The next incident of the pit is that of Rev. 20:1-3. An angel had the key of the bottomless pit and a great chain, and laid hold of Satan and cast him into the pit and shut him up and set a seal upon him that he should not deceive the nations for a thousand years, and then should be loosed for a little season. The pit was a place of solitary confinement for Satan.

#### Hell, the Lake of Fire

The lake of fire, which the Lord called hell, or gehenna, is one of God's finalities. There must be truth concerning this place of which Christ spoke so frequently. But there are many erroneous beliefs concerning it and many false statements are made about it. When it is mentioned in the Scriptures, what is stated is true.

Jesus gave one description of it which had a very wide application, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). This was an incident of the last times, a judgment time. When men receive their final reward they are sent from the presence of the Lord. Concerning the demons, by their own testimony they know that they will come into a place and time of torment. Matt. 8:29. The demons even adjured the Lord not to torment them before the time. Mark 5:7. There is a place and time when God will judge the devil and the hosts of his angels in the place of fire and brimstone.

Many people are influenced by the poetry of John Milton, who described Satan as falling from heaven into the lake of fire. The description is fine poetry but poor exegesis of the Scriptures. There is no basis for such a teaching. When Satan is cast into the lake of fire he will remain there. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophets are, and shall be tormented day and night for ever and ever" (Rev. 20:10). This is an unceasing and perpetual torment for the devil. He was never in the lake of fire before, and will never escape it. There is no resurrection from the lake of fire. It is the second death for the sinner and the final destiny for the devil.

There is a theory that the lake of fire is a place of annihilation, because there is brimstone connected with it, suggesting that the sulphur fumes which destroy bacteria on the earth will also annihilate the spirits of men and spirit beings. Earthly things are earthly.

(Continued on page 319)



# EDUCATIONAL

## The Progress of Goshen College

By CARL KREIDER

Acting President of Goshen College, the writer sets forth some of the recent advancements of our oldest Mennonite College.

"Goshen College seeks to provide educational experience which will enable students to live harmonious, purposeful, and socially responsible lives in the spirit of Christ." With these words the faculty of Goshen College summarizes its responsibility. In order to provide these experiences a college must receive from the church which nourishes it a faculty, buildings and equipment, and a vision of what the college, under the grace of God and guidance of the Holy Spirit, can accomplish. This article will attempt to report to the members of the Mennonite Church some steps in the recent progress of Goshen College.

### Faculty Changes

For many years, Goshen College has been fortunate in its staff of well-trained, devoted servants of Christ who view teaching as their divine calling for Christian service. Teachers at a Christian college are more than well-informed dispensers of knowledge. They are Christian friends and brothers whose attitudes and ideals have a profound influence on the lives they reach.

It was, therefore, highly important that, when the enrollment of Goshen College expanded from about 250 to nearly 600 full-time students, the faculty should be increased correspondingly. During the past four years, the addition of twenty-two full-time faculty members has met this need. Since many of these instructors joined the faculty three or four years ago, their work has already been reported. This article, therefore, will mention only those faculty changes that have taken place in the past year.

At the June, 1950, commencement, Brother Nelson Kauffman, president of the Mennonite Board of Education, conferred upon Brother S. C. Yoder the rank of President Emeritus. Brother Yoder came to Goshen College in 1924 and served as its president for the next sixteen years. During that time the College grew and prospered, but in 1940 Brother Yoder asked that he be relieved of his administrative duties in order that he might spend his full time in teaching Bible. Now that he has reached the age of retirement, it was fitting that the Board of Education gave him

recognition for his long service as president of Goshen College. This year Brother Yoder will teach part time in the Bible School, but he also plans to spend some time in doing the writing that his busy life of service to the church heretofore did not permit.

To provide a better church home for the large number of students who worship here during the school year, the College has agreed to relieve Brother John Mosemann of one-half of his teaching duties in order that he might spend the other half of his time as minister for the congregation. Because of the unusual number of ordained ministers in the congregation and on the faculty, the Goshen College Church always has had the benefit of good preaching. But in order to afford someone more time to organize and promote the program of the College Church, it was considered necessary to lay this responsibility on one individual.

To give additional emphasis to the program of Christian education on the campus, Brother Paul Mininger has been relieved of one-half of his teaching duties to serve as religious counsellor for the students and to direct the extension and practical work program of the College and the Bible School. Because of these changes and because Brother Howard Charles has been given a leave of absence for further Bible study in Scotland, Brother S. Jay Hostetler has been added to the Bible faculty for the coming year.

Five members of the faculty are returning to the campus this fall from a leave of absence. Brother Guy F. Hershberger spent a year working for the Mennonite Central Committee and conducting research in Europe. Sisters Lois Winey and Elaine Sommers and Brother Lester Zimmerman were in universities to complete the master's degree. Brother John C. Wenger spent a semester and a summer working on a new book.

Seven faculty members spent the past summer in studying at six different universities. Sisters Edith Herr and Viola Good were at New York University, Howard Kauffman at the University of Chicago, Phyllis Roose at Columbia, Mary Oyer at Colorado, Dwight Weldy at Northwestern, and Verna Smith at Wisconsin. The Christian contribution which these faculty members made to the institutions where they studied and the value of the new suggestions for teaching which they received can scarcely be overestimated.

Four new teachers will join the faculty this fall. Sister Mary K. Nafziger will teach courses in elementary education. Her previous experience in public-school teaching in Illinois and Indiana provides a rich background for her service at the College. Sisters Edna Shantz and Irene Hershberger will teach home economics and commerce, and Brother James R. Clemens will serve as Librarian. All of these have had experience either in public-school work or at one of our church colleges.

### The School of Nursing

Last May, Sister Orpah Mosemann, acting director of the Goshen College School of Nursing, chose the first class of eight girls to begin their clinical experience at the Elkhart



Left to Right: Paul Mininger, Religious Counselor for Students; Sanford C. Yoder, Bishop of the College Congregation; John H. Mosemann, Minister of the Congregation



Hospital. During the summer months they have been busy studying anatomy and physiology, and a week after the end of the summer school they moved into their newly equipped nursing arts laboratory in the basement of Science Hall. Here in a room with furniture similar to that found in a hospital the students get practice in techniques of bedside nursing.

The actual courses were taught by Sister Mildred Shoemaker, who studied nursing arts in Washington, D. C., this past summer, and by Sister Esther Widmer, the director of Nursing Services at the Elkhart Hospital. This fall the students are continuing to take some science courses at the College, but they go to the Elkhart Hospital for experience in actual hospital situations. A station wagon has been purchased to provide transportation for the young women and for their instructors. This fall a new group of students also are starting to take the college courses which provide the background for the student's clinical experience in nursing.

Fortunately for the new program of nursing education, Elkhart County has made plans for a considerable extension of its hospital facilities. The County launched a financial drive last spring in an effort to raise \$750,000 for a new hospital for Goshen (to be located not far from the College) and for expansion of the Elkhart Hospital. The results of this drive, total contributions of over \$1,200,000, exceeded expectations.

Inasmuch as the United States Government has agreed to match the contributions of the citizens of Elkhart County, the projected expansion will be a substantial one. These hospital facilities will be available to students in the Goshen College School of Nursing and will provide excellent opportunities for clinical laboratory experience. It is our earnest prayer that in a few years the School of Nursing may be graduating a large number of well-trained nurses qualified to fill the urgent requirements of the mission and relief program of the church and to serve Christ in their home communities.

### Buildings

On April 23, 1950, the College Union building was dedicated to the cause of Christian education in the Mennonite Church. In the few months that have elapsed since then, this large building already has demonstrated its usefulness. Capacity crowds gathered there for the meeting of the Mennonite Board of Missions and Charities.

Returned relief workers and missionaries have used its platform to challenge students and others to give of their means and of their time to meet the tremendous needs of the world today. Chorus programs and Commencement and Baccalaureate programs also have filled the auditorium.

On June 5, 1950, the College broke ground for another new building to serve as a women's dormitory and college dining hall. The building program will be carried forward as rapidly as sound financing and good construction will permit. Workmen have completed the footings and basement walls of reinforced concrete and now are erecting the steel superstructure. This building probably will not be available for the fall of 1951, but

the Building Committee hopes to complete it by January, or at the latest by June, 1952.

Because the Mennonite Board of Education felt that additional housing was badly needed at Goshen College, they authorized the building of a new dormitory at their annual meeting in Johnstown, Pennsylvania, October, 1949. The present dormitories were fairly adequate for the period which ended about 1937, for the average enrollment from 1925-1937 was less than 200 students per year. The average enrollment for the period 1938-1950 was more than twice that of the previous period. In fact, the total full-time registration each year for the past two years was approximately 600 students.

To accommodate part of the sudden increase in student enrollment when a large group of men returned to Goshen College from C.P.S. camps in the fall of 1946, the College built barracks as temporary housing for 84 men. Although this building served its emergency needs well, it was never considered suitable for permanent housing.

But the building of the barracks offered only a partial solution to the housing situation. Even with eighty-four men rooming in the barracks, approximately 100 students have been obliged to find housing in private homes scattered over the city of Goshen. Then, too, the organization of the Goshen College School of Nursing has increased the demand for women's housing. Related to the housing problem is the need for better dining room facilities. With the trebling in size of the student body, it was necessary to discontinue family dining hall service in favor of the cafeteria style for all meals, thus making it still more difficult for the growing student body to become acquainted.

The completion of the new dormitory and

dining hall will not meet all these needs, but it will improve the housing situation and provide dining space for six hundred students to be seated at tables for six. Half of the men can be moved out of the barracks into Coffman Hall now occupied by women students. And, since students can be assigned seats in family style dining, more students will have opportunity to become better acquainted with fellow students whom they do not regularly meet in the classroom or in other campus contacts.

### A Look into the Future

Fifty years ago the area now occupied by Goshen College was a wheat field, and the plans for Goshen College were still a dream. Because of the blessing of God, much progress has been made since then. If the Lord tarries and continues to guide the work of the College, still more progress is possible in the years which lie ahead.

Conditions in the Mennonite Church today are especially challenging to those who work with young people in the cause of Christian education. One of the most challenging is the large number of children in almost all of our Mennonite churches. The elementary school children of the present will be the college students about a decade hence.

Let us pray that our church colleges may be faithful to their high calling of directing a continuing stream of these young people into service on the mission field, into home evangelism, into teaching in church and public schools, and to building strong, doctrinally sound congregations as homemakers, as farmers, as business men, and as professional men and women. May this be done, not for the glory of an institution, but for the glory of Him in whose name we serve.

Goshen, Ind.



First Class of the Goshen College School of Nursing. Seated, Left to Right: Elnora Weaver, Orpah Mosemann, R. N., Acting Director Goshen College School of Nursing; Esther Widmer, R. N., Director of Nursing Services; Mildred Shoemaker, R. N., Instructor in Nursing Arts; Leona Yoder. Standing, Left to Right: Florence Rheinheimer; Lois Shank; Charlotte Hertzler; Margaret Brubaker; Ruth Beard; Mary Kathryn Sauder



# The Present Situation in the Far East

BY ERNEST E. MILLER

On a year's leave of absence as President of Goshen College, Bro. Miller is serving as relief commissioner for the Mennonite Central Committee in the Far East. His evaluation of the present situation there is very timely and is written out of a background of experience as a relief worker in the Near East and a Missionary to India.

Mrs. Miller and I have spent three weeks in Japan, several days in Manila, and now three weeks in Hong Kong. This is too short a time to give studied conclusions on the political and social changes which are taking place in the Far East. There is, however, often value in recording one's first impressions in formulating those issues which make an imprint on one's mind before it settles into the adjustment of environmental complacency. In reviewing the events of these weeks there are certain issues which are beginning to stand out and take form. It is about these that I shall write.

I. There have been many things to remind us that there is now a war in progress in Korea. We were in the Pacific when the war in Korea took shape. We had scant radio news, but missionaries and Fulbright scholars were on our boat en route to Korea. They received cables instructing them to disembark in Japan. A United States destroyer passed us one night and asked for a report. We asked ourselves whether the Korean incident might be the cause for a third World War. Some folks on our ship cursed and others prayed that it might not be so.

In Japan the war was closer. One night, en route from Tokyo to Osaka, we passed two troop trains carrying American equipment and American boys to the front. They were young, untried soldiers. A week later we watched the ambulances bringing some of them back to the military hospital in Osaka.

In Manila I listened to President Quirino address a special session of the legislature in which he asked for emergency power to help fight the Korean war, and the same evening a boat moved out of Manila harbor piled high with trucks, tanks, and guns bound for Korea.

In the Hong Kong harbor we have had a continual movement of carriers and cruisers since our arrival and this morning some two thousand husky browned men of the First Battalion Middlesex Regiment sailed out of Hong Kong to join the ground forces of the United Nations in Korea. They are the first contingent of British land forces sent out, and their general's parting words were: "Shoot fast. Shoot straight, and shoot to kill." Seeing all this, one asks, "Is it possible that we are now operating in the vestibule of a third World War?"

II. It is also clear by now that in the Far East not everyone is in favor of our American policy. The Free Republic of China considers our entrance into Korea the final proof of American imperialism. Some interesting statements are being published in our Hong Kong papers. There is now in Hong Kong a New China News Agency release. This release printed on August 4 a statement which is drawn up by thirty-one delegates of the

Christian Church in Shanghai. "American imperialism in its insanity has already in the Far East begun fighting in its encroachment in Formosa and Korea. We Chinese Christians together with the Christians of all China and of the whole world want to make a determined stand against American imperialism which is breaking up the peace of the world by destroying the faith which unites the nations. With determination we support Mao Tse Ting and Chou En Lai in their important pronouncement against American imperialism. Imperialist American planes have indiscriminately bombed peaceful cities and villages, killing in great numbers women and children, people who are without sin. This causes us great grief and makes it necessary for us to oppose them. President Truman's prayer for the Lord's blessing on his encroachment of Korea is a blasphemous imagination. Every humble Christian who worships a just and loving God knows that God cannot bless hands that are stained with blood. We oppose American imperialistic policy, but that is not opposing the good people of America. We call to the church of America to rise up with us and oppose this imperialistic encroachment."

It is also not clear that the Japanese are happy about our moving into Korea. Not that the Japanese have any particular love for the Russians, but the Japanese people only recently adopted a constitution outlawing war, and they are not happy to have the spirit of militarism again spread across their country. As a member of their Diet said, "We should like to work out our problems with our neighbors on some other basis than a war basis."

And I believe Jawaharlal Nehru, Prime Minister of India, voiced the sentiments of millions of people now living in the Far East when he said, "Old methods and habits die hard and the fate of the countries in Asia is determined by leading statesmen of the western world without much reference to the countries of Asia which are so vitally concerned. I wish to point out the danger of trying to solve these problems without taking Asia into consideration. We were quite concerned when we saw that the Korean situation was likely to be enlarged to include other situations, such as Formosa and Indo-China."

And so moving among the peoples of the East one listens and hopes and prays that our country may not let the virus of imperialism permeate our national life and destroy our idealism of an earlier day. Indeed the temptation is subtle and it is great.

III. The third generalization is that these political events do have an effect upon the mission work in these parts. With the advance of the North Korean army southward, missionaries from Korea were hastily evacuated

by plane. I was present in a meeting in Tokyo where a large share of the two hundred missionaries who had come to Japan were together. Fellow missionaries had to give them clothing, and they were housed with American families until they could be sent home. Their personal belongings were lost, and their homes and churches in Korea were destroyed.

Missionaries are also coming out of China. At one time China had a foreign missionary personnel of over five thousand. A few years ago, following the war, most mission boards again sent old missionaries and new recruits into China in sizable numbers until they totaled just under 4,000 in 1948. A report by the National Christian Council of China published in June of this year indicated that one thousand seven hundred ninety-two foreign workers were still in China at that time. But in recent months there has been a large exodus. Parties of missionaries now arrive in Hong Kong almost weekly. Boards having eighty or seventy workers a few years ago now have only a half dozen or so missionaries remaining in China. One missionary of long experience reports that if the present government continues on all foreign personnel will have to be out within three years.

IV. The present situation raises again the question of what is to be the Christian's attitude toward secular powers. For in China has now come into power a totalitarian regime which demands complete allegiance in every sphere of life. I have read recently two important reports. One is the findings of eighty Christian Chinese leaders who met in Peking several weeks ago with the Prime Minister to discuss the place of religion in the new regime. The other was a meeting in Peking where a group of Chinese leaders gathered to consider whether outside relief agencies might operate in China. Both of these organizations concluded categorically that these or any other organizations operating in the New China must do so in absolute obedience to the instructions and policies of the new regime. The documents emphasized the superior position of the party as over against anything else.

There are two opposite attitudes which already have manifested themselves in Christian circles toward this regime. There is on the one hand an attitude of complete hostility on the part of the church as an organization. This is the attitude taken by the Roman Catholic Church and springs from the spurious doctrine that the state is subordinate to the church in all things.

The second point of view is that of compromise—compromise with and surrender to the new regime. The group holding this position argues that we are entering a new era, we must face the situation in a realistic way, and we must make adjustments to the new things. We must show ourselves favorable toward the new regime, work along with them, and then they will permit the church to exist and carry on its work. This is the position of a certain influential group of Christian Chinese leaders who have a gospel with a very large social emphasis.

There is a third attitude. It is the agelong



attitude supported by the true church and its members from the time of Christ and His disciples to the present. This attitude is reflected in the words of our Saviour: "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." This is the principle of the separation of church and state to which our Mennonite fathers have adhered. This principle involves recognition of the authority of the state in its own sphere of jurisdiction, Romans 13:1; "Let every person be subject to the governing authorities."

This principle also involves the recognition on the part of the state of the individual's right to freedom of religion and worship. It is at this point where the true Christian finds it impossible to continue to work in Communist China. **He regrets that there is little freedom for religious propaganda, but he finds it impossible when there is no freedom for the Christian conscience.** Our fathers have always held that as a part of their faith it is required that one gives one's supreme loyalty to God alone in all that pertains to the spiritual life and sphere. In the sphere of faith and morals the church can allow no rivals and can tolerate no interference with her God-given prerogative. Acts 5:29: "We ought to obey God rather than men."

V. Finally there is a danger that this war may become a war of anti-Communism. There is so much in Communism that is contrary to

our much-loved western democracy, to our practice of free expression, to our loyalty to Christ, that we are in danger of allowing ourselves to become controlled in our diplomatic policies and in private thinking by pure negation—that is, by an anti-Communist psychology. The western world cannot win over Communism by defeating them in battle. Still less can the Christian Church do so. Several centuries ago the Christian forces attempted through one hundred years of religious Crusades to reconquer Palestine from the Mohammedan infidels. They acquired in the process only military defeat and an intense hatred which made missionary work nigh impossible among the Moslems for many years. We do not today declare wars against Taoism, Buddhism, Hinduism, and Shintoism just because they represent an ideology opposed to our own. Communism has come to China because the Chinese people were war weary. Their faith was shattered in the integrity of their government and leaders and they found these advancing armies of Communism better than the order they displaced. Indeed they have chosen wrong. They will discover this when the impact of the present totalitarian regime comes into full play. The real test for the Christian Church will be when that time arrives. Will Christian people stand ready to share then and to give truly in the name of Christ?

7 Bowen Road, Hong Kong, China.

Shouldn't there be a curriculum that would attract more of our farm boys to our colleges and interest more of these thirty-seven in returning to the farm? On the high-school level, the picture is a bit better. Twenty-one out of sixty-seven said they are interested in returning to the farm. Of the sixty-seven total high-school seniors forty-eight of them came from the farm.

The genius of the Mennonite Church lies with its rural people. We must do more to maintain this interest in rural areas.

#### The Agriculture Plan at Hesston College

The Mennonite Board of Education is establishing three courses at Hesston to meet this need:

1. High-school curriculum giving a major in agriculture.
2. Junior College curriculum giving an A.A. degree in agriculture.
3. Preagriculture curriculum leading to a professional course.

The high-school course will offer three years in agriculture study. The student will take up the study of livestock, feeding, managing, controlling disease, selection and marketing of farm animals, crops and soils, soil conservation, farm law, etc. The shop-work will consist of woodwork, care of tools, ropework, forgework, cold-metalwork, welding, auto mechanics, etc. This course will give the student a major in agriculture at graduation time.

In the Junior College course more specialization will be offered in the field of horticulture, biochemistry, rural economics, farm carpentry, animal husbandry, poultry raising, feeding, organization and management, crops, soils and fertilizers, and dairying. Shop courses will emphasize welding and machinery repair. Farming as a profession and as a way of life will be the goal of instruction. The importance of the farm home as related to the farm business will be a matter of constant reference.

The preagriculture curriculum is for the boy wanting to take up some area of agriculture as a profession, such as an agronomist, conservationist, or county agent. He will take his last two years in a state agriculture school.

#### Goal of Hesston's Program

The primary objective of the program is to fit farmers to live in perfect harmony with the will of God. It is important that they have a Christian philosophy on the stewardship of the soil, as well as a Christian philosophy on time, social practices, and money. We certainly want the students to be interested in returning to work on the farm for the glory of God.

The second objective is to teach courses that directly contribute to better farming. We want well-built-up farms and increased livestock and grain production.

The third objective is to inculcate within the student a love for the farm. He should be so enthusiastic about his farm that his children will also want to return to the farm. Probably the reason only six out of the thirty-seven freshmen that came from the farm want

(Continued on page 319)

## Hesston College and Bible School Prepares for Greater Service to the Church Agriculture Is Being Offered This Year

By DANIEL KAUFFMAN

As business manager of the institution, Bro. Kauffman outlines an important forward step in the offering of courses at Hesston College and Bible School.

A youth who is interested in teaching will go to school to prepare himself for that service. Similarly, young people who plan to take up medicine, nursing, social service, Christian service, engineering, and other fields for their vocation will spend years in study and preparation.

Farming, as a vocation, is one of the most basic industries we have. The nearest approach any one can make to God's creation is to work in the soil. As a Mennonite Church we are a rural group. We have farmers in the church because they realize that it is easier to develop a Christian home and family where the evils of urbanization are not so prevalent.

None of us will disagree with the preceding paragraph. If farming is so basic, why do we spend the least amount of time preparing for this vocation as compared to the other possible vocations? Why do so many of our farmers continue to drain the soil of its vitality and do very little to rebuild it? Why do we have so much erosion on our farms? Shouldn't we be stewards of God's land, as well as of our time and money?

The successful farmer must have scientific and economic knowledge of agriculture in the development of a good farm. Soil is most effectively utilized by those who have knowledge of how soils have been formed, how fertility has been stored in them, and how resources of the soil can be maintained.

The successful farmer knows what kind of plants to grow and how to improve them. He understands the principles of selection, breeding, and feeding of livestock. He knows how to maintain orchards, gardens, and attractive surroundings. He has an appreciation for good and adequate farm buildings. He is familiar with the best method of marketing the products of the farm.

#### Need of Agriculture Curriculum

All of our schools have done a great deal to take our young people off the farms, but have done very little to send them back. Last year at Hesston College, we had fifty-three college freshmen. Thirty-seven of these came to us from farms. Of this number only six said they definitely want to return to the farm.



# SUNDAY SCHOOL

## Lesson Nuggets of Truth

By MERLE SHANTZ

### GIVING OURSELVES TO CHRIST

Matt. 16:24, 25; Mark 1:16-20; Phil. 1:19-26

Lesson for October 8, 1950

**Golden Text.** For to me to live is Christ.—Philippians 1:21.

**Matt. 18:24, 25.** The verses immediately preceding tell of the inevitability of Christ's approaching death at the hands of Jewish leaders. They also record Peter's violent reaction—a reaction quite foreign to the spirit of Christ. This passage reveals that giving one's self to Christ involves the assumption of a cross. This cross is not identical with Christ's, which was uniquely vicarious. Yet it is related to His cross because it represents the suffering we endure because of our identification with Him who suffered for us.

Life is tenaciously clung to by men. Yet those who cling to life as a thing in itself, apart from God's impartation through Christ, lose it. Happily those who surrender their natural life to God find a new life in Him.

**Mark 1:16-20.** Christian discipleship begins with the surrender of self, but this is more than life's ascetic abnegation. Christians are called to serve. This passage does not refer to the disciple's initial call. This had been given previously. Note John 1:35-42. Nor was there anything intrinsically antagonistic between being a follower of Christ and a Galilean fisherman. Yet in this instance it was God's will that these disciples should seek human prey.

Many Christians are engaged in legitimate and even necessary enterprises in respect to the contemporary economy, yet from the eternal standpoint they are frittering away their lives.

**Phil. 1:19-26.** Often we think how much better we could live for Christ in a more congenial environment. We may be dissatisfied with our homes, communities, or congregations. All of us would be unanimous in recognizing Paul to have been a success in living for Christ. Yet his environment was mostly uncongenial. As he wrote to the Philippians his status was that of prisoner in Rome. Yet as we examine his epistle we are forced to conclude the environment of his soul was spiritual. It was made so by the presence of the Spirit within him and the prayers of the saints for him.

Living for Christ after we have given ourselves to Him puts a unique spiritual content into life. But it also involves looking to Him as the all-surpassing goal beyond this life. Paul seems to have had little to gain by continuing to live. His life was beset by misrepresentation, by opposition, and by persecution. Yet the small nuclei which were gathered here and there by his faithful presentation of the Gospel benefited much by his continuing ministry through letters and also visits.

Looking at outward circumstances, life may often seem to be a burden to the servant of God. Yet as a channel for Christ it can simultaneously be a blessing to others. No man can truly give himself to Christ and at the same time live for himself. These two are incompatible.

### USING THE BIBLE

Psalm 19:7-11; Acts 8:26-35

Lesson for October 15, 1950

**Golden Text.** Thy word have I hid in mine heart, that I might not sin against thee.—Psalm 119:11.

**Psalm 19:7-11.** This selection is taken from the second part of a psalm attributed to David. In its first division we see God's glory manifest in nature. In this we are shown His glory through the Word. Let us notice, however, it is the word of law. Our printed portions maintain the Scriptural sequence, a sequence which parallels spiritual experience. We become aware of God's grace, illustrating Paul's precept that the law is a schoolmaster or tutor to bring us to Christ.

Has the law seemed barren to you? Then you have never known before God's majestic perfection revealed through the law. The Old Testament law may not have revealed the power to attain holiness, but it did bear witness to the existence of holiness and therefore to the need of repentance and grace. Yes, even by its sacrifices it pointed typically to the future sufficiency of the cross.

**Acts 8:26-35.** This comes from the New Testament yet relates an incident correlating the Old and the New. Note the agencies God used to reveal the unity of the Word. The angel of the Lord spoke to Philip; as he responded the Spirit directed his contact. As the questing eunuch read, God's messenger came to help him understand the fulfillment of the prophecy in Christ.

Our generation of the western culture does not lack Bibles nor perhaps a casual acquaintance with its content. But it does lack those who would wrest from it a saving message, as well as those like Philip who are ready to be God's interpreters of His Word.

The modern attitude towards the Bible is patronizing rather than questful. God does not reveal Himself to the condescending. But those who earnestly and humbly seek shall find the truth, be they on mountain crag or in desert drear.

There will always be need for exhaustive critical study of the Word, but the greater blessing may often be with the simple soul who in his hunger for righteousness makes the Word his major quest. The Ethiopian eunuch read from the Old Testament and by God's grace found the Christ of the New. Our lesson illustrates a providential conjunction—a seeking soul, the Word of God, a yielded Christian, the guiding Spirit. Where you have these the angels rejoice in heaven because of the souls born into the kingdom.

### GROWING THROUGH PRAYER

Matt. 6:9-13; Luke 11:9-13; Phil. 1:3-11

Lesson for October 22, 1950

**Golden Text.** I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

**Matt. 6:9-13.** It is possible to pray without growing. Prayer can be formal and ineffectual. Of course, some of the Pharisees who prayed much in public may have developed their powers of expression. Indeed, some of their audience may have been impressed by their growth in eloquence. Yet this could have taken place even simultaneously with an actual contraction of spiritual life. As men become more self-conscious in their public prayers there takes place a corresponding diminution of spiritual reality.

The prayer that reveals growth is that which conforms in principle to the prayer pattern given by the Lord. In it we see that the concerns of God are given priority over personal needs. How can we grow through prayer as long as our petitions are primarily selfish? For many people prayer is simply an exercise in introversion.

**Luke 11:9-13.**—"And I say unto you, Ask, and it shall be given you." The Greek original, translated "ask," has also been rendered, "crave." It is the word used by an inferior seeking something from a superior. It suggests a position of inferiority on the part of the petitioner. How can we grow in prayer until we recognize our great need and God's ability to supply it?

Much of our asking is for things detrimental to our spiritual growth. Consequently our prayers remain unanswered, or if they are answered, the answers are not attended



by spiritual increase. The Father is faithful as an Answerer of our prayers. It is we who are spiritually unfilial in our petitions. If we ask for bread He will not give us a stone. But what if we crave stones? Would we still be spiritually able to digest the bread of God? The prayer bringing growth is that which petitions God for His Spirit, who is the continuing condition of growth.

**Phil. 1:3-11.** To Paul a personal contact meant spiritual responsibility. Too often we divest ourselves of the responsibilities of the past. The apostle did not engage in missionary journeys simply to enlarge his mental background. They were for the Lord, and when there was a response to his preaching, it meant the assumption of more prayer concerns. Doubtless the secret of Paul's growing spiritual experience was as much due to the breadth of his prayer interests as to anything else. He constantly prayed for his converts to Christ and for their continuing growth, and thus he grew himself. He illustrated the principle that to those who give shall be given good measure flowing over.

### GROWING THROUGH READING AND MEDITATION

**Acts 17:10-12; Phil. 4:8, 9; I Tim. 4:12-16; II Tim. 2:15; 4:13**

Lesson for October 29, 1950

**Golden Text.**—Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—*Philippians 4:8.*

**Acts 17:10-12.** The Bereans started right. They received the Word, nor was this simply a formal acquiescence for they received it "with all readiness of mind." Many people read much who have never made even an initial beginning in true spiritual growth. They have never allowed themselves to be dynamically confronted with God's Word. Their reading corresponds to Paul's description of Athenian philosophers "who spent their time in nothing else, but either to tell, or to hear some new thing." By receiving the Word the Bereans received a criterion, a standard. Characteristically they also checked the spoken word by its correspondence with the inspired Scriptures.

**Phil. 4:8, 9.** Think on these things. What things? Things consonant with the Christian life; things expressive of the Spirit of Christ; things which are pure, honest, lovely, and so forth. Even a casual examination of these verses reveals that the writer is safeguarding the content of the believer's thought life. Paul's thought life was vigorously disciplined in Christ. Thus he could write: "Those things, which ye have both learned, and received, and heard, and seen in me, do."

**I Tim. 4:12-16.** "Give attendance to reading." Excellent advice for a veteran of the cross to give a young leader in the church. Those immature in the faith are apt to become discouraged, subjective, and perhaps superficial. Properly selected reading does much to correct such tendencies. Paul very obviously believed in special spiritual gifts received from God. But the reception of a gift received through the laying on of the

hands of the presbytery was for him no substitute for the use of a disciplined mind in reading God's Word.

"Meditate upon these things." Reading is not sufficient, pondering or reflection is also necessary. Much of what is read is not inwardly digested. Through meditation the Word infiltrates into our inner being. It is possible to scan words and miss meanings. Bible marathon reading habits do not suffice to stimulate spiritual growth.

**II Tim. 2:15.** Possibly one reason for the slow spiritual growth manifest in many congregations is that those who stand before the people on the Lord's Day do not handle aright the Word of truth. They are slipshod and careless, supposing that a few moments snatched from a busy week will suffice to prepare them to expound God's holy Word in the pulpit or Sunday-school class.

**II Tim. 4:13.** Though near the end of the road, Paul retained a concern for those things which had been as companions to him. Much of the richness of the apostle's life could undoubtedly be traced to the influence of his books and parchments. Paul had great companions: The triune God, the fellowship of saints, and the inspired thoughts of the past enshrined in "the books" and "the parchments."

### OVERCOMING TEMPTATION (TEMPERANCE LESSON)

**Matt. 4:8-11; John 6:15; Rom. 13:12-14; I Cor. 10:12, 13**

Lesson for November 5

**Golden Text.**—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—*James 1:12.*

**Matt. 4:8-11.** Satan tempted Jesus to admit a lesser loyalty than the highest—God Himself. Would it not be correct to say that all temptation to give allegiance to something less than the highest is Satanic in origin? Doubtless the panoramic view of the kingdoms of this world showed to dispropor-

portionate advantage the glory and pageantry of life with its insidious appeal to the flesh. But the Spirit-anointed Son of God saw beyond earthly wrought crowns an eternally ordained cross. And He knew which was of God. It was after Jesus in words of Scripture declared His ultimate loyalty that Satan left Him.

**John 8:15.** Let no one suppose that Satan, once routed, readily gives up the fight. Though first he appeared on the mountain as a demigod here he approached the Lord through the voice of the people. We should never become overconfident because of past victories. Rather we must be on guard lest the evil one assume some new and provocative guise. Our Lord loved people, but He knew He could not redeem them by assenting to their Satan-inspired whims.

**Rom. 13:12-14.** Night is a time of temptations. When the earth darkens sin is always more rampant. But night is more than the effect of the earth turning on its axis. Night is the obscuring of the Son of God. Rioting, drunkenness, wantonness, and more characterize those upon whom has come the world's moral night. Where Christ is obscured sin's night prevails. To live in darkness is conformity to the world. The truly nonconformed are those who have put on the Lord Jesus.

**I Cor. 10:12, 13.** This is a warning and an assurance. The way to overcome temptation is not by boastful self-confidence. Indeed, such an attitude augurs susceptibility to the tempter. However, when temptations come, let us face them in the knowledge that our experience is not unusual. The sin which tempts us is the sin which tempts every man. Though being a Christian does not guarantee perpetual immunity against temptation, it does furnish us with fellowship with God who is faithful. He not only sets limits to Satan's activity against believers, but He also furnishes divine resources to counter his activity. The Christ who fortified believers in the First Century is also able to give us the victory in the Twentieth Century.

Hespeler, Ont.

## A New Day for Our Sunday Schools

By J. J. HOSTETLER

As Sunday School Secretary of the Mennonite Commission for Christian Education and Young People's Work, Bro. Hostetler points out why October, 1950, marks a new day in the literature and work of our Mennonite Sunday schools.

We are living in a changing world in which new means, methods, and materials are constantly being inaugurated for use. Inventions of new mechanical devices—gadgets, transportation facilities and communications—for comfort, convenience, and efficiency are the order of the day. The Christian forces should avail themselves of all the means and opportunities in this modern world to promote the spreading of the Gospel, the building of the church, and the teaching of the Word. Some of the factors involved in this program are: better organization and better materials in our Sunday schools.

The Mennonite Church, through her general organization, has appointed the Commission

for Christian Education and Young People's Work to carry on this program of betterment and progress. To provide for better organization, the Sunday schools of the Mennonite Church have been united in a program of reorganizing each year as of October 1. This will harmonize our Sunday schools with other educational agencies. This will also make possible a unified program of reports and records during the month of October and in time for early publishing in the *Mennonite Yearbook* and the *Christian Worker's Handbook*.

A new class record book, known as *Herald Sunday School Class Record Book*, has been prepared to provide adequate information for



officers and teachers. These will insure proper enrollments and records of attendance for our classes and should stimulate class loyalty and punctuality. Some new leaflets have been prepared on the proper arrangement and organization of Sunday-school libraries; these offer suggestions for the purchase of new books, and for the recording of books brought into the library and checked out by those who borrow them. These leaflets are for free distribution and for your use. Many other aids to better organization are being included each month in the forthcoming new *Herald Teacher* monthly magazine. These aids will be effective for every Sunday school in improving the organization and administration. We hope you will use them as much as possible.

Another factor in a new day for our Sunday schools is the provision of new materials for our teachers and pupils. Beginning this October we have a major division in our Sunday-school materials based on the International Sunday School Lesson Outlines under the name of "Herald Uniform Sunday School Series." This series has been produced under the direction of the Commission for Christian Education at the Mennonite Publishing House, through the Curriculum Committee and an editorial staff composed of Paul Mininger, Editor; Paul M. Lederach, Executive Editor; and Ellrose Zook, Managing Editor.

This new revision contains five pupils' quarterlies for the group and two teachers' quarterlies and a teachers' monthly magazine. These helps are listed as follows:

For pupils six to eight years old, *Herald Primary Bible Lessons*, written by Geraldine Gross.

For pupils nine to eleven years old, *Herald Junior Bible Studies*, written by Ida Boyer Bontrager.

For pupils twelve to fourteen years old, *Herald Intermediate Bible Studies*, written by Elizabeth A. Showalter.

For pupils fifteen to twenty-two years old, *Herald Youth Bible Studies*, written by Stanley C. Shenk.

For pupils twenty-three years old and up, *Herald Adult Bible Studies*, written by Millard Lind.

The following helps are provided for the teachers:

For primary teachers — *Herald Primary Teacher*, written by Geraldine Gross.

For the junior teachers—*Herald Junior Teacher*, written by Ida Boyer Bontrager.

For the teachers who teach pupils twelve years old and older—a monthly magazine has been prepared, called *Herald Teacher*, which will contain helps for the intermediate teachers, prepared by Elizabeth Showalter; for the youth teachers, prepared by Harold Bauman; and for the adult teachers, prepared by Paul Lederach, the editor of this new magazine.

These new materials incorporate the best ideas in Christian education. They contain pictures and use color to attract the interest of children. They have handwork similar to that used in our new Summer Bible School Series. The printed portions of the Scriptures are adapted and adjusted for easy reading by the various age groups. Each of these new quarterlies has been designed to meet the needs of pupils

in the various divisions of physical and social growth. The teachers' helps will provide more material than a teacher can ordinarily use. This gives the teacher the opportunity of selecting and using that which suits his purpose best.

It becomes increasingly more important that we use more care in grading our Sunday-school classes according to the age and school grades in order that these materials may be adapted to the best advantage. Suggestions for grading have been published in the literature telling about these new materials. The most important factor is that there be a division between the children's and adult departments. At the ages of eleven and twelve, those under eleven are placed in the children's department; those twelve and older are placed in the adult department. Whenever possible it is advisable to make further divisions both in the children's department and in the adult department. Suggestive outlines for grading are available for both small and large schools.

Sufficient copies of the various quarterlies need to be ordered to give one to each pupil in the respective age groups. A sufficient number of teachers' helps need to be ordered to provide each teacher in each group with a quarterly as well as any assistant teachers or prospective teachers. In the adult department, beginning with age twelve and up, enough copies of the *Herald Teacher* need to be ordered to provide one for each Sunday-school officer, pastor, and teacher. Occasionally someone else will desire a copy of the *Herald Teacher*. Either the Sunday school may order additional copies to give to such persons, or the persons themselves may order them direct from the Publishing House.

The new *Herald Teacher* will come each month and contains all the lesson helps for a given month. In addition, the new *Herald Teacher* will contain articles of Sunday-school interest and suggestions for the opening and closing worship service. There will be a page of information and suggestions for superintendents. There will be a page of suggestions and helps in the conduct and operation of the Sunday-school library. Then there will be some general articles on the doctrinal emphasis as related to our church, and the series of lessons that may be contained in that particular month.

For the preschool children, we are having, for the first time, a set of graded lesson helps as follows:

*Bible Lessons for Nursery Children*, adapted to three-year-old children.

*Bible Lessons for Kindergarten Children*, No. 1, adapted to four-year-old children.

*Bible Lessons for Kindergarten Children*, No. 2, adapted to meet the needs of five-year-olds.

These graded Sunday school lessons for preschool children will be used year after year. It will become necessary for each Sunday school to promote their children from year to year lest they will be required to take over the same series of lessons. However, in small Sunday schools the graded lessons may be alternated from year to year. Each course includes a comprehensive teachers' manual for the teacher. In addition there will be sixteen large four-color lithographed teaching pictures, fifty-two four-page lesson leaflets with a colored lesson picture on the cover (one for each Sunday

for the pupils to take home), and fifty-two activity sheets which provide for part of the expressional activity each Sunday. This new preschool Herald Graded Sunday School Series is Bible-centered and graded to the educational age of the children for whom they are prepared. These graded materials are not all ready for use at once. At the present time, for this year, *Bible Lessons for Kindergarten Children*, No. 1, is available and can be used for all preschool children. Beginning next year, October 1951, it is planned that *Bible Lessons for Kindergarten Children*, No. 2, will be available so that proper promotion may be made and an alternate series of lessons provided for those who have completed the first year.

With these new and attractive Sunday-school materials, as an effective aid for better teaching and organization, a new day for our Sunday schools has arrived. It is a challenge to every Sunday-school officer and teacher to use these materials to the best advantage in teaching the Word of God to pupils, in building lives that are Christian, and in nurturing faith that is anchored and established in the Word of God.

A great deal of expense, time, and energy have been put into the production of these materials. The best talent available has been utilized to make them effective. Therefore, every teacher and Sunday-school leader should avail himself of these materials, apply himself to the study of the Word and the message that is set forth, and seek to enlarge the work of the kingdom by their proper use. These materials may be purchased and ordered individually by people who are not attendants in any of our Sunday schools if they desire to have them for their own home or private use. No doubt many of the readers of the CHRISTIAN MONITOR do not attend Mennonite Sunday schools but are interested in these new and helpful materials. Parents will find them useful in teaching their children in the home. They are based on sound, Christian educational principles. The materials are evangelical, emphasizing Christian experience and the cultivation of the spiritual life. The materials are Biblical in that they emphasize the study and application of the Scriptures. They are evangelistic in that they emphasize personal decision for Christ. Many other qualities of these materials might be noted. You will appreciate them more when you have them in your hands and begin using them.

Canton, Ohio.

### REJOICING ALWAYS

A saintly woman suffering for weary months in painful illness said to her pastor: "I have such a lovely robin that sings outside my window. In the early mornings as I lie here he serenades me." Then a smile brightened her thin features as she added, "I love him because he sings in the rain." This is the most beautiful thing about a robin. When storm has silenced every other songbird, the robin sings on in the rain. That is the way the Christian who is with Christ may do. Anybody can sing in the sunshine. You and I should sing on when the sun has gone down, or when clouds pour out their rains, for Christ is with us. We should sing in the rain.—John Three Sixteen.



# YOUNG PEOPLE'S MEETING

## Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

Unit X is concerned with "THE CHRISTIAN CHURCH." We had a discussion of "How the Church Began" in last month's issue. Our topic for October 8 is "What the Church Is Like." This topic contains a possibility of many comparisons as found in the Scripture. We cannot enter into them all in one lesson, but it will be helpful to name a number and make a careful study of them, so that our conception of the church will be enlarged, and our admiration and respect for her may be increased, and that our desire to fulfill the purposes of the church may be deepened.

The topic for October 15 is closely related to the one for October 8. In this topic we study "The Relation of the Church to Christ." Similar likenesses may be used while we center more particularly on the place or relationship which Christ occupies in these likenesses. This topic should produce in our hearts a deeper love and devotion to Christ who is our "all in all" in every phase of our relationship to Him. We may well say with Paul, "For to me to live is Christ, and to die is gain" (Phil. 1:21).

The topic for October 22 is "The Church, a Brotherhood." This will give opportunity to understand our relationship to one another and to understand our duties and blessings in that relationship together in Christ. We may have opportunity to enlighten one another on ways to further the love and fellowship between brethren in the Lord.

The topic for October 29 is "The Church, A Witness in the World." This topic is a link between Unit X and Unit XI. Unit XI is "Christian Obligations." The Church in the world becomes a servant to the lost in the world by bearing witness to the Gospel of Christ as "the power of God unto salvation to every one that believeth." This witness is given out both by the life of righteousness as well as by the word of testimony. Both methods need emphasis and supplement each other.

The topic for November 5 is "The Stewardship of Life." This topic emphasizes life as the entrustment of God which we are to live for His glory with the constant consciousness that we belong to Him and are responsible to render to Him all that He has a right to expect of His own. The free moral agency of man may enable him to choose to render to God His due, or to selfishly live for a worldly motive in the service of Satan.

### WHAT THE CHURCH IS LIKE

Col. 1:18-29

Topic for October 8

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MOTTO

"A glorious church."

### MEDITATIONS ON THE TOPIC

#### I. Comparisons Describing the Church.—

The Holy Spirit has illuminated the Church by various comparisons. It is compared to a body of which Christ is the Head (Eph. 1:22, 23; 4:15, 16; and other Scriptures). There is much material for study of this one comparison alone. But there are a number of others. It is called "God's husbandry," and "God's building" (I Cor. 3:9). It is compared to a bride (Rev. 21:9). It is called a household or family (Eph. 3:15; 2:19). It is called a priesthood; it is called a nation. It is called a chosen generation (I Pet. 2:9). It is called a candlestick; it is called a light (Cf. Rev. 1:20; Matt. 5:14-16.) It is called the flock of God and the sheep of Christ (I Pet. 5:2; Jno. 10:14). It is also called the house of God and the pillar of the truth (I Tim. 3:15). Then, it is spoken of as a holy temple of the Lord, in the process of building (Eph. 1:22; I Pet. 2:5; I Cor. 3:16).

All these comparisons and others not named here will enable the earnest student and the devout believer to understand the various relationships that one bears to Christ and to other believers and toward God and toward the world. The church is God's precious possession. He keeps it carefully. He is jealous of its purity. He has given Christ, and Christ has given Himself for the church. Christ is the life of the church as He describes it in the vine and the branches. The fellowship

enjoyed by the church is compared to the bride and the bridegroom. Those who violate their covenant with Christ are compared to spiritual adulterers who take up friendship with the world instead of the fidelity they owe to Christ. It is a sacred thing to belong to the Church of Christ. This cannot be accomplished by merely joining the visible body, but it requires that true conditions of God's plan of salvation are met so that a real work of regeneration takes place in which we are made a real part of the church as a holy temple. Our place in the world as a light, and as salt, and as a separated body, reveals how God expects to use the church for His glory and for the gathering of others.

II. The Text.—Col. 1:18-29.—This passage enlarges on the thought of the church as a body of which Christ is the head. This relation is so vital that it is impossible to enter into it without accepting His sacrifice as ours and continuing in the faith until we are presented "holy, and unblameable and unreprouvable in his sight" (see vv. 20-22).

### OUTLINE STUDY

#### I. Christ's Plan for a Pure Church.

1. Made up of the saved (Acts 2:47).
2. Cleansed and sanctified (Eph. 5:25, 26).
3. Holy and without blemish (Eph. 5:25, 26).
4. Purchased by His blood (Acts 20:28; Heb. 9:12).
5. A royal priesthood (I Pet. 2:9).
6. A holy nation (I Pet. 2:9).
7. A specially chosen people (I Pet. 2:9).

#### II. Maintaining the Church's Purity.

1. By example (I Tim. 4:12).
2. By prayer (I John 5:16).
3. By personal help and admonition (Gal. 6:1; Jas. 5:19, 20).
4. By excommunication (Matt. 18:17; I Cor. 5:6-13).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Words, "Pure," "Holy."
2. The Kind of Church Christ Wants.
  - a. Made up of saved people.
  - b. Purchased by His blood.
  - c. A specially chosen people.
3. How We Can Help to Keep the Church Pure.
  - a. By keeping pure ourselves.
  - b. By setting a good example.
  - c. By praying for those who sin.
  - d. By encouraging all to live consistently.

#### For Seniors

1. Christ's Plan for a Pure Church.
2. Christ's Provision for Maintaining a Pure Church.
3. The Struggle for a New Testament Church.
4. My Part in Building a Pure Church.

### PERSONAL THOUGHT

Have we found a place in the church? Do we appreciate our wondrous relationship and the sacred duty to keep ourselves in the love of God as we look forward to the future glory awaiting the people of God?

### SEED THOUGHTS

God has made a covenant with His people, has given Himself for their portion, His Son for their price, His Spirit for their guide in the way, His earth for their accommodation by the way, His angels for their guard, the powers of darkness and death for their spoil, everlasting glory for their crown.—Richard Alleine.

One family—we dwell in Him,  
One church above, beneath,  
Though now divided by the stream  
The narrow stream of death.  
—Chas. Wesley.

And this is the mission of the church—not civilization, but, salvation—not better laws, purer legislation, social elevation, human equality, and liberty, but first the "kingdom of God and his righteousness"; regenerated hearts, and all other things will follow.—Kittredge.

### THE RELATION OF THE CHURCH TO CHRIST

Eph. 1:18-23; I Cor. 3:5-17; Eph. 5:23-30; Rev. 19:7

Topic for October 15

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MOTTO

"Ye are the temple of God."

### MEDITATIONS ON THE TOPIC

#### I. Relationships in Christ and the Church.

—If we think of the church as a building, Jesus Christ is its **foundation** and its **cornerstone**. If we think of the church as a body, Jesus Christ is its **Head**. If we think of the church as a bride, Jesus Christ is her **Redeemer**, her **Lover**, her **Husband**. If we think of the church as a kingdom, Jesus Christ is **her King**. If we think of the church as a branch, we think of Jesus as the **vine** which supplies the vital life to make her fruitful. If we think of the church as a flock, Jesus Christ is her **Shepherd**. If we think of the church as a temple, Jesus is the means of spiritual sacrifices acceptable to God (I Pet. 2:5). Thus we may go on in a study of relationships.



Every relationship has to do in some manner with the fact of His saving grace through the willing sacrifice of His life, and of our being made partaker of the benefits as we are brought into a living union with Him who redeemed us from all iniquity. Our response to His work of redemption makes us partaker of salvation and the inheritance that is given to the redeemed. Our obedience to His headship gives us a perfect union of fellowship with His glorious cause. Our response of love brings His tender love into our life, which brings "joy unspeakable and full of glory." Obeying His commandments keeps us in His love. Abiding in His love makes us fruitful branches of the true vine. Holiness becomes the dwelling place of God. If we are the temple of the Holy Ghost, we are expected to be holy as He is holy. We are not of the world as He is not of the world. Our interests are in His interests. Our whole purpose of life is wrapped up in His purposes for us.

**II. The Text.—a. Eph. 1:18-23.**—This passage reveals the great things brought to us in the resurrection and ascension of Jesus Christ following the sacrifice for our redemption. What a great release of power in our behalf when He is made the head of all things to the Church which is His body!

**b. I Cor. 3:5-17.**—Various figures are used in this passage. We are God's husbandry and also God's building. We are His temple. It is important to keep the temple undefiled. It is important to keep the true foundation in view as we labor together with God. Materials for God's building must be of the kind that endure the fire.

**c. Eph. 5:23-30.**—Under the figure of the relation of husband and wife is shown our relation to Christ and the church. Subjection and purification are essentials in this wonderful relation in which we become "members of his body, of his flesh, and of his bones."

**d. Rev. 19:7.**—This passage reveals the relation of the church to Christ in glory in which she is united with Him forever at that great day when she in her robes of white is united in marriage.

### OUTLINE STUDY

#### I. The Church the Body of Christ.

1. Many members in one body (Rom. 12:4, 5).
2. Christ the Head over all things to the church (Eph. 1:22, 23).
3. Members have different functions (I Cor. 12:12-31; Rom. 12:6-8).
4. The body unified by the Holy Spirit (I Cor. 12:4-11).

#### II. The Church the Temple of God.

1. Christ the chief cornerstone (Eph. 2:20).
2. Apostles and prophets the foundation (Eph. 2:20).
3. Every member a living stone (I Pet. 2:5).

#### III. The Church the Bride of Christ.

1. Espoused to Christ (II Cor. 11:2).
2. Loved by Christ (Eph. 5:25).
3. Made ready (Rev. 19:7).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Words, "Head," "Body," "Temple."
2. The Church Is a Body.
  - a. Christ its Head.
  - b. The church obedient to its Head.
  - c. Many different members.
  - d. United by the Holy Spirit.
3. The Church as a Spiritual Building.
4. The Church as the Bride of Christ.

#### For Seniors

1. The Church the Body of Christ.
2. The Church Is a Living Temple.
3. The Church the Bride of Christ.
4. The Relation of My Congregation to Christ.

### PERSONAL THOUGHT

Have we as the Church of Christ made ourselves ready?

### SEED THOUGHTS

Fade, fade each earthly joy;  
Jesus is mine!  
Break every tender tie;  
Jesus is mine!  
Dark is the wilderness;  
Earth has no resting place;  
Jesus alone can bless;  
Jesus is mine!

Tempt not my soul away;  
Jesus is mine!  
Here would I ever stay;  
Jesus is mine!  
Perishing things of clay,  
Born but for one brief day,  
Pass from my heart away.  
Jesus is mine!

—Jane C. Bonar.

Our communion with Christ is not on a level of our common humanity; but we rise in it; we scale the heavens where He sitteth at the right hand of God; we send our longings up and ask to have attachments knit to Him; to be set in deepest, holiest, and most practical affinity with Him; and so to live a life that is hid with Christ in God. In such a life we become partakers of His holiness, and, in the separating grace of that, partakers also of His power.—Bushnell.

### THE CHURCH, A BROTHERHOOD

Acts 4:32-37; I Jno. 3:14-18

Topic for October 22

MOTTO

"Love the brotherhood"

### MEDITATIONS ON THE TOPIC

**I. The Church, a Brotherhood.**—The Spirit of God, who dwells in the believers and unites them into one body, makes all who have Him feel toward all others who have Him as brethren. This feeling is described in the membership of the early church as "one heart and one soul." This oneness of heart and soul made them have such a fellow feeling for one another that it caused them to waive their ownership of possessions in favor of the needs of one another.

A brotherly fellowship is born of the love that is moved by the Holy Spirit among believers. It is different from the compassion we feel toward the unsaved in that there is a sharing of fellow experience in the Lord that makes a kindred tie that is closer than that of simply fleshy kinship. The Spirit of God does indeed move one to love the unsaved sinner and to do him or her good, but until there is a response in acceptance of faith in Christ there cannot be a mutual fellowship in spiritual things.

A brotherhood whose motives and purposes are centered in the furtherance of the kingdom of God, can unite in the affairs of life both in temporal as well as in spiritual matters. Where this is not true, it is not possible to be closely yoked in business, social, or spiritual things because of the danger of being partaker of those who work without Christian motives. It may be possible to manifest the brotherly spirit toward brethren in the faith without placing all our possessions into a common treasury. Yet the brotherly motive should make us feel that all that we have is the Lord's and is at the disposal of the Lord to be used for the welfare of the cause of Christ and of the brotherhood of believers.

#### II. The Text.—Acts 4:32-37; I Jno. 3:14-18.

The text in Acts tells the experience of the church in Jerusalem following the beginning of persecution. The apostles had just been commanded not to speak in the name of Jesus. The disciples together had heard of

the threatenings. They had of one accord prayed and had received a fresh outpouring of the Holy Spirit. They were so blended in spirit that they felt that even their possessions were at the disposal of the needs of the brotherhood. A man with a possession of land set a pattern by selling it and consecrating the money to the use of the church.

The text in I John makes love the proof of salvation in harmony with the love which Christ showed when He laid down His life for us. If there is a need in our brother against which we harden our hearts, there is no way to see how eternal life can be abiding in such an one.

### OUTLINE STUDIES

#### I. A Spiritual Brotherhood.

1. In the family of God (Eph. 3:14, 15).
2. In one calling (Eph. 4:4-6).
3. In mutual love (I Pet. 2:17).
4. In prayer (Acts 1:14).
5. In worship (Heb. 10:25).
6. In sharing joy and sorrow (I Cor. 12:26).

#### II. A Brotherhood in Action.

1. In obedience to God (Matt. 12:50).
2. In sharing burdens (Gal. 6:2).
3. In sharing possessions (Acts 4:32-37).
4. Relief in calamity (Acts 11:28-30).
5. In mutual encouragement (I Thess. 5:11-22).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Word, "Brother."
2. A Brotherhood in Faith.
  - a. Children of the same Father.
  - b. Worshipping together in the church.
  - c. Praying together.
  - d. Loving one another as brothers and sisters.
3. Showing Our Brotherhood.
  - a. By sharing possessions.
  - b. By relieving the needy.
  - c. By helping those who make mistakes.

#### For Seniors

1. A Brotherhood in Faith.
2. A Brotherhood in Practice.
3. The Practice of Brotherhood in Menonite History.
4. My Part in Strengthening the Ties of Brotherhood.

### PERSONAL THOUGHT

Brotherly kindness is moved by the Holy Spirit who indwells the believer. We may test the movings and actions of our own hearts by the presence or absence of this brotherly feeling and action.

### SEED THOUGHTS

The same bond which unites believers to Christ binds them to each other. The love which is exercised towards the Head extends to the members. The union itself necessarily involves a union of affection. Those who love Christ love those who are like Him and those who are beloved by Him.—Gardiner Spring.

This is eternal life; a life of everlasting love, showing itself in everlasting good works; and whosoever lives that life lives the life of God, and hath eternal life.—Chas. Kingsley.

There is a mighty gulf between those who love and those who do not love God. To the one class we owe civility, kindness, even tenderness. It is only those who love the Lord who should find in our hearts a home.—Robertson.

### THE CHURCH A WITNESS TO THE WORLD

Matt. 5:13-16; 28:18-20; Jno. 15:14-27

Topic for October 29

MOTTO

"For my name's sake."



## MEDITATIONS ON THE TOPIC

**I. The Church Bearing Witness.**—Witnesses are those who, having an experience, are ready to share its benefits with others and to glorify the sources of the blessings they enjoy. A witness may also experience the facts of evil and willingly give warning of what they are aware of and save others from the dangers of the same. The witness of the church is concerned with the opportunity they have had of the saving grace in Christ and of the blessedness of following in the way of righteousness. They are to be ready to use their opportunity to rescue souls from the way of spiritual destruction and enable them to know the way of eternal life in Christ Jesus.

It is "in the midst of a crooked and perverse generation" that they are to "shine as lights in the world." This kind of a witness is not always a word of testimony with the mouth, but it may be a living testimony by the deeds of a life. As the Apostle puts it, "that ye may be blameless and harmless, the sons of God, without rebuke . . ." (Phil. 2:15). The life corresponds with the Word of life which is held forth by word and deed. But the message needs to be given in words of testimony to all the world according to God's plan. He has chosen the church as "the pillar and ground of the truth." It becomes a kind of depository where God's Word is committed that it may be given out to the needy souls of men everywhere. And while there are special gifts distributed to various individuals through which the church is built up, and through which the whole body of believers work, it is also true that every individual member of the church body has a particular function in carrying out the whole program of witnessing. Eph. 4:11-16; I Cor. 12:1-31; Rom. 12:4-8.

**II. The Text.**—Matt. 5:13-16.—Two forms of witness bearing are revealed in this passage. The followers of Jesus are "salt" and "light." The salt has a savory influence and the light has an illuminating power. The savor must not be lost and the light must not be covered.

**Matt. 28:18-20.**—This reveals Jesus speaking with authority in heaven and earth and commanding His followers to go and teach all nations with the purpose of making them disciples of Christ and to learn all that He has commanded His followers to observe.

**John 15:14-27.**—Here Jesus reveals His purpose in choosing the disciples as being that they should go and bring forth fruit. In their contact with the world they would meet similar opposition and hatred as did their Master. But a Comforter would be given through whom they would receive power to bear witness.

## OUTLINE STUDIES

**I. The Church a Witness of Righteousness.**

1. Love and brotherly kindness (II Pet. 1:7; John 13:34, 35).
2. Righteousness, peace, and joy (Rom. 14:17).
3. Patience and faith in trials (II Thess. 1:4, 5).
4. Filled with the fruits of righteousness (Phil. 1:11).
5. The custodian of truth (John 16:13; 17:8).

**II. The Church Condemning the World.**

1. Exposing its love of darkness (John 3:19).
2. Exposing its antagonism to holiness (Job 21:14, 15).
3. Exposing its rebellion against Christ (Luke 19:14).
4. By its separation from the world (John 17:11, 14, 15).
5. By testifying of judgment to come (John 16:8, 11; Acts 17:31).

**III. The Church Evangelizing the World.**

1. The light of the world (Matt. 5:14).
2. Teaching (Matt. 28:18-20).
3. Preaching (Mark 16:15).

4. At home (Mark 5:19).
5. To every tribe and nation (Matt. 28:18-20; Mark 16:15; Rev. 5:9, 10).

## SUGGESTIVE ASSIGNMENTS

**For Juniors**

1. Text Word, "Witness."
2. The Church Living the Gospel.
  - a. Love as brethren.
  - b. Unity in Christ.
  - c. Peace and joy in the brotherhood.
3. The Church Spreading the Gospel.
  - a. Every member witnessing.
  - b. Living consistently.
  - c. Home missions.
  - d. Foreign missions.

**For Seniors**

1. The Church a Witness of Righteousness.
2. The Church Condemning the World.
3. The Church Evangelizing the World.

## PERSONAL THOUGHT

Is my general life, conduct, and witness such as becometh the Gospel of Christ? Is that witness so blended in the body of believers in the church in which we are united, that there is a united message wherever the lives of its members touch?

## SEED THOUGHTS

Speed away, speed away on your mission of light,  
To the lands that are lying in darkness of night;  
'Tis the Master's command; go ye forth in His name,  
The wonderful Gospel of Jesus proclaim;  
Take your lives in your hand, to the work while 'tis day,  
Speed away, speed away, speed away.

Speed away, speed away, with the life-giving Word,  
To the nations that know not the voice of the Lord;  
Take the wings of the morning and fly o'er the wave,  
In the strength of your Master the lost ones to save;  
He is calling once more, not a moment's delay,  
Speed away, speed away, speed away.

Speed away, speed away, with the message of rest,  
To the souls by the tempter in bondage oppressed;  
For the Saviour has purchased their ransom from sin,  
And the banquet is ready, oh, gather them in;  
To the rescue make haste, there's no time for delay,  
Speed away, speed away, speed away.

—F. J. Crosby.

## THE STEWARDSHIP OF LIFE

II Cor. 5:10-21

Topic for November 5

\* \* \*

## MOTTO

"They first gave their own selves to the Lord."

## MEDITATIONS ON THE TOPIC

**I. Stewardship of Life.**—"Ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19b, 20). God has given us a personality which makes us responsible for what we choose to do with our life in the body. He has given us the power to yield ourselves to Him or to refuse to yield ourselves. We belong to Him as our Creator and have no right to spend our life in any other way than what the Creator has designed. Since all men are hopelessly depraved and lost because of sin, we belong to God because He has **bought** us, or **redeemed** us, from the doom of death which

our sin brought to us, and has made us His children. So we are not our own because of this redemption, but belong to Him. He has not taken away our responsibility of choosing. It makes our life a stewardship from God who asks us to "present" our "bodies a living sacrifice, holy, acceptable unto God," which is a reasonable service. This is the way He wants us to use our stewardship. With our physical bodies goes every gift which the body uses—physical powers, mental powers, spiritual powers, through regeneration and the work of the Holy Spirit in our hearts. It is our duty to glorify God in our bodies and in our spirits which are God's.

God is constantly bestowing upon our life opportunities and blessings—strength, time, a place among men, home, friends, church, etc. He will require an account of the way we use these opportunities of life and is ready to reward the faithful. The unfaithful will surely suffer loss and sorrows for a misuse of the opportunities of life. We need to give to God every power and gift so that what we think and say and do and work becomes profitable to further His purposes and glorify His name.

**II. The Text.**—II Cor. 5:10-21. This passage looks toward the time of a change from the present earthly life to the eternal state. An account is due to be rendered before the judgment seat of Christ. The atonement of Christ comes into the picture in every case of judgment and either acquits us or makes us doubly guilty for having refused Him (cf. Jno. 3:18, 19). One of our great stewardships of life is to discharge our duty of ambassadorship toward the souls of others as we bear the message of salvation to them also.

## OUTLINE STUDIES

**I. God's Claim to My Life.**

1. As Creator (Rev. 4:11).
2. As Redeemer (I Cor. 6:19, 20; I Pet. 1:18).
3. One died for all (II Cor. 5:14, 15).
4. A reasonable service (Rom. 12:1).
5. As Judge of words and deeds (Matt. 12:36, 37; II Cor. 5:10).

**II. Exercising My Talents for God.**

1. Gifts given to every Christian (I Cor. 7:7).
2. Varied gifts (Rom. 12:6-8; I Cor. 12:4-11).
3. Proportionate responsibility (Luke 12:48).
4. Neglecting talents a sin (Matt. 25:24-30).
5. Faithfulness the criterion (I Cor. 4:2; Matt. 25:21, 23).

**III. Using My Time for God.**

1. Idleness condemned (Rom. 12:11; II Thess. 3:10-12).
2. Honest work commanded (Eph. 4:28; I Thess. 4:11, 12).
3. Redeeming the time (Eph. 5:15, 16; Col. 4:5).
4. Time for reading (I Tim. 4:12).
5. Time for prayer (Matt. 6:6).
6. Time to rest (Mark 6:31).

## SUGGESTIVE ASSIGNMENTS

**For Juniors**

1. Text Words, "Talent," "Gift."
2. Why I Should Give Myself to God.
  - a. He created me.
  - b. He saved me.
  - c. He wants me and loves me.
3. How I Can Be a Steward of My Life.
  - a. By developing and using my gifts.
  - b. By being faithful in my work.
  - c. By using my time wisely.

**For Seniors**

1. God's Claims to My Life.
2. Exercising My Talents for God.
3. Using My Time for God.

## PERSONAL THOUGHT

Life is not slavery, but a responsible stewardship. Honorable people pay their honest debts and render a faithful account to Him who has full right to all that man has and is.

(Continued on page 319)



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## America the "Garden Spot" of the World

Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. —Psalm 2:10-12.

By America we mean the Continent—what an editor had in mind when he placed these words on the cover of "Sunshine Magazine."

God built a continent with glory, and filled it with treasures untold. He bedecked it with soft, rolling prairies, and pillared it with thundering mountains. He graced it with deep, shadowed forests, and filled them with song. Myriads of people came, the bravest of the races, bearing the glow of adventure and the glory of hope in their souls. Out of them was fashioned a nation. They called it AMERICA!

The beginning of the U.S.A. dates back to May 25, 1787, when the Constitution convention met for the first time. There were months of debate and planning, but out of it came the Constitution by which the nation has been governed ever since. These men realized that the "Articles of Confederation" by which they had been governed since the Revolution were inadequate and unsatisfactory; the thirteen states, which then composed the Union, decided it was time for a more satisfactory plan of government to be made. The Constitution Convention, meeting in Philadelphia and sitting in secret session in Independence Chamber, worked for three months framing the Constitution.

It was difficult for all the states to agree, for each feared that it would be giving up its priceless liberty. We today can be thankful that they did agree, for had they not, our nation would consist of a number of petty republics—if it existed at all. Three compromises were made—one of which cost the nation the Civil war. Canada's great day—Confederation Day—occurred July 1, 1867, when the provinces surrendered and limited some of their rights and the Dominion of Canada was called into existence.

The reason for writing this editorial is not to state these basic facts, but that there is a possibility that little by little these great, liberty-loving nations may lose their character. It is good to take an inventory of "what all this is worth." Both Canada and the U.S.A. are beset with internal foes, who would destroy this union and make the Continent of North America the same as Europe's "powder boxes." There were times when men like Daniel Webster, the man with a voice like thunder and eyes that burned like anthracite, made great speeches of warning that are still remembered. Webster knew that if men wanted a great nation they must work for it, pay for it, and get behind it, just as he and his neighbors at Marshfield worked to make their poor ground into good ground. At that time the country was divided on the question: "Was a man an American first and a Virginian or a New Hampshireman second, or was it the other way around?" In Canada it

By Clayton F. Derstine

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

sounds like this: "Is a Canadian a Canadian first and a citizen of Ontario and Quebec second, or is it the other way around?" It might be put just a little differently, "Is an English-speaking Canadian or a French-speaking Canadian first?" Webster's utterances spread like a prairie fire, and the union was preserved. He was a "Yankee Englishman," born on a New Hampshire farm of hard-bitten, resolute stock. He was a good neighbor. He was a hard worker. He was a man you could count on. No wonder his neighbors stood up when he walked into the depot to board a train. It takes quite a man to cause New Englanders to rise to their feet.

Today, in both countries, that is on the whole Continent, reactionary systems of all kinds are running wild as they are over the globe. These countries of ours seem by contrast younger than ever, for they have the vitality and strength of youth. Democracy does not show its age. Freedom for all is a by-product of Christianity. But, if we lose our faith in God, our faith in the Bible, our faith in the Deity of the Son of God, no political system will save us nor guarantee our future. Freedom is the only enduring ideal in a changing world.

### Our Way of Life

The basic fundamental of life on this Continent for millions is faith in God. This is the basic cause of our unusual prosperity. That is, the millions of Christians have been the "light" of our nation, and the preserving "salt" of the nation. If we lose this—chaos is just around the corner. No political or economic system can save us. Our Constitutional Government is designed to serve the people. Even this service springs from the spirit of Jesus Christ, who came "not to be ministered unto, but to MINISTER." The political and economic rights which protect the dignity and freedom of the individual find their nurture in the ideals and ethics of the Sermon on the Mount and kindred passages found elsewhere in the Scriptures.

It may be helpful to all of us to review some of our rights which governments on this Continent seek to make possible for us.

- Right to worship God in one's own way.
- Right to free speech and press.
- Right to assemble.
- Right to petition for grievances.
- Right to privacy in our homes.
- Right of habeas corpus—no excessive bail.
- Right to trial by jury—innocent till proved guilty.
- Right to move about freely at home and abroad.
- Right to own private property.
- Right to work in callings and localities of our choice.
- Right to bargain with our employers.
- Right to go into business, compete, make a profit.

Right to bargain for goods and services in a free market.

Right to contract about our affairs.

Right to the service of government as a protector and referee.

Right to freedom from "arbitrary" government regulation and control.

### Our Common Enemy—Indolence

Sinister forces are at work undermining our nations. Sin is not only "a reproach to any people," but it destroys what millions of others have built. It is righteousness that "exalteth a nation." Today, millions of "Gimmies" are sapping the strength of nations. It is an epidemic of serious proportions. Nearly everybody wants something for nothing. Usually, this means something at the expense of the government. Millions do not even consider our huge debts still unpaid. The more government provides, the more they expect of it. The basis of all this is a widespread lowering of the sense of individual responsibility. This lack has destroyed many great nations. Already, some twenty great civilizations are buried in the dust of the centuries. Their records are found on the dusty pages of history. The civilization of today has many of the earmarks of other decadent civilizations. The Roman nation came to depend upon the state for their food, shelter, entertainment, and what not? **They lost everything.**

States and nations are like individuals; bad management makes for penalties. Our debts in U.S.A. and Canada alone have reached the staggering sums of over 300 billion dollars. Still the pressure is being put on legislators, for more "gravy." The masses forget that nobody gets anything for nothing. All of us pay in direct and indirect taxes. The cry is for less work and more pay. It sounds idiotic! It is idiotic! Only wide realization of these basic facts will save us from an appalling tragedy.

A. K. Rowawell, in "Westinghouse News" writes in a timely way:

There was a time in this country (hardly more than a generation ago) when people did their own thinking and planning for the future. If you were the head of a family, you felt in honor bound to the responsibility for that family, and your highest ambition was to lay away something out of your income to guard against the days when should come illness, misfortune, or repairs for the house.

An indolence seems to have been born in this country that is breeding a don't-give-a-hoot attitude among all too many people. Come old age, they say, and "if I don't have it, the government will take care of me."

It's a sad, sad commentary on American honor and manhood. All over the country men who, offered jobs at the minimum legal wage, turn down the opportunity to make their own living with a remark such as, "It only pays about five dollars more than I'm getting from unemployment relief now, and I'd rather keep my independence than work for that money!"

What kind of independence is that? There is no better thing in the world to do right now than to take inventory and see which way we are drifting.

Wake up, America! We're starting the last half of the Twentieth Century, and it's far later than a lot of folks think. It's time to get back on solid ground.

Two mottoes eloquently describe the America that was and the America that we must revive to make it once again a land where men



work and take pride in their work. Here they are: "I am a great believer in luck; I find that the harder I work, the more I have of it." "He who chops his own wood gets warmed twice."

### Words Like Pieces of Silver

When silver is traded back and forth across the counter, the clear-cut design becomes blurred. Timeworn expressions, such as "free enterprise" and "initiative" have lost much of their freshness, and no longer convey the daring concept that lies behind them. Noah Webster says: "Enterprise is a project that involves activity, courage, and energy." Such words made possible America, the "Garden Spot" of the World. It is time that we re-discover their meaning, and in so doing we shall rediscover America.

Don Herold warns concerning "Guaranteed Living" thus:

The fellow in jail has a guaranteed job. He is also guaranteed a fixed annual "wage." He is guaranteed food and shelter. If he is in for life, he is guaranteed an old-age pension.

People who want everything "guaranteed" in this world have to take the surrender of freedom that goes with it. The only organization that can "guarantee" is the government, and the only way the government can guarantee is to put us all in a virtual chain gang and divide the potatoes we raise.

Personally, I'll take freedom and the risks that go with it.

A wise American wrote under the caption, "When There Is No Vision":

The tombstones marking the tragedies of statesmanship should almost all bear the same inscription, "Too Late." The reason for this is that more than 990 of every 1000 people in the nation have as their first and constant interest their next meal, their clothing, their mate, their home and children, and only a few give thought to the form of the society in which they live.

The American Republic was created by a handful of leaders. When the crowd goes wrong, it is difficult for the few with insight to set it right. But when the crowd is astray, and the front rank suddenly sees it has one foot over the precipice, its realization of the imminent danger may cause a wave of fear to spread back through the crowd. Then leadership has its last-minute opportunity to turn the crowd around and set it on the right course.

Too often leadership fails to arise or to act soon enough, and then another tragedy of statesmanship must bear the tombstone inscription, "Too late." That is what Solomon meant when he said, "Where there is no vision, the people perish."

Last word: Note the text at the caption. Be wise. Be instructed. Serve the Lord. Kiss the Son. Lest—His wrath be kindled. **Blessed are all they that put their trust in the Lord.** America—Whither bound?

### STANDARD OF LIVING WILL DROP FOR NEXT GENERATION

Dr. Albert Edward Wiggam was asked: "Will our children and grandchildren have as high a standard of living as we have now?"

He gave a negative answer and pointed out that as a result of our reckless use of resources we are rapidly consuming all our raw materials.

The Population Reference Bureau shows we have already used up:

- 87 per cent of our mercury,
- 83 per cent of our silver and lead,
- 78 per cent of our chromium,
- 70 per cent of our vanadium,
- 70 per cent of our bauxite,
- 70 per cent of our manganese,
- 70 per cent of our tungsten,
- 65 per cent of our zinc,

60 per cent of our copper and petroleum,  
33½ per cent of our fertile top soil,  
80 per cent of our standard saw timber.

And we have destroyed one hundred million acres of crop land—enough to feed forty million people!

Thus not only from the standpoint of "evil men and seducers," but also from that of material resources things are waxing "worse and worse." II Tim. 3:13.—Prophetic Digest.

### HESSTON COLLEGE AND BIBLE SCHOOL

(Continued from page 311)

to return is that their parents have not made the farm attractive to them.

The fourth objective is to plant within the student a desire to establish missions in the community in which he lives. Certainly a genuine Christian should not be content to see his neighbors not attending church. Our farmers have a contribution to make to the spiritual life of the community.

This is a new program for the church. It is going to cost some money. Everything a school does costs money. As Christian people, we must consider this a mission venture. We are saving our own. Isn't that worth while? It has been said if our rural areas go pagan then America goes pagan. I think it is equally true that if we as a Mennonite Church lose our interest in rural living, then we have lost an important area of contribution. Pray for the work at Hesston. Pray for the faculty members that they may have the Lord's divine blessing. The task is immense and important. We have vital work to do.

Hesston, Kans.

### YOUNG PEOPLE'S BIBLE MEETING

(Continued from page 317)

#### SEED THOUGHTS

We are all approaching that dread tribunal. However diversified our paths, they all converge toward that common center. The young, with their elastic tread, are striding to the judgment; the old, with their tottering limbs are creeping to the judgment; the rich in their splendid equipages are driving to the judgment; the poor, in rags and barefooted, are walking to the judgment. The Christian making God's statutes his song, is a pilgrim to the judgment; the sinner, treading upon the mercy of Jesus, and trampling upon His blood, is hastening to the judgment. "We must all appear before the judgment seat of Christ."—Richard Fuller.

While we seek to fill up life in a way that will best secure the ends of our existence here, our whole plan and course of action should be such as will not hinder but serve our preparation for a future world.—Albert Barnes.

Life is before you, not earthly life alone, but life—a thread running interminably through the warp of eternity.—J. G. Holland.

This earth will be looked back on like a lowly home, and this life of ours be remembered like a short apprenticeship to duty.—Wm. Mountford.

### CHRISTIAN DOCTRINE

(Continued from page 307)

Spiritual things are spiritual and not affected by things or laws of this world. But, the evidence of the Scripture is, that there is no annihilation in the lake of fire. In the first place, the continuation of the torment of the devil, day and night, forever and ever, is opposed to annihilation. There is no termination to the torment, and what would be left to torment if the tormented one should have been annihilated? In the second place, when the devil was cast into the lake of fire, he was cast into the place where the beast and false prophet are. A thousand years had elapsed since the beast and false prophet were cast into the lake of fire. If a thousand years had not annihilated them, how long will the process of annihilation continue?

The testimony of Jesus is that the torments of the ungodly, along with the continuation of hell, will be forever and ever. In Matt. 18:8, the loss of hands and feet in this life is not to be compared with the suffering of eternal, or everlasting, fire. Peter tells of the continuing terrors of the lost ones. II Pet. 2:17. Jude tells of the everlasting bondage of the disobedient, forever. Jude 6, 13. Paul tells of the punishment of the wicked with everlasting destruction. II Thess. 1:9. The language of these statements could scarcely be made to signify that the wicked shall be suddenly annihilated, and that there will be no enduring affliction for those who all their lifetime disregarded the knowledge of the Word of God, resisted the will of their Creator, and despised the suffering of Christ who endured the judgment of their sins that they might have eternal life. Hell, with the fire and brimstone, is the answer to the question, "Is God just in His judgment of the sins of men and the rebellion of Satan and his hosts?"

### GIVING UP THEIR IDOLS

I remember once going to a meeting, writes Rev. F. B. Meyer, at which they said they were going to have an exhibition of idols. I was always glad to see anything of a missionary sort, so I went to see those idols. I thought they would be the hideous idols of India or the South Seas. Six young men went to the rear to find them, and brought great sheets of cardboard. On one were dog whistles, and tobacco pouches, and pipes, and cigarettes, and cigarette holders; and on the other were ribbons, and feathers, and sham jewelry, and all the things that you women wear. As they brought these things in, a man behind me said: "That's my pipe;" and a woman said, "That's my feather." These simple people thought that, before we sent missionaries to the heathen, we ought to put away our own idols.—Selected.

Every reader of the Bible should be constantly on the lookout for awakening truth to quote to those who are lost and do not realize it.—Baptist Standard.



## Paraguayan Interlude

Written by Smiths

Issued by Herald Press

THE new book "Paraguayan Interlude" just issued by the Herald Press, Scottdale, Pennsylvania, and written by professors Willard and Verna Smith of Goshen College, Goshen, Indiana, reports the pioneering efforts of Mennonite refugees in the untamed tropical jungles in the Paraguayan Chaco. The account is based on letters written to friends and on copies of letters and reports which Mr.



\$2.25 Postpaid

Smith made to Mennonite Central Committee headquarters. As director for two years of the relief and refugee work in South America, Smith speaks by first-hand experience.

A few degrees north of the Tropic of Capricorn in the jungle of Paraguay-

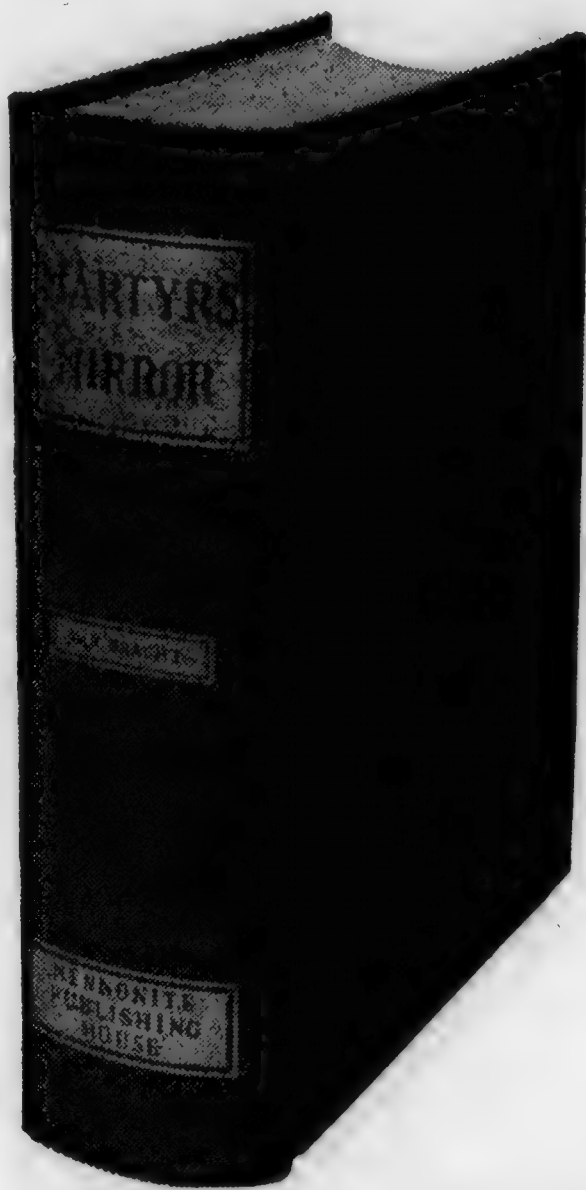
an Chaco Mennonite refugees have established new communities where little more than twenty years ago only reptiles, wild animals, and primitive Indians lived. To this land in this totally undeveloped region came refugees for conscience' sake who had left their homes and lands where they had lived for generations.

In "Paraguayan Interlude" Smiths give the story of the wanderings of the homeless people, their settlement, and development of raw land as they hewed down trees, built crude homes, and established life on a truly pioneering basis resembling early pioneers in America generations ago. The brave struggle against an unfamiliar soil and climate and against the ravages of insect pests is an epic touching to the heart. The seemingly futile attempt of the colonists to hack into submission a stubborn region fit for habitation is a story nearly unbelievable in modern-day life.

Part of the work of the Smiths was to make contacts with South American governments for the Mennonite colonists. For two years the Smiths labored first hand with the colonists and with the governments to help both understand each other. In appreciation of the splendid attitude of the Paraguayan government in offering the refugees a home and in granting the "Privilegium" which permits complete freedom of worship including full rights and privileges in exemption from obligatory military service in time of peace or war, the Smiths laid the groundwork to establish a home for lepers who roam uncared for.

The story is told with a fine sensitive regard for the refugees and for the government. "Paraguayan Interlude" is in essence a rich travelogue, reporting on the trip to South America, the various visits to the Mennonite colonies, and to the cities in the different countries.

## MARTYRS' MIRROR



*A Mammoth Book—  
a Mammoth Message*

BURIED in the records of Christian history are stories written in blood—the blood of men and women who counted their faith of greater importance than their own lives. Sociologists, theologians, and historians have long marvelled at the tenacity of the faith of the martyrs. Why did they not resist those hired hands of the persecutors who came to kill and to torture? Wherein lies the secret of their strength? In *Martyrs' Mirror* is the timeless answer to these questions.

The author of *Martyrs' Mirror* devoted a whole division to Anabaptist martyrology, making this great book a Mennonite classic. When the Mennonites migrated to America, they brought with them copies of one of the Dutch editions. The first

English edition was published in 1837 and was a translation from the German. The present edition is the fifth in English.

This new edition has three indexes: (1) All Anabaptists who were persecuted or martyred between 1525 and 1660; (2) popes and Roman emperors with the dates of their reigns; and (3) a new general index which greatly increases the value and usability of this large volume. Fifty-five dramatic illustrations are included. The printing and binding are of the best. To our knowledge there is no similar book in church or secular history. *Martyrs' Mirror* is a mammoth book with a mammoth message!

Clothbound, 1157 pages; \$9.75

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

Those who wait for the opportunity to make a big hit usually are knocked out by failure before the opportunity gets to them. Opportunity never promotes us unless we have the ability to promote the opportunity. Many opportunities have been squandered because they fell into the wrong hands.—The Church of God Evangel.

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## CHRISTIAN MONITOR

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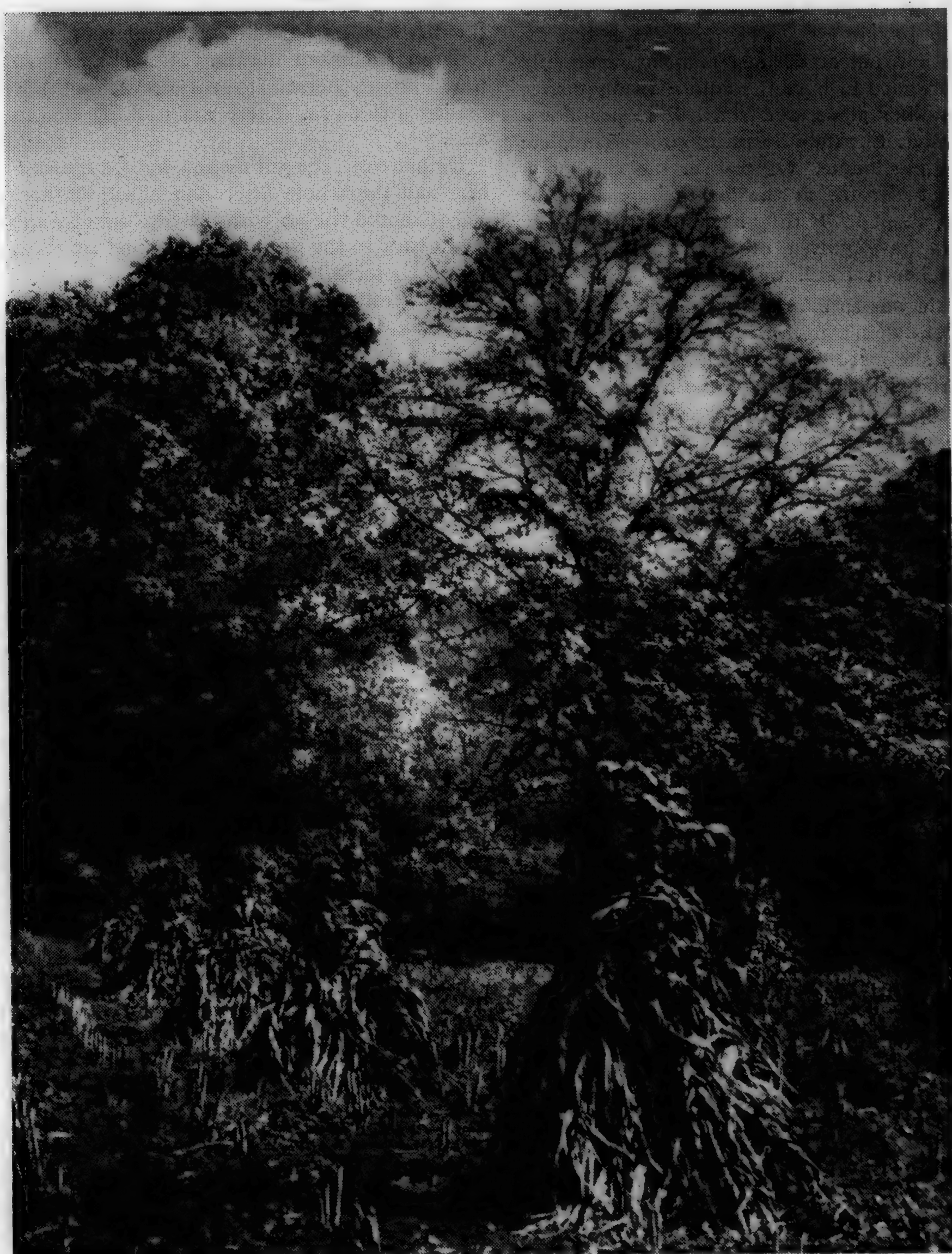
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MENNONITE QUARTERLY REVIEW



November 1950

# CHRISTIAN MONITOR



Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing.—Psalm 65:11-13.



# Thanksgiving and Elsie

BY SILAS HALVORSON

There is more than one way to observe Thanksgiving Day, as Elsie found out.



ELSIE tried hard to smile as she waved good-by to the people in a car just driving from the dormitory. Then she turned from the window, threw herself on her bed, and gave away to her emotions.

It was awful to be left alone—all alone—in a college dormitory during Thanksgiving vacation. Everyone else was on his way home or to a friend's home to spend the holidays. Only she was left behind. She would have gone home, too, if she hadn't lived so far off. Five hundred miles was too far to go just for a week end. Anne had invited her, but at the last moment her family had decided to have the annual family dinner at another place, and she had turned down the offer. She didn't want to go to a complete stranger's home. Of course, the change in plans had come at the last minute and few knew about it. If they had, she was sure she would have gotten other invitations. That made her feel still worse.

Elsie was so blue that Wednesday evening that she didn't go downtown for supper. Instead she just nibbled on an apple she had in her room, listened to the radio a while, and went to bed at seven-thirty. She tossed and turned and finally cried herself into a restless sleep.

It was still dark when Elsie awoke Thanksgiving Day morning. She switched on the light. Her watch read six o'clock—too early to get up. But all attempts to go to sleep proved fruitless. She shook herself. Maybe she would feel better after a shower. She was much more composed than she had been the night before, and she made a resolution to face the day stoutly, if not smilingly, and to refrain from blubbering like a baby again.

It was eight o'clock by the time that she got ready to go downtown for breakfast. She went to a little cafe off main street and ordered breakfast food, toast, and coffee. After eating, she walked to a city park. It was a cool, crisp morning, and she was the only one there. She sat down on a bench and waited until time to go to church. She didn't feel like doing anything; she just wanted to sit and quietly drink in the beauty of the day.

A clock struck nine-thirty. She arose and headed for church. Services were being held early so that there would be time for people to travel a little distance afterwards for their Thanksgiving dinner. She winced. There was no special place for her to go.

There were only half a dozen people in church when she got there. She took a back seat where she could be by herself and sat back to listen to the music and to watch the people come in. They came in groups, and everyone looked so happy. She felt her aloneness more than ever but managed to look brave.

Services began. The music was beautiful but did not appeal to her as much as usual. In his sermon the pastor emphasized that everyone could find something to be thankful for if he only looked, and that thanksgiving was a key to happiness. She supposed that he was right. She knew that, as he had said, all Christians should be especially thankful for the gift of salvation. But even though she was a Christian, she did not believe that she could rejoice in anything that day.

After services, Elsie left the church without stopping to talk to anyone. She went back to the cafe she had patronized that morning and ordered a chicken dinner. She had a hard time forcing herself to eat everything but managed to do so. There was nothing else to do.

Dinner over, she got up and walked outside. She had the whole afternoon ahead of her. What should she do with it? She didn't want to go back to the dormitory and just sit. She would go for a long walk.

She strolled along nonchalantly, paying little attention to where her feet were leading her. Without realizing it, she found herself walking into one of the poorer sections of town. It was the odor of the place that shocked her into reality.

She saw several little children playing in a filthy alley and was inexplicably drawn to them. Ordinarily she would have turned and run out of the district.

"What are you children doing?" asked Elsie.

"Playing," answered one.

"What are you playing?" asked Elsie.

"Sunday school," answered another.

"But you were jumping around and shouting. You were even swearing," said Elsie.



## FATHER, IN HEAVEN, WE THANK THEE

For flowers that bloom about our feet,  
For tender grass so fresh, so sweet,  
For song of bird and hum of bee,  
For all things fair we hear and see,  
Father in heaven, we thank thee.

For blue of stream and blue of sky;  
For pleasant shade of branches high;  
For fragrant air and cooling breeze,  
For beauty of the blooming trees;  
Father in heaven, we thank thee!

—Ralph Waldo Emerson.

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"I've never been to a Sunday school where people acted like that."

A little girl giggled. "None of us have ever been to a real Sunday school. We just made one up for the fun of it."

"Churches don't care for poor people like us, my mother says," said another. "So we never get to go to a real Sunday school."

An arrow seemed to pierce the heart of Elsie. Was he right? Didn't the churches care? She had to admit to herself that she had always thought of poor, unsanitary people with a feeling of revulsion, even though she knew Christ had died for them and wanted them to be saved. She prayed for wisdom and a spirit of love.

"Would you like to have me show you what people do in a real Sunday school?"

"Yes!" chorused the children in answer.

Soon she was seated on the ground with the children sitting in a semi-circle in front of her, teaching them "Jesus Loves Me," telling them the story of Jesus blessing the little children and praying with them.

Gone was the feeling of lonesomeness. Gone was the sense of revulsion. Instead her mind was filled with new thoughts. Couldn't she and some other college students teach these children during week ends? Could they prove that at least some people in the church cared? The children seemed so pathetically eager to learn.

Lesson over, Elsie said, "Would you like to have me come over tomorrow for another Sunday-school class?"

"Yes!"

"I'll see you tomorrow afternoon, then."

Elsie hummed a hymn as she walked back to the college. She went by several places where large groups of people were sitting together, enjoying a cozy afternoon. She smiled. There was more than one way to celebrate Thanksgiving, and right then no one could convince her that hers wasn't the best.

Forest City, Iowa.

Israel found no springs in the desert; and the Church of God should find no springs in the world. If she does, she proves false to her Lord.—C. H. M.



# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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### Thanksgiving at Prairie Junction

BY ARLEAN LEIBERT

Often in unexpected ways the Lord leads people to the place which He has for them in life.

**W**ITH the coming of November the brilliant colors associated with early autumn fade away. It is as if somber November is trying to teach mankind that there can not always be gaiety and laughter in our lives. For there are times when we need to think soberly and sanely.

On this particular day Amy Martin, a stenographer from the east, was on her way to spend the Thanksgiving season with western relatives whom she had never seen.

The whistle shrieked eerily as the train raced across the frozen prairie in the gathering darkness. Amy pressed her short nose against the windowpane in a vain effort to scan the countryside. She had always been an avid reader of western stories. At the moment she half expected to see around the corner a band of wild Indians, with cowboys riding madly in pursuit. Snow was beginning to fall and the huge flakes clung tenaciously to the window panes of the car.

At midnight Amy changed over from the fast train to a slow-moving freight. The station agent looked at the pretty brown-eyed miss with sympathy.

"You'll git to yer destination 'bout noon tomorrow, ma'am. 'Taint the easiest ridin' train in the world either, but it'll git ya there."

With a thermos bottle of hot coffee and a paper bag of Swiss cheese sandwiches, her suitcases standing at the rear of the combination car and caboose, she was off on the last leg of her journey. The car was getting chilly now, so kicking off her patent leather pumps and wrapping the fur coat closely about herself, Amy proceeded to get some rest.

Throughout the night the freight train rattled along, sometimes jerking to a stop for fuel and water. Yet the traveler slept soundly, considering the circumstances. Amy, who had been brought up by her father's sister, was a sensible girl and took things in her stride. She was eagerly anticipating a vacation different from any she had ever taken. When the train pulled in about noon the next day the Prairie Junction station looked deserted. In fact, Amy was thinking it looked like the end of nowhere. Sagebrush was thick, and not a dwelling in sight.

As the conductor helped Amy with her things a two-seated buggy, minus its top drove up, drawn by a span of mules.

The driver jumped to the ground, tied the mules to the hitching post, and came toward the young woman.

He doffed his ten-gallon hat.

"You Miss Amy?"

"Yes, I am."

"I'm Hank. I came to take you out to the ranch."

Amy looked at the rawboned cowboy and her blue eyes twinkled mischievously. She wondered if this slightly bowlegged fellow in brown leather chaps was the only eligible man in the vicinity.

With a smile she extended a small gloved hand, saying, "I am very glad to meet you."

Hank smiled in reply, threw the suitcases in the back seat, and helped the girl into the buggy, tucking the heavy lap robe securely about her feet.

As he backed the mules away from the hitching post, a few flakes of snow began to float down. He looked up at the dull gray sky that threatened to change the countryside into a howling blizzard at any moment.

Glancing at her face he said, "I hope we get back to the ranch before the storm breaks."

"Don't you worry about me just because I am from the city. I'll be all right."

The mules broke into a gallop and the station was soon out of sight.

"Do you know," she spoke as the wind began to rise, "this is the first time that I ever rode in a buggy? But I have seen pictures of them."

"That so? Like it?"

"It's fun."

"How far is the ranch?" she shouted as the wind mounted.

"Four miles," roared Hank above the cold wind.

Since further conversation was impossible he concentrated on the spirited mules and getting his passenger to safety. They reached their destination without mishap and were almost upon the place before Amy saw it.

The rambling house was as gray as the sky and surrounding countryside. It had the appearance of having started with one room, with the other rooms built on in every direction as finances permitted.

Amy was greeted warmly by her cousins and soon felt herself quite at home.

The large, warm kitchen smelled of fresh mince and pumpkin pies. There was a fat turkey that cousin Ellen was getting ready for Thanksgiving.

"Tell me now, child," and cousin Ellen wiped her hands on her pink apron, "how have you been?"

Amy looked around the old-fashioned kitchen with a deep sigh.

"Oh, I am always well; I've never been sick a day in my life."

"I love this home, Cousin Ellen. It strikes me as being more than just a house. Our house in the east is always so prim and proper. You know—lace curtains in the parlor, soft rugs on waxed floors, and a cold-looking electric stove in the kitchen."

"Until I saw your glowing range here just now I never realized how cold-looking an electric range can be, even if it is efficient."

"If I ever do marry (here she blushed) I want to have a real home just like you have here."

"Tell me, Cousin Ellen, what is it that makes a home? Is it the furnishings or the people?"

Cousin Ellen was silent, then she spoke deliberately, "It takes a number of things to make a home, that is, a real one. First of all, there is the wise choice of a life companion. God's Word tells us to 'marry in the Lord.' Then there must be deep, abiding love between husband and wife."

"Then children are to be regarded as 'an heritage of the Lord.'"

"Too, I should say that a family altar does much to keep loved ones spiritually refreshed."

"You said, 'marry in the Lord,' Cousin Ellen. What do you mean by that?"

From a kitchen shelf Cousin Ellen took a large Bible. Thumbing the well-worn pages she turned to I Corinthians 7.

"Now, here it is, Amy, in the thirty-ninth verse. See, read it for yourself."





The girl took the Bible. She was rather embarrassed because she was unaccustomed to handling and reading the good Book.

She read aloud: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

Amy looked up and observed, "That speaks against divorce, too."

Just then the back door was flung open and teen-age Alice rushed in, closely followed by her younger brother Norris. Amy closed the Bible with mixed emotions and greeted the children. They were soon chattering away as if they had always known one another. Then she sat between the children at the supper table as she told them of her life in the east.

There were bowls of hot, yellow corn meal mush, mugs of cold rich milk, besides canned wild plums for dessert. It was a simple meal, and yet Amy declared that she had never eaten anything that tasted so delicious.

That night Alice shared her room with the guest. Long after the child was asleep Amy stared into the blackness.

"This home," she reflected, "seemed to revolve around the Lord." She thought of how grace was said before meals, and family devotions were held before bedtime. They had tactfully refrained from asking their guest to take part, although she knelt with the others for prayer.

It seemed a strange way of life to Amy, yet she liked it. Of course, in the east sometimes she had gone to church, but more often she just spent her Sundays resting, making fudge for her girl friends, or driving out into the country. But here, religion was a part of everyday life, just as natural as eating or sleeping.

Amy was the only Thanksgiving guest. Although Hank was hired help, he lived in the house with the others and was considered as one of the family.

Amy's face was flushed as she helped prepare the dinner. It was still flushed when she met Hank's eyes across the table. He was fresh shaven today and wore a clean white shirt, which looked very attractive in contrast to his bronze skin. She noticed approvingly that his nails were trimmed and clean. She detested untidy nails in a man.

Amy was quite surprised when Frank, Cousin Ellen's tall western husband, invited Hank to say grace. As each head was bowed he praised the Lord and thanked Him for the many blessings that had come their way during the year. Among other blessings he mentioned the Lord's protective care, the harvest, the revelation of His blessed Word, and for Jesus, whose coming had made salvation possible for every one.

Amy thought it the most beautiful prayer she had ever heard. She was amazed, that a man who spent the greater part of his time on the range, could have any time for religion. She did not know that Jesus can come into the heart of anyone when the door is opened wide. Deep in her own heart she was glad that Hank knew God. And she knew, too, that if and when he married it would be "only in the Lord."

A strange yearning filled her heart then. The boys she had dated in the east had been smooth, polished, and very polite. But her heart had never been so stirred by anyone, as when she met Hank.

After the dinner dishes were finished Hank shyly asked if she would care to see the new twin calves that had arrived that very morning. Amy laughed delightedly. No date had ever asked her such a question before. How surprised her friends back home would be to know that she was interested in—of all things—baby calves!

When they had been duly admired and their softness stroked, she leaned against the railing of the calf pen, silent for several minutes. She was comparing her past life to the bright autumn colors. For hers had been just that. A life filled with frivolous gaiety and laughter—empty pleasures that had no lasting satisfaction or benefit in themselves. Now, through the devotional atmosphere of this ranch home she was soberly and sanely thinking of a new life, a life in which she would learn to know the Lord in a personal way.

"A penny for your thoughts," teased Hank.

"Well—I was just thinking that this has been the strangest, happiest, and most thankful Thanksgiving I ever spent. I didn't realize that all of life's blessings come from God, nor did I realize how much I owe Him. I always thought of myself as a pretty good sort of person. You know, I went with respectable young people. Some of them danced, smoked, and drank a little, but I held myself above all that. Now, I can see myself as God sees me and everyone who does not accept Him, a sinner."



#### ANTHEM TO GOD FOR AUTUMN

Fields of countless corn shocks,  
All in perfect line,  
Like a guard of soldiers,  
Tall and straight and fine.  
Pumpkins piled beside them,  
Orange-colored shapes,  
Frost-killed vines a trailing,  
Like torn and tattered drapes.  
A pheasant comes a flying—  
A streak of gorgeous hue—  
Blending with the sunset  
Of multicolors, too.  
In the distant wood lot  
A squirrel climbs the trees,  
While leaves of gold and crimson  
Are trembling in the breeze.  
Oh, when it comes to Autumn  
Is there not special reason  
For praising God for beauties  
Of this 'specially lovely season?

—Roy J. Wilkins.

Hank's eyes were tender as he beheld this sweet girl and heard her confession.

"I think your thoughts are worth more than a penny. Come, it's still early. Let's take a walk. There is a wind-swept hill not far from here. We can easily climb to the top in half an hour."

At the top they paused to rest a moment.

"On a clear day you can see a lot of country from here," he temporized. Then he expressed his deeper feelings as he hesitatingly spoke: "Amy, I would like to know you better. You are from the east and I am from the west, but do you think we could be friends?"

Hank's voice was hopeful as he leaned forward to catch her answer.

Her face was flushed and her voice soft and low as she whispered, "Yes," and then added, "but I want to become a real Christian, so that I can be a true friend to you."

Hank showed his joy not only in the lighting up of his face, but in his whispered, "Praise the Lord."

Then the setting sun burst forth from behind the curtain of clouds, bathing the young couple in a golden light that seemed to them a heavenly benediction.

Thanksgiving at Prairie Junction was a turning point in Amy's life in more ways than one, as later days and years revealed. The climb up the hill was typical of their future life together "in the Lord."

Nampa, Idaho.

#### THE FIRST THANKSGIVING PROCLAMATION

The original penned copy of Washington's first Thanksgiving Proclamation, which he issued on October 3, 1789, was lost for 132 years when in 1921 the government bought it back for \$300.00. It is carefully guarded now in Capitol archives.

The Congressional Resolution authorizing our first national Thanksgiving did not fix the last Thursday in November, 1789, but this day was chosen by Washington.

There was considerable opposition to the idea in the Congress. The most vigorous opponents were South Carolina's representatives. Aedanus Burke and Thomas T. Tucker. Tucker thought it unconstitutional, and said among other things in his opposition speech in New York, "Why should the President tell the people to do something which they might not have a mind to do? This is a business with which Congress should have nothing to do. It is a religious matter, and as such is prescribed to us."

Washington issued another such proclamation in 1795, but entirely on his own initiative. John Adams imitated him in 1798 and 1799, but Jefferson thought the custom was monarchical and did not follow suit.

Congress requested Madison to proclaim two national thanksgiving occasions. In January and April of 1815. The latter was upon the conclusion of peace with Great Britain.

The Thanksgiving custom then lapsed until Lincoln's Thanksgiving on the last Thursday in November, 1863, from which time it has been continuous annually until now.

—Norman C. Schlichter.



## Salt of the Earth

BY VIRGINIA CANNON

How strange it seems to us in America that in times past salt was considered a scarce commodity and of great value. Salt, a dollar a pound! No, we are not talking about some far-off land, but our own United States. In March, 1865, salt sold for that unbelievable amount in the State of Mississippi.

Salt has always been a necessity to man. Two thousand years before Christ, in the Book of Job, was written, "Can that which is unsavoury be eaten without salt?" Isaiah mentions the use of salt in the food of animals. Undoubtedly, the Jews understood the preservative qualities of salt, for there are numerous references to the salt covenant throughout the Old Testament. The exchange of salt between two covenanting parties formed a lasting agreement which could not be broken because of the use of that sacred symbol.

You who have studied Shakespeare, may be interested to know that he makes thirty-seven references to salt in his works. So important was its place in early England that the nobility sat at table above the salt and the common people below.

Did you know that the great city of London owes its beginning to the salt trade? Salt was transported from the continent to England. At certain seasons of the year the merchants waited long and weary days for the temperamental waters of the Thames River to recede. During these periods of strain, there was constant fear of brigands. Is it not queer to know that common salt should have such value that it had to be guarded against theft? However, it was not long before a fortified village sprang up on the site of what is now the capital of the British Empire.

Our every-day speech contains many allusions to salt. We have such picturesque expressions as the "salt of youth," indicating physical vigor; "no salt in his tears" which betokens doubt as to the sincerity of another's grief. To "eat salt with another" is to be that man's guest. For a person "to be worth his salt" is a direct reference to the practice of paying Roman soldiers in salt. Our modern word "salary" is a derivative of this source.

During the Civil War, General Burbridge made an expedition into Virginia to destroy one of the chief salt sources of the South. On January 14, 1865, Harper's Weekly stated, "The important success of the expedition was the destruction of the salt works at Saltville."

Salt comes to us from three main sources; the sea, the well, and the mine. Produced by the solar or evaporation method, the sea water is retained in shallow pits. After evaporation is complete, the salt is "harvested" by men with shovels and rakes.

Production of salt from the well is an interesting development. Water is pumped down to the deposit, dissolving the salt into brine. This in turn is pumped to the surface. The returning liquid brings only such impurities as are dissolved, leaving almost all the solid matter below. The salt content of the salt brine is two and three-fourths pounds to the gallon, greater than the content of water from the Dead Sea.

It is to salt that we owe one of the most beautiful sights in the world. The famous Wieliczka mine of Poland has for a thousand years furnished salt unfailingly to the world. Here, far below the surface of the earth, the tourist finds chapels, grottoes, assembly halls, and shrines—forming, indeed, an entire city carved out of the glittering salt. Salt water lakes crossed by ferries, and a railroad carry the pilgrims who visit this unusual place.

Our modern purified salt is one of the thousands of blessings which science has brought into the life of man. Salt which today sells for ten cents a pound, enough to supply a family for an entire month, once divided the rich from the poor; was the purchase price of a slave on the Gold Coast of Africa; and was the salary of soldiers in Roman times.

Certainly this common food deserves our deep appreciation!—The Friend.



## THANKSGIVING

Thank God for dawn, the songs of birds, awakening earth and browsing herds. Thank God for work and well-filled day, for chance to serve the helpful way. Thank God for friends and fireside talks, inspiring books and pleasant walks. Thank God for night and silence deep, protecting love and peaceful sleep.

Give thanks to God and humbly pray to serve Him well this newborn day. Give thanks to God for friends and flowers, for sunny days and cooling showers. Give thanks to God, fill well your part; let love divine possess your heart. Give thanks to God, his bounty see; be still and know, just grateful be.

Lord God of hosts, we render thanks  
For all Thy mercies sure;  
Thy tender love environs us,  
And will through life endure.

Teach us to know Thy perfect will  
And truly humble be;  
May we in gladness praise Thy name  
Through all eternity.

Lord God of hosts, we offer thanks  
And call upon Thy name;  
A psalm of praise to Thee we sing,  
Thy wondrous love proclaim.

Thou art our refuge and our strength,  
There is no other power;  
If sudden danger threatens us,  
We find in Thee a tower.

Lord God of hosts, we proffer praise;  
Direct us on our way;  
With grateful hearts we worship Thee  
On this Thanksgiving Day.

—Grenville Kleiser.

## Flying Friends That Dress for the Seasons

BY OLIVE OVERHOLT

When Old Man Winter comes and you take your heavy coat and warm leggings out of the closet, do you ever think of the many birds who also have a change of dress for the seasons? When you put away your bright summery clothes and put on the dark and drab colors of winter, do you ever watch for the birds which have also done about the same thing? Some birds are so different in color in the summer and winter that it is not easy to think of them as the same species.

Most of the birds which wear bright colors in the summer have a gray or brownish drab plumage in winter.

When the golden plover soars mightily over the shores of Hudson Bay in summer or the Arctic shores of Siberia or Alaska, he is wearing his gold and black at its best, but when he follows the shores back toward the southern climates for his winter home he is usually in his drab dress of winter.

The black-bellied plover may be found almost anywhere in the world, but if you see him in summer, he will be dressed in feathers which are black underneath. He changes to this robe about March or April while he is traveling northward to his summer home in the Arctics of Russia, Siberia, or North America. For his tropical home in the winter somewhere in Africa, India, Australia, or South America he dons his familiar old drab winter coat. It is not that he needs a dark color for the winter, but the summer month is his mating season, when he makes his home and rears his family.

The Hudsonian Godwit wears a dull winter plumage, but in summer it is brilliant, especially on the underside. Its back is a rich brown. The Aleutian sandpiper in winter may be mistaken for the purple sandpiper, but in summer could be mistaken for the red-backed sandpiper. A pale plumage is worn for winter by the sanderling. Its covering is the whitest of all the small sandpipers. It has white spots on its black wings, a lot of white on his head, and is pure white underneath, but in the summer he becomes more of a brown.

Some birds get new clothes for summer and others do not. The killdeer, a relative of the plover, never changes the color of his dress. He wears the same thing in summer as in winter. The "molting season" of some birds means nothing more than a new coat exactly like the last one, while to others it means a change of color as well as feathers. —Selected.

Knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education.—Daniel Webster.



# CHRISTIAN MONITOR PULPIT

## Thanksgiving Examination

BY HAROLD BRENNEMAN

In everything give thanks: for this is the will of God in Christ Jesus concerning you.—I Thessalonians 5:18.

Is our religious vocabulary so commonplace that we need to coin new words to regain the force of worn-out meanings? a word, for example, like "thanks-living" to recall us to the original and full content of the word "thanksgiving"? Let us look more carefully at the old-fashioned word itself, and let it look at us.

In the text, as in the word "thanksgiving," we see at once the word "give." By this we usually understand donation, handing over, contribution. God says, "In every thing give thanks." Speaking elsewhere about giving, God plainly describes acceptable, true giving as "cheerful." That is the kind of giving God loves. In his appeal to the Corinthians for contributions for God's work, Paul says, "Let every one of you lay by him in store, as God hath prospered him." If God's giving is to be the criterion, we must remember that the Word always speaks of it as "abounding," "abundant," "above all that we ask or think," etc. We have then (1) the scope: "in everything"; (2) the spirit: "cheerful"; and (3) the measure: "as God hath prospered," i.e. abundantly.

We understand this simple outline fairly well when we reach for our purses, as we take inventory of our discardables to enrich the poor, or as we add emphasis and feeling to our songs and prayers.

But this time, let us take stock of the inner man. "The gift without the giver is bare," as the poet has well said. It is clear that even in the dispensation of law, God abhorred legalism but loved the true heart. He would not accept the offering when it was the offering of a week-day idol-worshiper. Neither may we forget that God wants us before the offering. Only then are the gifts acceptable.

This means a complete, unreserved hand-over of life in all of its inward and outward expressions. It means complete, unreserved recognition of God who alone is to be praised unstintingly with thankful heart and voice. A divided heart will not do this. Not only is it impossible, but the wicked nature would not even permit it. The covetous heart may be thankful for the bounty of field and yield, yet sorely vexed about increased income taxes and sagging markets.

"Yes, Lord, we are deeply grateful for Thy many blessings." So say our lips. But do we really count all things blessed under the loving rule of God? Perhaps our con-

science persuades us that we really do not qualify for such a blessed viewpoint, for have we really lived by faith and grace? Let us take stock of ourselves. Have we esteemed the things of this world in their proper place? Have we sought God's pleasure ahead of ours? Have we welcomed reproach for the name of Christ, or have we indulged our children in the questionable standards of the community? Likely we have lived unto ourselves; which means that we have not deemed Him enough greater and wiser than ourselves to live and move and have our being in Him. Perhaps self has climbed into the throne with God. Having lived unto ourselves, it is likely that we have thanked God for the enjoyment we got out of it as though it were a choice blessing!

How truly our conscience may speak on this point! We are **not** given over to total consecration. The Spirit speaks. Partial commitment, we confess, results in partial blessing, and all we can bring, alas! is partial thanksgiving. To be sure, our lips will hardly consent to it; particularly not in a public prayer. We will rather redouble our efforts, reassure our hearts, sing our songs more lustily. But in our hearts we are anxious all the while we are going through the forms of thanksgiving. Are we not anxious about getting the farm paid, about Julia's operation, or cold weather setting in before our plans are ready for it? We are disappointed because we have been slighted instead of praised, or because our ministers seem so impossibly narrow or old-fashioned.

Our divided hearts spoil our **giving** of thanks by subtracting from the cheerful spirit and the abounding measure. But we are careful to appease our conscience by saying we have given thanks "in every thing." But has it not been clouded by reservations, discontent, or even bitterness? Yes, we are thankful for our land of freedom, but we are so irked by rising taxes and bungling politicians and the exigencies of war. Yes, we are so grateful for the Word, the Church, and may God bless the missionaries! We feel deeply and secretly proud of our fluency in that prayer; that is, if it was uttered publicly. But we can hardly squirm out of our convictions at this point. Before the prayer has died in our ears, our hearts condemn us. We are not really as grateful for the Word as we were for that article in the last Reader's Digest; have you read it? Or perhaps the

last book by a favorite author; he is so stimulating. How our speech betrayeth us! We are so thankful for our church, but why must it take authority unto itself and tell us what to do? We are thankful for our leaders, but they refuse to be governed by our democratic wishes. Lord, help them to get the Biblical concept of brotherhood and community! How our wicked hearts do sugar-coat selfishness and rebellion with thanks and praise!

If it isn't "us," our thanksgiving is often sour grapes. How our heart is enlarged when it was us who put on the good program, preached the good sermon, or brought in a new convert! We thank the Lord for this new convert. But as soon as Brother Smith befriends him, my jealousy betrays my position. It is **I** who won him and have claim on him. There let us remember our hypocrisy. We thank God, but in reality take the credit to ourselves. Are we all free from such feelings?

Have you secretly been thankful for getting on a committee? And all the time you tried to cover up by going around telling folks you surely hoped they wouldn't put you on it? How good it feels to be voted for; and to be known wherever you travel through the church! Thank you, Lord, that I am not quite as other men are. Can we stand such examinations?

Are you blessed home folks exempt from Satan's attacks? Or do you share with others the soul struggles common to us all? No doubt you thank the Lord for your new kitchen and deep-freeze. How much is subtracted from your thanks when you feel the disappointment of not being able to afford an electric drier to go with your new automatic washer? or maybe just a new washer alone? Also deduct the displeasure you get from the inconveniences you suffer as a renter. The landlord's wife would **never** live in such a place, you know. Haven't we all said, "Lord, we're thankful for what we do have," and then added inaudibly, "but we'd be more thankful if we had more"? Our children never have such nice clothes as the others at church; and if we could just once have a brand **new** car. Lord, if other folks were as spiritual as they ought to be and claim to be, they'd share more; at least they wouldn't make a difference because we're poor and have old things. Thank you for teaching us that 'a man's life consisteth not in the abundance of the things which he possesseth.'" But why go on fooling ourselves that the Lord has taught us when we haven't really learned the lesson at all?

By now we may all confess together that "the heart [our heart] is deceitful above all things, and desperately wicked: who can know it?" There is only one way to give thanks that is consistent with our lives: we

(Continued on page 349)



## Editorials

### Missionary Day

One of the great tasks which the Lord has committed to His people, His church, is that of missions, or world evangelism. There are many other important commands in the Bible for those who have accepted Christ and have found salvation. Most of these have to do with the character and spiritual life of the professed people of God. It is assumed that Christian people are obedient to these commands, that they live victoriously over sin, that they give themselves in full consecration to God, and that they live prayerful and exemplary lives that are a blessing to their fellow men and that glorify their Father in heaven. To such then comes the clarion call to missionary service, the command to witness for their Lord, to carry the Gospel message to all nations, and to baptize and instruct those who accept the tidings of salvation through Christ.

Different people at various times have advanced the idea that the command to preach the Gospel to every creature was only for the apostles to whom it was given personally by our Lord. It was their task then, but since they could only reach the people of their own time, and each generation needs the Gospel, it seems clear that the call to missions is for all Christians of all time. Not always has the church realized and faced this responsibility, nor is she doing so today.

One of the means which the Mennonite Church has used to advantage to keep alive the spirit of missions and evangelism is the observance of the third Sunday in November as Missionary Day. Many special days and weeks are being promoted in modern times. Being of widely varying significance and importance, many of them are ignored by the masses of people, but this is not true of Missionary Day in the Mennonite Church as a whole. Originating more particularly in the Sunday school to promote missionary giving among children and young people, the idea has grown so that it includes all members of the Sunday school and church and colors all our services of the day.

It is still observed as a day when children, young people, and adults bring in their missionary savings and earnings for the year, but it has the wider function of being used as an appropriate time to give out missionary information and to generate inspiration and enthusiasm for the missionary cause. To help in this area the Mennonite Board of Missions and Charities annually issues an illustrated folder, giving out concise information concerning the missionary and service activities sponsored and directed by the Mennonite Church.

The leaflet this year is an attractive one, giving information concerning Home Missions, Voluntary Service, the work in India, Argentina, Africa, Puerto Rico, China, Japan, Belgium, and new fields under consideration. There are also sections on Mission Study and Giving to Missions. Every home should have a copy of this leaflet when it is distributed in the churches in the near future.

One thing that needs stressing in connection with Missionary Day is that all the offerings of the Sunday school and church services should be given to missions. For some reason, not adequately explained as yet, our missionary offerings have been falling off in recent years. In the treasurer's report at the annual mission board meeting last June, it was shown that the total offerings were approximately \$50,000 less than those of the previous year. This trend should not be allowed to continue. We need to get a strong conviction to give more instead of less for missions because of the urgent need of spreading the Gospel as far as possible in these evil days, for what the present world needs most of all is Jesus. He alone can bring order out of confusion and peace out of strife.

We quote from the forthcoming leaflet the following suggestions for observing Missionary Day: "Use a missionary theme in each service. Invite a special speaker. Review work done in which your congregation has had a special interest—mission outpost, support of missionaries, plans for new outreaches, giving projects. Reports of returns of quarter investments, savings banks, youth projects, and special missionary offerings. Plan for the coming year—more giving, new mission points, new mission activities, mission study classes. Have missionary material on the bulletin board (maps, charts, pictures, names and addresses of missionaries, and other mission information); have books about missions on display. Plan for another mission study class this coming year. Have special prayer for missions. Watch the *Gospel Herald* and other papers for further ideas."

### Giving and Thanksgiving

That giving is inseparably connected with thanksgiving is quite apparent whether one looks at it from the standpoint of language, or experience, or Scripture. By the very nature of things thanksgiving springs from the reception of some gift. The original American Thanksgiving Day was proclaimed and observed by the Puritans to express their gratitude to God for the blessings which they enjoyed from His hand in their new home in the wilderness of New England. The institution has survived until the present time, for which we are glad.

In spite of this great tradition and of the almost unparalleled blessings that we are now enjoying, it is nevertheless a fact that many people are so thoughtless and unappreciative that they fail to express their thanks to the Great Giver of all good gifts. Perhaps the one great reason for this is that they do not recognize and appreciate the greatest of all God's gifts, that of His only begotten Son as the Saviour of mankind. On this point Paul expressed Himself most beautifully and forcibly in the famous sentence: "Thanks be unto God for his unspeakable gift." And so we emphasize the thought that if we would observe Thanksgiving Day in a way that is pleasing to God and a blessing to ourselves we must begin by expressing our gratitude to God for His gift of the Saviour and for the salvation that He brought to us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32)? James gives us the same idea in chapter 1, verse 17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Having recognized this great truth and given to it its proper place in our thoughts and feelings, we will have no difficulty in thinking of so many blessings, both temporal and spiritual, that our hearts will overflow with praise to God. We will remember to praise Him for the blessings of the church and our Christian brotherhood, for the blessings of home, for the blessings of our beloved country, and for the blessings of the field. For all these and many other good gifts we will wholeheartedly and devotedly render our thanks to our kind heavenly Father.

Another phase of giving that goes along with thanksgiving is that of expressing our thanks to God by giving gifts to His cause. In Matthew 25:40 Jesus identifies Himself with those who are in need when He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And again in speaking to Saul of Tarsus at the time of his conversion Jesus identified Himself with the church in the famous words: "Saul, Saul, why persecutest thou me" (Acts 9:4)? Since Christ has done so much for us, it is but natural that we should express our gratitude by giving to Him in return. The first step in this direction is the giving of ourselves as the Corinthians did. II Cor. 8:5. Then comes the giving of our time, our talents, and our means. At this Thanksgiving season, when there is in the world so much need, both physical and spiritual, let us not forget to give thanks by our own giving.



# CHRISTIAN LIFE

## "Bless Jehovah"

By OMAR B. STAHL

Nothing seems quite so rude as ingratitude. Yet how often we fail to thank and bless the Lord for all His manifold benefits!

Ingratitude! It is an ugly word. It is sin. Yet how many of us are guilty of it! The Apostle Paul makes it clear that one of the distinguishing features of heathenism is ingratitude. In Rom. 1:21 we read that men "glorified him not as God, neither were thankful." Is America heathen? Is American culture tainted with ingratitude? Are the professing Christians of America afflicted with an ungrateful spirit? Is it possible? Might even the Mennonites be affected by this spirit? Could it be that nominal Christendom has some of the characteristics of heathenism? Let us check up on ourselves and see in which direction we are headed.

Thankfulness to God is really our debt. We owe much, and gratitude is the paying of our debt. Even though this is one of our greatest obligations, it is one of the easiest to meet. When we become conscious of the debt, it is paid. Many folks fail to realize that they have received anything for which they need to express their gratitude. Not to be grateful is to rob the Lord. A life of ingratitude is one of selfish stagnation. Ungrateful living withers the soul and shrivels up the finer qualities of life.

"Bless Jehovah, O my soul; and all that is within me, bless his holy name. Bless Jehovah, O my soul, and forget not all his benefits" (Ps. 103:1, 2, A.S.V.). The Psalmist realizes his personal need to express thanksgiving unto God. It is with a deep sense of utter dependence upon God that he bursts forth in such majestic praise. He understands that men are prone to forget to render thanks that are due, and particularly thanks that are due the Lord. Therefore he speaks to his soul, or mind, and calls it first to offer praise for spiritual blessings and then for the physical. He is conscious of the taken-for-granted benefits of life and does not want to fail in offering thanks for them. Small things are important; for of them the whole of life is made. Ingratitude for little benefits will result in unthankfulness for larger blessings.

"When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is

multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day" (Deut. 8:10-14, 17, 18).

Israel does not stand alone as an example of ingratitude. Stark ingratitude plows our fertile, productive land and walks our city streets today. The Lord daily bestows countless blessings upon ungrateful recipients. Have we forgotten the Heavenly Giver and His gifts?

Air is invisible, but how important! Air is wonderful. Good, pure, invigorating air; we delight to breathe it in. We breathe it every hour of every day. We have breathed it since the day of our birth. Without air we would not enjoy life. Have we ever thanked God for air? Why not thank Him now!

Water! We like to drink it. How refreshing is a glass of cool water on a warm summer day! We've always had water to drink. We've had plenty of water for cooking and for washing ever since we can remember. Did we ever thank God for water? Why not thank Him now!

Would we want to get along without sunshine? What would this earth be like without sunshine? Did you ever think about it? God put the sun in the heavens and causes it to shine. Sunshine has added much health

### THANKSGIVING

**For mountains high and wooded hills,  
For fern-lined dells and rippling rills  
And flowers that rare fragrance spills,  
I'm thankful, Lord; I'm thankful.**

**For furrowed fields of golden grain,  
For sun and moon and silver rain,  
And for the mocking bird's refrain,  
I'm thankful, Lord; I'm thankful.**

**For peace and plenty everywhere,  
For freedom's priceless atmosphere,  
And love that casteth out all fear,  
I'm thankful, Lord; I'm thankful.**

—Etta Mai Scott.

and happiness to our days. Have we thanked God for it? Why not thank Him now!

Above are listed but a very few of God's boundless gifts which are constantly given to us. Meditate for a moment upon the greatness of these gifts: air, water, sunshine, and the innumerable unnamed gifts which are ours daily to enjoy. How unworthy we are, and yet how blessed! How unthankful we've been! Still our God lovingly lavishes upon us these numerous undeserved gifts. Certainly to be ungrateful is to sin. We find a picture of ourselves in the nine cleansed lepers who failed to return to Jesus with thanks. Surely they were conscious of the fact that they had been miraculously healed. Perhaps they felt that the Lord owed them their healing and thus felt no need to respond with appreciation and thanks. But as we view the situation we are greatly impressed with their ingratitude. But what of ourselves? Do we feel as though the Lord owes us everything He has given?

In America today we are enjoying privileges and blessings which many in other parts of the world are deprived of. Real gratitude is not just felt; it is also expressed. Thanks-living is the best manner in which to express our gratitude. This is the best way in which to bless Jehovah.

Being grateful for what we have received fits us for greater blessings. Expressing our thankfulness helps us to appreciate the true value of blessings received. When we properly value, appreciate, and enjoy what God has given, then with great eagerness He awaits bestowing upon us even greater blessings.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:3-5). Even before the world was, God planned to enrich our lives, individually, with the spiritual blessings which we now have in Christ. Surely, our hearts should overflow with a spontaneous gratitude to such a heavenly Father. Inexhaustible spiritual blessings are our heritage in Christ Jesus. Gracious forgiveness, mercy, unbounded love, perfect peace, exuberant joy, fellowship, and spiritual power are but a few of the spiritual legacies which have come to us through Christ. To be ungrateful for these is to sin.

To bless Jehovah ought to be a sweet duty for us. To cherish gratitude produces joy. "Generous hearts do not need to be told to be thankful, and they who are only thankful to order are not thankful at all. In nothing is the ordinary experience of the ordinary Christian more defective, and significant of the deficiencies of their faith, than in the tepidness and interruptedness of their gratitude. The blessings bestowed are continuous and unspeakable. The thanks returned are grudging and scanty. The river that flows from God is 'full of water' and pours out unceasingly, and all that we return is a tiny trickle, often choked and sometimes lost in the sands" (Maclaren).



Constancy ought to characterize our gratitude. Why is it that we tend to be spasmodic with our thanks? Our blessings are constant. Perhaps the reason lies in the fact that we are so little inclined toward regarding all the experiences of life as being ordered by the Lord. God plans the details of our lives. Isn't He a wonderful God! Thanksgiving ought not to be just the spirit of a season, or even less, of

a day which comes but once a year. Thanksgiving ought to be the spirit of our entire life. Let's make every day, Thanksgiving Day. Our whole life should be a thank offering to God; it should be a continuous chorus of praise. Only in this way can we truly bless Jehovah. "Bless Jehovah, O my soul; and all that is within me, bless his holy name." Scottsdale, Pa.

## Getting Definite Answers to Prayer II

BY DENNIS BLOSSER

The writer continues a helpful study on a vital subject to all Christians.

### Hindrances to Prayer

Everyone should personally experience regularly definite answers to definite prayers. If we as Christians do not enjoy such personal experiences, we are not sharing the "fullness of joy" to which we are entitled. There may be some attitude or unrepented sin in our lives which we hardly realize or suspect, that makes it impossible for God to answer our prayers. To keep our lives free from these hindrances requires an occasional deep heart searching.

Although these hindrances cannot be enumerated and distinctly classified, yet, generally speaking, all come under one of the following three classifications.

1. Our relationship to ourselves, including our material possessions.
2. Our relationship to our fellow men.
3. Our relationship to God.

First of all, are we truly giving God first place in our lives? If we are, we are placing ourselves last, others second, and God first. Are we willing to sacrifice personally to help others? Are we willing to go, when God calls, at our own expense and personal sacrifice? Can we lend a helping hand to a friend or foe in need, even when our own material possessions need our attention? Would we die if necessary to stand firm in our faith in Christ and God, rather than to seek some compromise to save our life? Is our living testimony clear that God is first? Are we willing to help others—first? If God would ask us as He did the rich young ruler to, "Go and sell that thou hast, and give to the poor," would we be willing, or would we turn away sorrowfully? Is God truly first? "Seek ye first the kingdom of God" (Matt. 6:33).

The second classification for consideration is our relationship to our fellow men. In addition to what has been pointed out regarding selfishness, our prayers may be so self-centered that they are not answered. Are our prayers all, or practically all, for our own selfish ends? Are we interceding for others? Is the aim of our prayer life pointed toward the glory of God or for our own glory? Do we have a passion for the lost? We should always have a praying interest in others. Are we living in such a way that we can turn our hearts heavenward at any moment and

breathe a prayer? This is what is expected of us, not only in intercessory prayer but about everything. "Pray without ceasing" (I Thess. 5:17). This is the only command in the Bible of this nature.

In I Peter 3:7 we read, "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." In regard to unanswered prayer, Peter is stating a very important truth. In the context, six verses are used in describing woman's place in the home while one verse describes man's part. Evidently the wife is more likely to err on these points than the husband. However, the husband can be as erroneous as the wife in this relationship, so both should examine themselves occasionally to search for shortcomings in this respect.

Neither husband nor wife should be too dominating. A submissive wife would hardly be one to order or govern her husband in controlling the important affairs of the family. A husband who would honor his wife should consider her opinions and desires in making his decisions. Whenever possible the problems and decisions should be worked out together. At all times an agreeable understanding should dominate the relationship so "that your prayers be not hindered."

Another way all of us falter repeatedly in our Christian life is in the sin of unforgiveness. Many, many times we have a grudge that we ourselves are hardly conscious of. Often we will not admit holding a grudge against someone, when we do have one. We need to search our hearts daily to be absolutely certain that we do not have an ill feeling toward perhaps our most intimate friends.

Are we angry with anyone, or is some one angry with us, and we have not tried to reconcile our grievances? Is there anyone with whom we will not shake hands, or with whom we do not care to talk? If we see some person coming down the street, will we cross the street to avoid meeting him? Are we offended at or envious of anyone? Does anyone have a grudge against us? Is there anyone to whom we would like "to give a piece of our mind"? Or do we try to justify ourselves partially and say, "I won't say anything to him as long as he doesn't say anything to me, but if he men-

tions it, I'll surely let him have it"? Is there anyone with whom we get along all right as long as he "keeps his distance"? Is there anyone whom we would not invite to our dinner table? These things hinder our prayer life.

There are many other ways to hold a grudge. Some people will hold a grudge against anyone with whom they do not agree. Others will hold grudges against persons whom they do not like. A grudge may be anything from a simple ill feeling to the most violent hatred with an urge to kill. We have tried to point out a few of the less severe ones; the more severe ones are obvious as to their consequences. All hinder prayer. Some require only a confession to God for justification, while other grudges may necessitate a personal asking of forgiveness of the one whom we have wronged. The circumstances of the situation are our guide.

Another method people use in trying to justify themselves is by saying, "I can forgive, but I can't forget." That statement is a cold lie. If we cannot treat our brother as kindly as if the incident had not occurred, we have not truly forgiven. If we have one iota of rebelliousness or unforgiveness when seeing or speaking to or in meeting our brother, we have not truly forgiven. Sometimes these attitudes are hidden down deep in our hearts and it takes a thorough heart search to make us recognize them as sin. Many a sincere Christian has spent hours or even days on his knees before God before he could erase his feelings of animosity. We should not exalt ourselves as the Pharisee but rather have a feeling of insufficiency as did the publican. Luke 18:9-14.

In our relationship to God there are various types of responsibilities placed upon us. In Luke 1:6, we read of Zacharias and Elisabeth: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." If God expected them to be "righteous" and "blameless" to answer their prayers, would He expect any less of us? Are we living this kind of life? No doubt Zacchaeus felt he was a pretty good man and he was probably respected by all who knew him. But when he met Jesus face to face, he saw some things in his life in a way that he had never seen them previously. Perhaps each one of us should mentally visualize what we would do and how we would act if the great King were to be our visible dinner guest tomorrow. Would we be cumbered about much serving and be rebuked for it? Would He be concerned about dinner courtesies or would He be concerned more about other things? What preparations would we make? Would we hang different mottoes on our walls? Would we need to destroy some literature? We couldn't hide it because Jesus could get it from its hiding place and ask for an explanation. Would we have to place different magazines on our table, or put the Bible in a different place? Would we talk or act differently from what we ordinarily do? Are we living that righteous and blameless life we want to be living when we meet Him face to face? We should be living that kind of life because God is with us in the Spirit at all times.



In addition, there are things we should not do, or our prayer life will be ineffective. Naturally any sin no matter how seemingly insignificant it may appear, will definitely hinder God in answering our prayers. The adversary deceives many people into believing that some so-called "little sins" do not make any difference. However, God knows it, it is to Him that we must give an account, and it is He who brings about the answers to our prayers. We will mention only a few of the thousands of examples that could be quoted.

First of all, it is just as wrong to wrongfully acquire a nickel or a dime as it is to rob a bank. Knowingly taking too much change or intentionally shortchanging anyone is equally as bad. Schemes and tricks are also an abomination to God. Inducing creditors to settle for less than the amount due does not pay the bill. Falsifying income tax reports is a sin many people feel justified in committing. More could be mentioned. Each one of us should examine himself occasionally, to make certain nothing has crept in unawares. In many cases restitution must be made before our proper relationship to God can be restored.

For definite answers to prayer, not only do we owe God a righteous and blameless life, but also a most loyal devotion. In Heb. 11:6 we read, "He is a rewarder of them that diligently seek him." If we expect God to reward us in answering our prayers, we must "diligently" seek Him. We must not only be sincere but earnest in our Christian life and endeavor. This thought is brought out also in James 5:16, "The effectual fervent prayer of a righteous man availeth much." The word "fervent" would hardly leave room for a halfhearted, indifferent, listless, easygoing type of life. God cannot use loafers. He wants workers. We must be earnest and enthusiastic in our Christian life and work.

Also during our daily devotional period, we need to spend part of our time in praising and thanking Him for the multitude of blessings, both spiritual and material. He showers upon us day by day. Do we thank Him for His care and protection? One way we show our love for Him is in tithes and offerings. If we were blessed by God proportionately as we show and express our gratitude to Him, would we be so gloriously blessed? Our hearts should be continuously overflowing with heart-felt praise and gratitude for His many, many blessings. His blessings are endless. Should not our gratitude also be without ceasing?

In addition to being appreciative of our continual blessings, we should have complete confidence that God will supply our every need. A Christian should enjoy a life of peace and contentment. He should not be anxious or worried. A Christian should have a "peace which passeth understanding," a peace that a non-Christian cannot have or understand, and a life of trust that is beyond explanation to a natural man. If we are not experiencing that kind of life, we should spend more time in Bible study, prayer, and meditation. A life of trust should be a happy life. Christians should be the happiest people living. Is our life really a testimony of true Christian joy?

If we are going to be contented and happy Christians, we must be fully consecrated to His will. Undoubtedly one important reason many Christians are unhappy is that they are trying to live a double life. We try to serve both God and Satan. We want to be Christians, yet we desire to satisfy "the lust of the flesh, and the lust of the eyes." Christ sweated drops of blood for us. What have we done for Him? Christ gave His life on Calvary for us. What have we given for Him? Certainly the least we can and should give Him is a completely surrendered life and will.

Many times, in interpreting Scripture, we like to put our own meaning into a verse, thereby weakening it. One of these verses is Matt. 5:48, "Be ye therefore perfect, even as

your Father which is in heaven is perfect." In our effort to justify our weaknesses, we try to place a very much weaker meaning on the word "perfect" than is intended. The Greek word here signifies a fully developed and matured state. This would mean a life that lives on a plane above those so-called "little sins" that we have been discussing, and a life of faith and trust that does not worry and fret. It implies a love that will return good for evil, go the second mile and turn the other cheek also, a life filled with serving others rather than being self-centered. A self-centered life is an unhappy life. A Christ-centered life finds the utmost in happiness. "Seek ye first the kingdom of God" (Matt. 6:33).  
Wayland, Ia.

## Take up the Cross

BY H. RAYMOND CHARLES

Taking up one's cross is one of the great conditions of discipleship, as stated by Jesus. This address, given at the Victorious Life Conference at Laurelville Campground last summer, enlarges on this great truth. It was mechanically recorded and somewhat abridged.

To introduce this I am going to quote the words of Jesus Himself: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). I shall also quote from the words of the Apostle Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Next I shall cite a statement the Apostle Peter gives concerning the cross experience in the life of our Lord: "Christ also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pet. 3:18).

For Jesus Christ the cross was a real instrument of death. Jesus, who lived a life that was filled with goodness, came to the close of His ministry and laid down His life for you and for me. It was for the experience of the cross that Jesus Christ was born. The most excruciating and painful of all deaths, I believe, is that of the cross. Jesus had a body of flesh and blood, similar to your and my body. Will you stop to think with me of the excruciating pain that the Son of God suffered when He was placed on the cross and hung there between heaven and earth under a scorching sun, with the nails piercing His hands and His feet, and with wounds which promoted not fast but lingering death? Under the hot sun, losing His blood while He thirsted, He suffered the most painful and shameful death. Why? "Christ also once suffered, the just for the unjust," that He might bear our sins in His own body. We are inclined to allow the lapse of time between now and when the Lord Jesus Christ died to somehow dim in our thinking the very experience that Jesus Christ suffered for us. If Jesus Christ would have been crucified out here this afternoon, do you know what would be uppermost in our minds tonight? It would be the death of the innocent Son of God.

But, my friends, let us realize that this event is fresh in the mind of God and in the mind of Christ, and so it ought to be fresh in the mind of the Christian. So I trust that we will never come to the place where we take the cross out of our Christian faith, as the central point of our Christian experience, for Jesus Christ Himself said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Let us follow through this idea of the cross's being an instrument of death. It meant death to the Lord Jesus Christ. There He gave His life, the just for the unjust, that He might bring them to God. Peter tells us that He was "put to death in the flesh, but quickened by the Spirit." In living the victorious Christian life, you and I need to realize that the spiritual cross needs to become our experience. For the Christian life is only the expression of Christ to the world. And the Christian experience means, then, that the experience of Christ is being duplicated in your and my life. Not that we go to the cross, or that we come to a place where we are raised between heaven and earth, or put upon a cruel instrument of death, but it means just this: that we are put to death in the flesh, and quickened by the Spirit. The Apostle Paul had learned this very principle. Now I want us to realize that it was a painful experience for our Lord to suffer death. It was a truly painful experience, and even though He was the Son of God and could have called down twelve legions of angels to minister unto Him and to keep His foot from dashing against the stones that He might not be hurt, He suffered there for you and for me.

The Christian experience doesn't claim to be an experience in which we know no disappointment. No doubt, every one in the world would want to accept this salvation if somehow everybody that would accept it would be an elect people who were not subject to the infirmities of this life. But, actually, the in-



strument of death needs to operate in your and my experience because we still have the flesh, and we will always have the flesh until that next great step in the drama of our salvation occurs—and that is the change that will take place at the rapture.

So you and I have the body of the flesh, and it becomes us that we daily allow ourselves to be put to death in the flesh, but to be quickened in the Spirit. The Apostle Paul illustrates that when he says, "I am crucified with Christ, nevertheless I live." The Apostle Paul wasn't dead like Jesus Christ was dead in the tomb. For, when Jesus Christ was crucified, He was carried away to the place of the dead and there was no more life in His physical body.

Nevertheless, no Christian comes to the place where the motions of sin do not operate. I am still of the flesh, and the Apostle Paul still had the flesh, because he said he kept his body under subjection, lest he should be a castaway. The daily path is not easy. It is narrow. It is the pathway of the cross. But, it is a pathway that has been paved for us by the grace of our gracious Lord. And so His grace, which is sufficient for us in every experience, has paved this way which leads heavenward.

It seems to me that in Galatians 2:20, where the apostle says, "I am crucified with Christ," he is referring to a painful experience. When you and I were convicted of our sins, and became conscious that all our past life in sin was a displeasure to God, then we came to God and bowed down to Him in humility. It was a painful experience. Is it pleasant for you and me to confess to God that we are sinners, and that in our hands we have nothing to bring, and that we have only the cross to cling to? Is it a pleasant thing for us, once we behold the Lord Jesus Christ and recognize the position we need to take before Him as guilty sinners, to go back and straighten out the wrongs of our past life? No, to go back and ask forgiveness is not pleasant. It isn't pleasant to go and make restitution. I knew a man who was converted in the last night in meetings at our congregation. The whole next day without any particular teaching he drove around through the neighborhood asking forgiveness and making restitution. It was not necessarily a pleasant experience. It wasn't easy to go to men in the church and make restitution. It cost him something as far as his pocketbook was concerned. But he found that the grace of God was sufficient. It was not nearly as difficult as he had thought it would be. Nevertheless, it was a painful experience. The cross had begun to operate. And that cross will need to continue to operate in our experience as long as we live, because as we grow in our Christian life and experience, as the Holy Spirit deals with us and points out to us those things that have become sinful, we will need continually to plead His forgiveness and to go and make restitution.

I suppose that if, when an individual becomes a Christian, the Lord would reveal all his past sins to him and all those sins for which he must make restitution, it would be so pressing upon him that he would not be

able to continue. The Lord doesn't do that. But throughout my experience and throughout your experience, as a child of God, day by day, the Spirit speaks and makes us conscious of those things in our life, past and present, which are displeasing to Him, and which do not become us as saints. Then, when He speaks to us on those particular instances, it becomes us, if the cross is operating in our lives, to confess our sins, to seek forgiveness, and to face the consequences for our sins.

It seems to me that this is what the Apostle Paul speaks of when he says, "I am crucified with Christ." He speaks in the present tense. This suggests continuity. The Christian life is continuous, and so is the crucifixion part of it. We have not come to a sinless perfection. Unconsciously, continually, we are making mistakes, coming short of the glory of God. I wish you and I as Christians would be more free and open with each other. The Scripture says that we should confess our faults one to another. If I see you in a fault or engaging in something that is inconsistent or sinful for you, why should I not come to you as a brother and speak to you concerning this matter? And why should you not receive from me the brotherly admonition? You may be unconscious of your fault, and it may be painful to recognize and confess it, but the grace of the Lord is sufficient.

I want to go on now to the Scripture in Galatians 6:14, where the Apostle Paul talks about the cross in which he glories. What does the apostle mean when he says, "God forbid that I should glory save in the cross of our Lord Jesus Christ"? He is talking about the experience of death on the cross that brought salvation. It was being put to death in the flesh that brought about the quickening in the spirit. Death always precedes life. We allow the grains of corn to fall about three inches under the ground, and there they lose themselves in dust, but they come forth in the fullness of life. And if we are to know victorious living, if we are to know the experience of life eternal, we will need to allow the flesh to drop down in the place of death, and allow ourselves to be overrun, literally overrun, as far as our rights and some of our privileges are concerned, and as far as our flesh is concerned.

Now the apostle tells us in Galatians 6:14 something of the operation of the cross. He mentions three crucifixions. He is talking in the first place about a crucifixion which is once and for all. That is the crucifixion of Jesus Christ. We don't need to give the fruit of our bodies for the sin of our souls. Jesus Christ once for all laid down His life in death as an atonement for sin. He only could do it because He was the Son of God, and so the Apostle Paul is glorying in that cross, the cross of Christ. It is a bloody religion, I know, but having sinned in the body, in the flesh, my blood stream was perverted by sin; it took new blood to bring me into the family of God. I am glad that Jesus Christ shed His blood so that I could have salvation, so that I could be a child of God. So I glory in the cross of our Lord Jesus Christ.

And so, though the cross of Jesus Christ

was the instrument by which He suffered death and on which He bore the penalty for our sins, I am thankful that the apostle does not stop there. We have men teaching and preaching the cross who say, "Jesus only," or, "Only believe," because "he that believeth . . . shall be saved." This type of preaching does not go far enough. Jesus paid it all, yes, but we are commanded to take up the cross. When Jesus Christ declared, "It is finished," new life began for me and for you, and it becomes a continual experience for us until we reach the more excellent glory.

Notice now the second crucifixion. "By whom the world is crucified unto me." The second thing the apostle speaks about crucifixion does not refer to Christ. The second thing put to death is not Christ, but the world. Is the world to you as a dead thing? Dead things are obnoxious, dead things do not belong on top—they belong underneath. When poultry dies at home on the farm, we put it underneath. If we let it lie around in only a few hours it becomes so obnoxious that we can hardly bear it. You put it underneath in the place of death. The Apostle Paul says, "By whom the world is crucified unto me."

If the world is crucified unto us it proves to have less and less attraction. It never gets to the place that it does not have any attraction, but it has less attraction. The things of time and sense ought to appeal to us less today than they did a year ago if we are coming to an experience of maturity in Christ. No, I have not reached the place where they have no attraction for me. I love the work I am doing. I enjoy my physical work, and it would not be hard for me to throw myself into it and try to expand it. But another duty calls, and another urge—an inner urge to serve the One who served me, is predominant. But it seems to me that in my own experience, I can realize the call of business becoming weaker and less tenacious than it was some time ago. That is the way that it ought to operate in our own experience. Not that we shun work; we have a right relationship and responsibility to those things, but the world needs to become to us as a dead thing. The attraction that the world has to offer must be in the background. We may say that the pleasures of the world, such as movies and television sets, do not attract us, but what about some other things we might consider more legitimate?

The third death experience is embodied in the latter part of the statement: "The world is crucified unto me, and I unto the world." The apostle in effect says, "I am crucified unto the world." What does he mean? In his own experience he means that unto the world he is as a dead being. I trust that in our Christian experience we may live a victorious Christian life to the extent that we are also dead unto the world. There are agencies and organizations in our own communities that bid for our support and which are not altogether separate from the professed church, but they are separate from these interests that we have as a nonresistant church.

The Lord says that we should take up the cross. The cross is an instrument of death,

(Continued on page 343)



# OUR HOME CIRCLE

## The Family Altar

### I

BY NORMAN V. WILLIAMS

The Director of the Family Altar League of America gives the Scriptural basis and practical need of family worship in the home. Next month ways of conducting the family altar will be discussed.

In the Scriptures we find several great things—great things which can only be most fully entered into by a family altar. Let us take a brief glance at one of these great things.

In Deut. 6:5-9 we find a great command. When we mention this text as a Scriptural foundation for the family altar some folks say, "Oh, that's legalism and we're not under law." Don't label it—just do it! Don't classify it—just practice it and get the blessing!

Notice the command is to parents—not to the Sunday-school teacher or anyone else, but to **parents**. "Thou shalt teach them [God's words] diligently unto thy children." Pastors, evangelists, and Sunday-school teachers are great helpers in teaching the children God's Word, but they can never make up for a parent's neglect to fulfill God's clear command. The chief spiritual teachers of children are parents, and if they fail there is no one who can really make up for their failure.

Matthew Henry has a few words on this great command—words that bring out how strong God's command really is and how thoroughly God expects His Word to prevail in the homes of His people:

"Means are here prescribed for the maintaining and keeping up of religion in our hearts and houses, that it might not wither and go to decay."

On verse seven Matthew Henry says, "Thou shalt whet them diligently upon thy children, so some read it: frequently repeat these things to them, try all ways of instilling them into their hearts: as in whetting a knife, it is turned first on this side, then on that. Be careful and exact in teaching thy children: and aim, as by whetting, to sharpen them, and put an edge upon them. Teach them thy children, not only those of thine own body (say the Jews) but all those that are anyway under thy care and tuition. Bishop Patrick well observes here, that Moses thought this law so very plain and easy, that every father might be able to instruct his sons in it, and every mother her daughters."

It is quite clear to every thoughtful mind that neither the letter nor the spirit of this command can be fulfilled without daily family worship in which father and mother daily lead

their children to the throne of God through prayer and through His Word. The family altar is more than a devotion or an act of worship by the family gathered together at a stated time each day to meet God in His Word. The family altar is a life—a life that covers all that goes on within the godly household. God brings this out clearly in Deut. 6:7. Not only shall there be definite



### IN ABSENTIA

**This is the place I'll think of while I'm gone,**

**A homey cottage, with a flower-bordered lawn;**

**A spreading tree, whose leafy boughs entice**

**The birds of song, and tempt their avarice;**

**A vacant chair, where at the evening's close**

**One, long not here, found comfort and repose;**

**A study lamp, with books piled all around,**  
**And here were many an hour of entertainment found;**

**A gallery of inexpensive prints, some new**  
**—some old,**

**Where tales of other decades, and the present one is told;**

**A simple larder, with the help of pot and pan,**

**Which often gave refreshment to the inner man;**

**There may be vistas far more grand to gaze upon,**

**But this is the place I'll think of while I'm gone.**

—Harry Halbisch.

teaching of God's Word but there shall be pious discourse about God's Word.

Matthew Henry further writes on this verse, "And thou shalt talk of these things with due reverence and seriousness, for the benefit of not only thy children, but of thy other domestics, thy friends and companions, as thou sittest in thy house, either at work or at meat, or at rest, or to receive visits; when thou walkest by the way, either for diversion; or for conversation, or in journeys, when at night thou art retiring from thy family to lie down for sleep, and when in the morning thou art risen up and returnest to thy family again. Take all occasions to discourse with those about thee of divine things; not of unrevealed mysteries or matters of doubtful disputation, but of plain truths and laws of God, and the things that belong to our peace."

The family altar is the heart of the home, but the heart of the home is to be the life of the home. Parents are literally to make God and His Word prominent, dominant, and to saturate the whole life of the household. Every day is made holy with the continuous remembrance of God and His Holy Word; every home is a church and every father is a priest in his own home! This is a great command and it is a description of a family altar home—yea, a family altar, mother and father.

Susannah Wesley literally took God at His Word and sought to obey this clear command to the fullest extent of her ability. Though she had nineteen children and was the wife of a busy and faithful pastor, she had daily family worship, and in addition she devoted one hour a week to the spiritual examination and edification of each of her many children. She knew where each one of her children was spiritually. Mother, do you honestly know where your children are spiritually? If you know where your children are spiritually from week to week you may safely guide them by many perilous pitfalls, over many a dangerous way and around many a bewildering obstacle. Parents frequently ask us how they may best keep up with the unfolding spiritual lives of their children. The answer is twofold.

**1. Daily Family Altar.** Have the children pray out loud. Their prayers will reveal the first signs of backsliding and coldness. Their prayers will also reveal the first beautiful signs of some new growth in grace. Have them testify from time to time. When the testimony is the same from day to day and when it is cold and indifferent a parent may take these as warning signals.

**2. Weekly Spiritual Examination.** Every father or mother should spend at least an hour a week individually examining and exhorting their children. We believe the best plan of spiritual examination is to have father with the boys and mother with the girls, although conditions and circumstances will in part determine the procedure. In some cases the mother may do all the examining; others the father.

In Deut. 6:8, 9 we read, "And thou shalt bind them [God's words] for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."



God would have our eyes to be fixed upon His Word every day. Sometimes folks say, "Isn't church on Sunday and prayer meeting sufficient for my children to hear the Word of God?" But our command tells us that God wants His Word taught and talked in the home by the parents and that He wants His Word to be daily and continually before them. Matthew Henry has a fine word on verses eight and nine:

"Let our eyes be fixed on the Word of God and as frontlets between the eyes which you cannot avoid the sight of. Let them be as constantly before you as if they were written upon your door posts and could not be overlooked when you go out and come in."

Parents, does God's Word have this place before your children's eyes each day? Is it held before their eyes each day as you gather your family around God's open Word in the family altar? God wants the children and His people to be exposed to His Word every day by teaching, talk, and example.

We see no cure for the terrible backsliding in our day except to get back to God in our homes according to Deut. 6:5-9. It is said that 90 per cent of the persons saved in the Finney revivals never became backsliders; 75 per cent of the people saved in the Moody revivals never became backsliders. Every evangelist has been distressed over the heavy drain backsliding has made on the people saved in "his" revivals. What is the cause—where does the chief weakness lie? We believe the answer is to be found in the home. For many years we've had a kind of "split personality" evangelism and emphasis which has stressed "hearts for Christ" but largely ignored "homes for Christ." Winning hearts without homes leaves half the problem of a human life untouched. Soon the heart life will drift back to the level of the home life. It is time for us to set our homes and our lives in order according to Deut. 6:5-9 if we would be strong in the Lord and in the power of His might. We are praying much these days for revival and stand on II Chronicles 7:14 as a basis for our faith. We believe II Chronicles 7:14 and Deut. 6:5-9 both go together. If we would fulfill God's requirements of us in Deut. 6:5-9, we could better expect the fulfillment of God's promise to us in II Chronicles 7:14. Our praying according to II Chronicles 7:14 will not suffice without our obedience to Deut. 6:5-9. Such obedience would bring the blessings of revival in a hurry.

It is time to set our homes in order! Time to establish our family altars. Time to make the Word of God preeminent in our households and to put spiritual things first. It is time to go forth in a mighty crusade crying, "Hearts and Homes for Christ." Mothers, fathers, are you living in accordance with God's clear command? If not, will you not obey the Word of the Lord this day and start right by setting up your family altar!—The Evangelical Beacon.

By ignorance is pride increased;  
They most assume who know the least.  
—John Gay.

# This Thing Called Success

BY ALMETA HILTY GOOD

We need to measure our success in the light of God's Word rather than by worldly standards.

Someone recently said that our success is beneficial to those about us, and our failures are beneficial to ourselves. I have found the statement food for meditation.

Are you a success? Am I? How do we measure success or failure? He who first made this statement was obviously thinking of material success, as we ordinarily use the term. Yet I think we ought to differentiate when we use the term. For we can be successes in some lines while being rank failures in other, perhaps more important, fields.

Moses, whom we call an outstanding leader, failed to enter Canaan. Abraham Lincoln, who was perhaps the greatest leader this country ever had, failed in his business time after time and was defeated more times than any other political candidate. When he made his great Gettysburg address, it is said that he had finished his simple tribute and sat down before the camera men could get their photographs. When he saw it, he said, "I see I have failed again."

His marriage was unhappy, he died at the hands of an assassin. At the close of his life he considered himself a failure.

Yet all America honors him. In so far as he was a servant of the people, which he, perhaps more than any other president, considered himself, he is worthy of that homage.

But where does success come in? Will we continue to teach our young people that it is a shame to fail in worldly endeavors, in our trade or profession? Or that if someone of our acquaintance has not found success in his chosen work, it is a sign that God has not led him. How can we judge these things when God may be trying him, that he may come forth as gold? What looks like "poor management" (a phrase about as near to anathema to some Mennonite minds as any they will pronounce on a brother) may look altogether different to God.

We all want success. But let us see that success in learning to know God and to trust Him through hard, bitter times, through rigorous training by which He prepares us to be good soldiers of Jesus Christ, is more important than success in business, or fame, or the prestige of being a good influential citizen.

And if we are failures in these high attainments, remember that it may be that God deems it more valuable to cultivate in us a sympathetic spirit toward our fellow men in trouble, a contentment with such things as we have, an appreciation of the cool wind or the first bit of warm spring sunshine, and of release from the struggle for wealth so that we may enjoy nature, and the simple pleasures of living, and the fellowship of saints.

It has been said, "The weather belongs to the poor." So does the close knit interdependence of neighbors. If our neighbor helps us when there is sickness in the home, and we

help him when there is an occasion for it, we are both the richer. It may be that in this kind of riches we have a wealth that many of the independent folk of wealthier communities have been deprived of, to their loss.

I heard it pointed out, a few Sundays ago, that God needed, among all the thousands of the Children of Israel to come out of Egypt, just one Moses—one leader. Long as was the time required to convince Moses that he was the leader, it took longer to convince a large number of others that they were not called to be leaders.

He needed one leader. But He needed many other people who would follow, without murmuring and complaining, who would just simply believe Him, believe His word, and take thankfully the way He provided for their deliverance. He needs a lot of that kind of people today, and we often fail to challenge our young people with that fact. What God wants today, what He needs, is a people who are glorying in His grace. That is a success that few attain!

If we can be practically starved out of the homestead, and still endure from season to season with trust in God's providence; if we can truly call it success to have had the courage to choose simple living in spite of what others think and say; if we can see that we and others, and especially young people, are entitled to make mistakes, then we may be gaining a new view of success. God allows people to make mistakes. We ought to thank God for letting us stub our toes while we are learning to walk!

Our mistakes and failures are good for us, and God can give us the grace to learn by them, and not to turn sour and bitter. And most of all, they may cause us to be less selfish for our own welfare; brokenness is useless unless it turns us toward Christ, the loving, the yearning One. To know Him and to be in Him is the only true abiding success. After that—your heavenly Father knows what things you have need of though it may not be the things you think you need.

"Let me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring market-place or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray,  
This is my work; my blessing, not my doom.  
Of all who live, I am the one by whom  
This work can best be done in the right way.  
Then shall I see it not too great nor small,  
To suit my spirit and to prove my powers;  
Then shall I cheerfully greet the laboring hours,  
And cheerful turn, when the long shadows fall  
At eventide, to play and love and rest,  
Because I know for me my work is best."

—Henry Van Dyke,  
Hammett, Ida.



# MISSIONS

## Voluntary Service, a Missionary Enterprise

BY LEVI C. HARTZLER

Bro. Hartzler shows how young people can find expression for their missionary convictions in voluntary service units.

One day early in his ministry Jesus called His disciples up into a mountain for a fellowship meeting. During the service He ordained twelve, giving them a specific charge that they should accompany Him in His ministry, that He might send them forth to preach, and that they should have power to heal sicknesses and cast out devils. Thus their charge included fellowship with their Lord, preaching the Gospel, and ministering to the physical needs of those to whom they preached. These are the three great areas of activity in the witnessing

by word, promotion of the voluntary service program has been assigned to the Mennonite Board of Missions and Charities through its relief and service agency, the Mennonite Relief Committee. This assignment does not preclude voluntary service activity on the local conference or local congregation level. In fact, one of the policies of the Mennonite Relief Committee in administering a voluntary service program is to encourage local projects whenever possible.

The voluntary service program directed by



A Ladies' Quartet Who Helped in a Voluntary Service Unit at Hannibal Missouri

mission of the church: fellowship, preaching, service.

Fellowship with God and our fellow Christians is the basic preparation necessary for effective witnessing. Preaching the Gospel and alleviating human needs are methods of witnessing. It is the business of the leaders of our church to see that all three areas of activity receive their proper emphasis: that individual fellowship with God and group fellowship with believers are encouraged, that young men are called to the preaching ministry, and that young people are given the opportunity to minister to their fellow men in keeping with the teachings and example of Jesus.

Voluntary service is one method by which the church today provides opportunity for witnessing. Because of the close relationship between witnessing by deed and witnessing

M.R.C. began with a city mission unit in Chicago during the summer of 1944. Since that time mission units, rural and city, continue to predominate the summer service program: 1945, two out of three units; 1946, six out of seven units; 1947, nine out of thirteen units; 1948, ten out of fourteen units; 1949, twelve out of twenty-three units; and 1950, fifteen out of twenty-five units. Young people serving in these units teach summer Bible school, make community surveys, assist in visitation work, repair and clean mission buildings, participate in the regular mission services, and perform many other duties essential for the operation and enlargement of the local mission program.

In long-term projects, such as the Kansas City Hospital Unit and La Plata Mennonite Project, Puerto Rico, service workers are encouraged to keep alert to opportunities for

Christian witnessing. Members of the Kansas City Hospital unit have many opportunities to witness to the patients in the hospital, and the unit gives valued assistance in the city mission program on Sundays and certain weekday evenings. Service workers in Puerto Rico are encouraged to put their Christian witness in the foreground as they serve in the hospital, on the unit farm, in the sanitation program, or in the industrial projects. As members of the local mission church they participate in the mission program, also.

In all other units—institutional units, colporteur teams, youth teams, builders' units—service workers are expected to use every opportunity for witness presented to them. This fact is constantly kept before the worker. Among the purposes of voluntary service presented to him are the following: to enlarge the evangelical witness of the church by extending its present program and exploring in new areas, and to provide opportunities for meeting human need, both physical and spiritual, according to the teachings and example of Jesus. In signing the service unit standard and pledge on his application blank, the new worker also recognizes that he should be in possession of a heart passion to serve the physical and spiritual needs of his fellow men and that he must be a sincere child of God with an assurance of salvation.

The fact that young people serving in all types of units, as well as those associated directly with mission stations, recognize and experience the witnessing motive is attested by their testimonies.

"A Christian witness is a must in the service program if it is to be effective. Any good moral individual can render service, but only a Christian can combine the two. Our service of teaching Bible school would be of no avail if a Christian witness wasn't given with the teaching of God's Word."—Member of a rural mission unit.

"It is indeed expedient that a genuine Christian witness be maintained in a unit such as a children's camp. . . . The eyes of many children were opened to a new way of living and a new reason for living. Living with the children night and day, sharing their pleasures and disappointments, correcting, counseling, and helping them gave a wonderful opportunity to show how a Christian witness works in everyday life.

"It was a thrill and at the same time a humbling experience to have a child come at an unexpected time of the day and say, 'I want to ask you about something. I want to become a Christian. Could I do it even while I'm here at Youth Village?' Or, as one little girl said with tears in her eyes, 'There's something inside of me that tells me I ought to become a Christian, but there's another voice that says, "Don't do it. Don't do it." Then the first voice says, "Go ahead and do it." What shall I do?'"—Member of a Children's camp unit.

"I believe that the goal of every Christian in Christian service should be to help someone in some way to know Christ better, to show forth the love of God to those who know so little about it—and they are all around us. Every Christian should feel his responsibility to make Christ known through service, even



if he must do the unpleasant tasks."—Member of a city mission unit.

"I've appreciated very much the opportunities I have had to witness for Christ my Redeemer. Among the opportunities were tract distribution, singing and praying in homes of shut-ins, singing and testifying in the County Home, teaching summer Bible school and a mission Sunday-school class, rendering a young peoples' Bible meeting essay, giving practical Christian admonition daily as we worked with the children, and living every day close to Christ that others might see Christ in me. . . ."—Member of a Children's Home unit.

"Our unit . . . does nothing too spectacular except live a Christian life, which is one of the ways which is most noticed here. We endeavor to live a life so consistent that each person around us becomes aware of the joy of being a Christian. As usual, many questions have been asked concerning our faith and why we live and act as we do. We answer these to the best of our ability."—Member of a Hospital unit.

"I believe that a Christian witness is a necessity in a service program. Otherwise, our service program would merely be a social service program and that is definitely something to guard against. There are many social agencies today which do fill a need, it is true, but we as Christians want to render a unique type of service—a soul-saving service which more than fills the material need of the world today."—Member of a colored mission unit.

"Witnessing for Christ in some way or other is very necessary in a service program. It is not always so much what one says as the way one lives. One colored girl told us that she could tell by our lives that the Christian life is the happiest. We had the privilege of leading her back to the Lord again. She had been a Christian at one time, but she had lost out in her spiritual life; she wanted to come back again, but she was afraid she could not hold out. We showed her the Scriptures that speak of God's power to keep and she accepted them by faith."—Member of a colored mission unit.

It is a source of real joy to see how naturally our service workers accept the witnessing objective of the service unit program. It indicates that they recognize its missionary potential and are anxious to exploit it. We are also happy that, since most of our units are attached to missions and institutions directed by experienced personnel, our service workers secure their witnessing experience under experienced leadership.

Voluntary service can also be missionary on the local level: the individual congregation, local M.Y.F., or Sunday-school class. In fact, such groups were operating missionary and service projects long before the wider service program was inaugurated. Much of the interest in and impetus for the church-wide program has and must come from young people, and older ones as well, who have practiced voluntary service in their home communities. There is witnessing power in singing for shut-ins, conducting jail services, distributing Christmas baskets, ministering to widows and orphans, assisting with evan-

gelistic campaigns, and conducting mission Sunday schools and summer Bible schools.

Voluntary service is a method of witnessing, in addition to preaching the Word, which our generation has discovered and is using for the furtherance of the kingdom of God.

Our emphasis is not on the method, but the goals to be gained through the use of the method. Let us not neglect to support this part of the church's program with our prayers and offerings.

Elkhart, Ind.

## "Blessed Are the Dead Which Die in the Lord"

BY LESTER T. HERSHEY

The story of another trophy of the grace of God, as manifested in the work in Puerto Rico, is interestingly told by one of our missionaries there.

The partly paralyzed man walked around the corner of the house and asked:

"Are you the new pastor here?"

"Yes, I am," I answered, as I looked up from the box I was unpacking. "Is there anything I can do for you?"

"Bueno, yes. You see I am a sick man. I have been to so many doctors. I just came from Doctor Amstutz, and he says that I have a sickness from which I will not get well. He told me to come over and see you. You being the pastor, do you think that if you baptized me I would get well?"

The look of anxiety on his face told the story of a man who had not always been sick, who only recently had become ill so that he could not work, who wasn't used to being laid up with sickness. According to the doctor's information, he had a kind of paralysis which would not improve, but would slowly take him to the grave, as it later proved to do.

We talked of his family, of his work, about various things which came to my mind. I learned that he was the father of ten children. The two next to the oldest were shiftless and could be working but preferred to let the others work for them. The oldest worked in the sugar-cane fields on the coast, but never sent any money home. One daughter was living with a man whom she had not married. The others were small children in the home—all depending upon this father for their daily bread. Primitivo Rodriguez, I learned, was his name. Primitivo, or, don Tivo, as they called him, had been the "mayordomo" of a very large and wealthy farm in Rabanal and Salto, but now, due to his illness, was out of work. He needed to get well quickly. He pleaded with me that I help him in some way. Couldn't I ask the doctor to give him such and such an injection so he could get well?

"Look, Primitivo," I asked. "Do you know Jesus Christ?"

He looked at me for a moment and then answered, "Yes, I have heard of Him. He was the son of the most holy and revered Virgin Mary. He is the Holy Child we were told about in catechism class when I was a boy."

"But," I queried on, "do you know why He came to the world? Why did He leave heaven to come to this wicked world? What was His purpose? Do you know?"

"Well, I heard say that He came to heal people. Do you think He can heal me now?" There was anxiety on his face, and hope.

"Primitivo, He can heal you right now, if it be His will. But, look, he came not just to heal people, as we read in the Bible that He did, but He came to die on the cross for our sins. He said, 'I am come that they might have life.' He also said of Himself, 'I am the way, the truth, and the life: no man cometh unto the Father but by me.' Did you ever hear of this, Primitivo?"

Primitivo looked down at the old hat he was fumbling. He looked at me and said, "I am a Catholic, pastor. My father and mother were Catholics. My children have all been christened (baptized) in the Catholic faith. I haven't known any other religion but this one. I have been taught to pray to the Virgin and to the saints and to go to mass. But, I haven't gone very much to the church in town." And in an apologetic way he added, "You know us poor folks can't afford a guagua (bus) to town every week to go to mass and confession."

I took this opportunity to tell him of the Saviour who died once and for all to forgive us of our sins; that we need not go to a man to confess our sins; that we are not saved by our good works or by keeping man-made laws; that we can be saved from our sins by placing our faith in the Christ of Calvary, the Son of God. We talked long about the way to salvation and the delights of being saved. Finally, upon seeing his interested look, and how he followed my conversation, I asked him:

"Primitivo, would you like to be saved? Now remember, I am not talking of being healed. I am talking of being healed of your sins. Christ wants to save you, so if this old sickness, which the doctor says cannot be taken away by medical men, takes you to the grave you will be ready to go to heaven to be with the Lord for always."

"Yes," he answered readily. "I want to be saved. But, who can know if he is saved? The priest tells us that we can only hope. Nobody really knows, until he gets to the far beyond, if he will enter heaven. But, I want to go to heaven as all people do."

Another chance was given me to show him how we can be assured of salvation, how we need faith to believe God's Word. We talked a while about the veracity of the Word. We told him how God gave us the Word, and that we must believe it, for it has the words of eternal life. Again I asked him:

"Primitivo, would you like to be saved from your sins? You have sins, haven't you?"



You know we 'all have sinned, and come short of the glory of God.' If we say we have no sin, we make God a liar, and God's Word is not in us," I warned him.

"Pastor," he said as he faced me squarely, "I want to be saved, but how?"

I thought I had made it clear to him how to be saved. But, perhaps with the many explanations to furnish a background for further teaching, I had confused him. I tried to explain it thus:

"The Bible tells us this, Primitivo. 'Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' It means just this: The Bible says that we must believe on Christ, and only on Christ, to be saved. Do you hear this?"

"Yes, I do," he answered.

"Then, if you have heard what the Bible tells you, you now want to believe what you have heard is true. Can you believe the Word as truth?"

"Yes, I can believe it."

"But, why do you believe it?" I queried.

"Well, you just told me that I must believe the Bible to be true, and so I am believing it to be true as you say."

"All right, Primitivo. Now, the Bible further says that you are to believe on the One God sent to the world. He sent His only begotten Son to be your Saviour. Can you believe that He is your Saviour, that He died for your sins?"

Primitivo answered after a moment's thought, "Yes, I want to believe that He came to be my Saviour."

"Now, Primitivo," and I looked at him squarely, "You are saved."

"I am saved?" he exclaimed. "Are you sure that I am saved from my sins?"

"Yes, if you have really believed on Jesus, if you are ready to confess your sins, this belief on your part saves you."

"Yes, so I see." He was thoughtful.

"Look, Primitivo, are you ready to confess your sins to the Lord right now? Could you do that?" I asked hopefully.

He answered in the affirmative. I suggested that we go into the chapel for privacy and there he confess his sins to the Lord. We entered the chapel and closed the door. We knelt down by a row of chairs. I explained as simply as possible how the Lord wants us to confess all our sins, to name them one by one. We are not to keep any sins back, for if we do, the Lord can't save us. "So," I said, "confess them all." I was surprised at my boldness in asking him to name his sins.

Primitivo did just this. He couldn't talk too plainly, due to his partial paralysis, but he did name his sins one by one, and what hideous sins some of them were! I shall not name them here. But, I do remember how I was impressed with his confession. Afterwards he asked the Lord to forgive him of all these sins and to save him, and to make him well, if He would. Then I prayed for him, interceding in his behalf for salvation.

When we arose from our knees, I asked him, "Primitivo, how do you feel after confessing your sins to the Lord? Do you think He has saved you, as the Bible says He will?"

"Yes," he answered. "I think He has saved me, for as I was confessing my sins, I felt like something heavy falling away from me. I feel so light now."

We talked some more, and he left for his home up in the mountains, but not until he had first told me how to get to his home in Salto. I promised to visit him the next week in his home. I watched this man leave the chapel, and walk, limping and stiffly, down towards the river he had to cross. I pitied him. But, I was happy to see how happy he was.

The next week while riding horseback I stopped off at his home. He was radiant. I asked him upon alighting:

"Don Tivo, how do you feel today? Are you still happy in the Lord?"

His answer was thus, "Yes, I am very happy. But do you know something? On

We made regular weekly trips to his home to instruct him in the Word of God. His wife listened, but was not too ready to receive the Word. Only one of the sons listened carefully. He had an arm that was practically useless. John began coming to services, and later accepted Christ as his Saviour, too. He has since been baptized.

We talked with Doctor Amstutz about this man's case, and found that there wasn't much to be done for him. He did suggest, however, that we take him to the district hospital in Bayamón to see a certain specialist. We did this, and he was there a month. He gradually got worse, and was confined practically all the time to his bed. We brought him home after a month at the hospital.

One Sunday afternoon, a group of the Puerto Rican brethren and Americans walked up the Salto path to Primitivo's home. It was



The Present Church Building at Rabanal, Puerto Rico

the way home I remembered there was one sin I had forgotten to confess at the chapel."

"Well, what did you do about it?" I asked.

"I confessed it right away to God," was his frank answer.

"That was the right thing to do, Primitivo. Whenever you find that you have sinned, you want to confess it right away, and you shall have pardon." We visited at some length. We read the Word of God, and prayed for him and for his family. His wife was happy to see us, and the little children crowded around the mother or in a corner of the room. The home was poorly kept, not too clean, and almost void of furniture. Only a bench and a table in one room, and a double bed and an old trunk in the other room, were the pieces of furniture I could see.

a beautiful, sunshiny afternoon. This was to be a joyous day for the Rodriguez home and family. It was baptismal day for our believing brother. We had come to baptize him and to commune with him. After the baptismal service we served communion. Our brother seemed very happy. The congregation was impressed. We went away thanking God for another triumph for the Gospel and for our Lord.

Our weekly visits continued. We usually stopped on our way to the Rabanal outpost on Saturdays. Visiting ministers were taken to call on this brother, and we read the Word faithfully to him. He was getting very deaf by now. He was completely paralyzed on one side of his body. The doctor gave me tablets to give him which would alleviate



somewhat his pains. We would sit by his bed and shout into his ear as we read. On one occasion he called to his wife who was out in the kitchen choring, "Did you hear that 'mujer' (wife)?" She answered, "Yes, I heard it. He reads so loud the neighbors must have heard it too." Then she laughed. But, our brother was gradually slipping away. It was almost useless to read to him any more, because he was so deaf. He was totally blind, and his tongue was so paralyzed that one could hardly understand him when he tried to talk.

One day Bro. Rodriguez's son, John, came to our home and said that his father was dying. We had expected it almost any time. We saddled the horse and went up to the home. We found him in agony. He was moaning because of the great pain he had. The end was very near, we were sure. There wasn't anything we could do but pray. His brothers were there. Catholic friends were there. Oh, yes, the priest had also been there. The rumor was out that he had recanted his faith when the priest came. It had cost the family twenty-five dollars to bring the priest. One man in a sort of derision had told me all this. Outside another man asked me what I thought of his recanting. My answer was this:

"How could a blind man know that the priest stood before him? How could a deaf man hear the words of the priest? How could a dumb man answer the priest's questions?" It seemed to impress this man with the falsehood of the rumor that Brother Primitivo had recanted. We did not choose to believe that he had recanted, but continued to believe that he was faithful to the end.

Seeing that his death agony was being prolonged, and it being late in the day, we took leave of the family and went home for supper. We returned that evening. This time his Catholic brothers and neighbors had placed candles, one at the foot and one at the head. They were dangerously perched on cardboard boxes. A sudden jerk would have ignited the boxes and the old rags on the bed. I cautioned one of Primitivo's brothers about this. I suggested that perhaps they did not need the candles.

"But," he objected, "we need those candles lit, for he is dying!"

I tried to show him that the candles were not needed. They were rather dangerous to have around. But, he answered my fears this way:

"We need the candles lit. They must continually be lit lest he die and there be no light to light his way to heaven." He added, "Anyway, it is an old custom, and it wouldn't be well to take them away. Too many people would object." We left it at that point and walked towards the bed when our brother was breathing a bit more calmly now.

At the head of the bed a young girl, of perhaps fifteen years, was reading from a big book. I listened carefully, and noticed it was a series of prayers written by Saint Anthony. These were prayers of intercession and appeal to the most holy Virgin, mother of God, to receive this poor soul. I thought how useless all this was. Our brother was saved, and

there was now no need for further intercession. Besides, he was in an unconscious state. We saw the uselessness of saying anything further to any of the family about this pagan form of religion. We just watched and learned how pagan Roman Catholicism can be, how devoid of the joyful spirit of God! Finally we left for home to come back the next morning.

The next morning we arrived early, but a few minutes late. Our brother had passed into eternity, never to return, but to the presence of his Lord and ours. The box in the corner had been brought the day before. There it was, standing on end, ready to receive the body of the departed soul. The men were already fitting the body into the rough coffin. It was a bit narrow, but they made the body fit into it. There he lay, in the same old clothes he had worn for weeks. His face was not shaven, his hair was not combed. I looked the other way for a few minutes. I had grown to love the simple faith of this man. He had shown love and devotion for our Lord and His Word. I thought, What difference does it make anyway what we do with the body? Anyway, the soul is saved. But, then, what a token of affection and love for the departed would a bit more care of the body at this moment have shown!

We had a short service beside the coffin. We took this opportunity to talk to these people about God's love and our need to be ready as this brother was. We never mentioned the coming of the priest. We ignored it and went on speaking of this brother's faith in the Lord for salvation, and the beautiful home he now had inherited. The men listened. A few had walked outside and were smoking. Some women were present, too. They sat and stood inside the other room listening. There wasn't any moaning or showy weeping on the part of anyone, as I had expected, not even when the service was over and the new "mayordomo" took the lid to the coffin and began to nail it on. He had already driven one nail and was hammering on the second when someone asked from the other room,

"Is he waxed?"

"Is he waxed?" asked the "mayordomo" in return.

From somewhere else the answer came, "Yes, he is waxed."

How curious all of this sounded, I thought. What did they mean with the question and the answer in affirmation? With care I asked the man who was nailing. He answered he didn't really know.

Now they placed the coffin on a rack made out of bamboo poles and tied it on with wire. It was hoisted onto the shoulders of three men. The procession started towards the town of Cidra, the county seat and place of the burial. I watched the crowd of men wind their way down the path. I got on my horse and followed closely behind. Back on the hill, in front of the house, stood an old woman with beads in her hands. She was going over some prayers with the rapidity of one who had done this before. Then she moved a bead down the string, and started over again. What paganism!

Noticing that men were taking turns at carrying the coffin, I gave my horse to John to ride, and helped carry the coffin. It was heavy, and the poles dug into one's shoulders. The path was narrow, not sufficient for two men to walk side by side, hence one had to walk lower than the rest. This made it all the more hard to carry. Once when I went to the back of the row of men, I overheard one man say to another:

"Did you ever hear of a priest walking with us to Cidra, let alone helping to carry the dead?" To which the other replied, "No, I never did. Looks like this Americano could carry quite a bit, he looks healthy." This amused me. Yet, I prayed that my helping with this burden might impress some of the men to the extent that some would be won for Christ. As I remember, I walked with the men all of the five kilometers, leaving John ride the horse all the way.

Once in town, the men were going to take the body to the Catholic Church. A man asked me what I thought of the idea. "Wasn't he an 'evangelica,' one of yours?" he asked. I answered, "Yes, he was a 'creyente' (believer). But it doesn't make any difference. We might just as well go on to the cemetery." To this another said, "But, he must go to the church. Look, the doors are closed, and the bells aren't tolling. What is wrong?"

A couple of men hurried to the priest's house next to the church to ask why the church was not ready to receive the body for its last rites. Afterwards one of the men informed me of the conversation with the priest. He said the priest didn't know who the man was they were talking about. Finally in anger he said,

"The doors will not be opened for that heretic. He never died a Catholic. He died a 'Protestante,' and don't let me catch any of you darkening the floor of the church with that heretic's body."

"But, padre," pleaded the men, "Surely you must do something for him. We can't give him a heathen's burial."

"Well, if you must have something done, I'll ring the bells four times as you march towards the cemetery. But, first you must give me \$2.50." The men hurried around to the others, and got the money to give to the priest. The bells rang as we marched on to the cemetery. There we had a few words and a prayer before lowering the coffin into the freshly dug grave. Arm bones, skulls, etc., were protruding from the sides of the grave. Nevertheless, the body was deposited—dust to dust, ashes to ashes—a grim reminder that all of us sometime will be laid away also.

The men showed their appreciation for our services, and climbed the bus bound for La Plata, by way of Cayey. I climbed onto my horse and went back over the mountains to La Plata. Many thoughts lingered in my mind as I recounted the events of the day. There was still one question unanswered, and I would find out what it meant. This question was with regards to the waxing that had taken place.

Sometime later after questioning many people, I found out the following: It is an old

(Continued on page 345)



# BIBLE STUDY

## Christian Doctrine

### XCVI. Heaven

BY THE BIBLE STUDY EDITOR

The subject of heaven differs from that of hell in nearly every respect. Its location is indicated as being up, above us, while hell is indicated as being down, or below us. Heaven is revealed as a place of happiness, while hell is a place of torments. Heaven is a place for the righteous, to be with God. Hell is the abode of the wicked after death and the place of the devil and his angels. Heaven is the place and condition of triumph, and hell is the place and condition of ultimate defeat for all who are consigned there by the righteous judgment of God. Heaven is blessed with fruitfulness and life, with the river of life flowing, while hell is a place of burning, with fire that is unquenchable and no water for relief. Heaven is a life of union with God, and hell is a final separation from God.

There are some similarities between heaven and hell. They are both spiritual locations and conditions. Men have speculated as to the location of them, but no man knows where they are placed. Both are inhabited by spirit beings now. Heaven is the abode of God and Christ and the angels, while the hades of flame contains those who, like the rich man, have had their good things in life and are now tormented, and the bottomless pit contains the demons which shall be let loose upon the earth. The angels that sinned are reserved in chains of darkness in hell awaiting their final judgment. Both heaven and hell are outside of the sphere of this physical life. Both heaven and hell are under the controlling power of God. God has the power to sentence the disobedient and wicked to the judgment of hell where the devil and his angels are consigned. The devil may have power to destroy, but he has not power to deliver any soul or being from the final judgment of the lake of fire. Both heaven and hell are the expressions of the righteous judgment of God. Heaven is the reward of God for the righteous, and hell the final award for the ungodly.

There may be individuals who do not believe in heaven, even as there are those who do not believe that there is a hell. But there are many who accept the fact of heaven who deny the truth that the Scriptures teach concerning hell. That there is much reason to accept the existence of both heaven and hell is based upon the fact that Jesus taught the existence of both.

#### The Meaning of the Word

The term heaven is used first in Genesis 1:6-8, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven." The space between the waters, which lifted up the waters, or heaved up the waters, was called heaven. We call the space between us and the sky above us the air. We also call the clouds above us heaven, and the stars above are also called heaven. In fact, everything that is lifted up above the earth is called heaven, and to this the Scriptures agree.

Astronomically, the heavens are vastly greater than the earth which is separated from the waters and worlds above the earth. The earth is one of the smaller satellites of the sun. Our clouds and atmosphere about us are very limited in extent in comparison with our own small solar system. But everything outside of our atmosphere and beyond our little solar world belongs to the things that are lifted up and above us, that is, to the realm of the heaven or heavens.

#### The Uses of the Word Heaven

"Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth: and the gathering together of the waters called he Seas" (Gen. 1:9, 10). All that is not heaven is contained by and limited to the earth.

Another realm was added to the heaven when God said, "Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also" (Gen. 1:14-16). Thus the "space between" extended to the realm of the sun, moon, and stars, and all of the stars are included in this term; the universe is the limit of the starry heaven. "And God set them in the firmament of the heaven to give light upon the earth" (vv. 17, 18).

Another phase of the heaven is expressed in the next order of creation. "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven" (Gen. 1:20). The Hebrew translation would say, "And let fowl fly upon the earth, upon the face of the expanse of the heavens." The Hebrew uses the plural form for heaven in nearly every instance, signifying that God intended that we should understand that there is more than one heaven used in His revelation of creation. The fowl flying in the expanse of heaven would imply that they fly nearest to earth, in our atmosphere, not far above us. The heaven of the sun and stars are farther above, in a higher realm.

There is the heaven above the earth, to which the waters were separated. The firmament was between the waters above and the waters beneath. Gen. 1. In the days of the flood it is said, "The windows of heaven were opened, and the rain was upon the earth forty days and forty nights" (Gen. 7:11, 12). In Isa. 55:10, the prophet speaks of the rain and the snow coming down from heaven. It is under this heaven of the clouds and stars that we are to find our location, on the earth. This was the thought of Moses in his address to Israel. "I will begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven" (Deut. 2:25). Absalom was caught by his head in the oak, and "was taken up between the heaven and the earth; and the mule that was under him went away" (II Sam. 18:9). The son of David was suspended a short distance above the earth, and it was under the heaven of the clouds and sun.

Thus far the Bible describes the heavens of the fowls, the clouds, and the moon, sun, and stars. There is still another phase of heaven that is referred to more frequently in the Scriptures, because it is the more important. It is the heaven where God dwells. David refers more frequently to the heavens as the place of God's abode than any of the other writers. It is characteristic of him to refer to the exalted place and honor of God. Psalm 11:4 says, "The Lord is in his holy temple, the Lord's throne is in heaven." In the passages in all of the Old Testament writings the plural form of the word for heaven is used. In the books of Ezra and Daniel, the Chaldean form, which is singular, is used. But in either case, the location of God is in a place by himself, and not in the air, nor in the clouds, nor in the heaven of the sun, moon, and stars. Moses declared, "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is" (Deut. 10:14). Solomon uses almost the same expression, saying, "But will God indeed dwell on the earth? behold, the heaven and the heaven of heavens cannot contain thee; how much less this house that I



have builded" (I Kgs. 8:27)? The people of God have always believed in the omnipresence of God, as a Spirit who is everywhere present with His people. But they have also believed in the heavens in which God dwells as a place separated from all other habitations—one that is spiritual and invisible. No man has seen God at any time, and no one has seen the habitation of God except by a special revelation. Moses saw the pattern of things in heaven, so that he might construct the tabernacle for worship. Ex. 25:9. Moses, Aaron, Nadab, and Abihu, and seventy elders of Israel went up into the mountain and saw the Lord and His glory for a season. Ex. 24:9, 10. Only Moses went up unto God to receive the testimony which he later gave to Israel. Paul saw a special vision of the Lord and heard the revelation from the third heaven. John saw more of heaven and of the revealed purposes of God than did other men, but much of what John saw had to do with things associated with the earth. The heavens of the sun, moon, and stars were affected by God's judgments. They were not in His realm of heaven. The air and the cloud heavens were also made to share in God's judgments, and they were not the abode of God whence the judgments came. God's heaven and His environment are separate from the realm of the heavens that belong to the earth and created things.

Isaiah's conception of the dwelling place of God is noted in Isa. 40:22: "It is he that sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." The heavens as we see them seemed to the prophet to be like a temporary dwelling place, while His abode is a fixed one above the heavens that belong to this world. David said, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth" (Ps. 121:1, 2), but he also wrote, "Unto thee will I lift up mine eyes, O thou that dwellest in the heavens" (Ps. 123:1). It was a common conception for the people of Israel to think of God as dwelling in the most holy place of the tabernacle, and that His abode was between the wings of the cherubim over the mercy seat. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth" (Ps. 80:1). God made provision for His presence with His people by meeting them in the most holy place (Ex. 25:22), but the abode of the Lord is in the heavens above.

#### Heaven as Used in the New Testament

There is nothing in the New Testament that would change the conception of the people of Israel from their faith that God dwelt in the heavens. There was no new or strange idea of God, or of His abode revealed or forced upon the people of Israel. The Christian belief in heaven is the same as that of the Old Testament. When the angel Gabriel came to Mary, he was "sent from God" (Lk. 1:26). Matthew also records the event of the visit of Gabriel to Joseph, with-

out questioning the source of this messenger. He came from God, from heaven. An angel of the Lord stood at the right side of the altar where Zacharias offered incense, and told him of the birth of his son, John. The angels, called the "heavenly host," announced to the shepherds the birth of "Christ the Lord." All of these apparitions were unquestioned and could have occurred in the Old Testament times as perfectly normal revelations of God from heaven.

At the baptism of Jesus a more unusual thing occurred, when "the heaven was opened" and the Spirit descended in the bodily shape of a dove and abode on Him, and a voice came from heaven which said, "Thou art my beloved Son; in thee I am well pleased." Matthew's record says, "The heavens were opened." It is evident that it was more than the sky, or clouds, or the realm of stars, that stood aside to let the Spirit and the voice of God come forth. It was the abode of God that was opened to the consciousness of men. John said, "I saw and bare record that this is the Son of God" (Jno. 1:34). Luke 3:21, 22; Matt. 3:16, 17.

The heavenly introduction was essential to the beginnings of the life of Jesus on earth. His ministry was not that of a rising prophet, or the beginning of the work of a great teacher. There were many who posed as prophets and teachers, who came from among men. But Jesus came from heaven and from God, and hence the evidences of a heavenly nature that persuaded men that He came from God. Great men are supposed to be born under the influence of favorable constellations. The stars are their guides in life. But Jesus came as the Son of God from the heaven of God, above the heavens of the sky and stars. His life differed from that of all men—greater than all great men—because He came from above the heavens that He created and controlled, and not from beneath the stars to be influenced by their supposed benign influence.

Jesus was declared to be the Son of God by the voice of the Father. After His introduction to the world He was declared to be the Son of God by the works which He did, such as no other man ever did, and none have since accomplished such miracles as He performed daily.

In the Sermon on the Mount Jesus referred to heaven and the kingdom of heaven seventeen times. Frequently He referred to God as the Father in heaven. In Matt. 24:30 Jesus told of the sign of the Son of Man in heaven and of His coming in the clouds of heaven. In John 6 Jesus called Himself the bread which came down from heaven, also saying in verses 38, 42, "I came down from heaven." These passages are cited for the purpose of showing that Jesus came from God and from the location where God is. It is to that place that Jesus has also returned. It is to the heaven of God and the angels, where God and Christ are, that the saints will be gathered. "In my Father's house are many mansions: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

#### The Three Heavens

There are two heavens which are spoken of directly as having been created. The first one is that of the earth and the things associated with the earth. The firmament, between the waters which were below and the waters which were above the earth, was called heaven. The air in which the fowls fly is called heaven. Where the winds blow and the clouds move is also of the same earthly heaven, for the four winds belong to heaven, and the rain descends from heaven. This is the earthly heaven.

The second heaven is also a part of the creation, for it includes the sun and the moon and the stars. "In six days the Lord made heaven and earth." This part of creation is frequently referred to as the sidereal heavens, related to the stars. This group of heavenly bodies is so vast that no earthly instrument has ever reached its limit. Many years ago men grouped it into its various constellations, such as Job knew. But the wisdom of God in creation has defied even the deepest searchings of science. The scientists have found it necessary to subdivide the heavens into other groups, each containing worlds in themselves so vast that our little earth, of which God took account, even to the extent of surrounding it with so much of His glory and grandeur, has shrunk to an infinitesimal particle of dust. Yet our earthly heaven is a part of the great sidereal heaven.

Where is the celestial heaven? Our only answer must be, It is where God is, and from whence Christ came, and from whence God has sent His angels who minister to the saints and perform their functions as servants of God and of Christ. Various deductions have been made from certain passages of the Scripture presuming to locate heaven somewhere in the midst of the starry universe. But these may only be conjectures. If the heaven of God's presence is only a part of the universe of His creation it is smaller than the created things. If His heaven is in the midst of His universe, then somewhere amidst the galaxies of this created realm God is located in invisibility. Let the abode of God be even greater than His creation; it would bring no dishonor to Him. Some day the heavens which now are, and the world in which we dwell, shall pass away. "Heaven and earth shall pass away, but my words shall not pass away." The heaven of God's dwelling place will remain when the heavens shall be rolled up like a scroll and the elements shall melt with fervent heat.

When the new heaven and the new earth shall be brought into existence by the providence of God for the saints of the earth, then the New Jerusalem will come down from God out of heaven. Heaven does not come down, but God will come down and dwell with the saints who have been redeemed, and He will be their God and they shall be His people.

There is this threefold manifestation of heaven as used in the Scriptures. There are better things in God's plan than the glory of these terrestrial and celestial things with which the saints have to do. There are heavenly relationships possible and heavenly glories to enjoy. Heaven means more to the Christian than location. (To be continued)



# EDUCATIONAL

## "Thy Word Is Truth"

BY GEORGE R. BRUNK

A member of the faculty of Eastern Mennonite College enlarges on the motto of that institution.

The motto of this college was taken from the words of Jesus recorded in John 17:17: "Sanctify them through thy truth: thy word is truth." This is a very appropriate motto for any educational institution to possess. It is a statement which has many implications both for individuals and for institutions.

There are several things that stand out as one considers this motto—Thy Word Is Truth. Not only is it the case that what we have in this book is truth; there is also intrinsic quality in this truth. That is the force of the statement in John 17. There is a certain quality about this message which makes it unique. Not only that, but we have here truth by which all other material information is to be measured—the touchstone, if you please. But more than that even—we have in this Word of truth that which nourishes man's soul. In this, also, it is unique.

Now there are things that you can think of as being true but that are no measure for other truth or other information at all. A thing may be true and still not be very nurturing to one's soul. There is as much difference in a lot of information that is in our world that may be called truth—as much difference between that and this truth as there is between "rats" and "star." Take the word "rats" and spell it backward; you get "star." One of them has you burrowing down through the ground; the other takes you off into the expanse of the heavens. Take the word "dog" and spell it backward; it becomes "God." I tell you that dogs have fleas. True, isn't it? But there is not much interest in it. I say that the eternal God inhabits the heavens. There is something magnificent in that truth.

To begin with, **this book is true in the sense that it is free from error.** A great many Christians need to become more thoroughly convinced of this. I believe that there are a great many people who are afraid to have the content and the message of this book subjected to the searching of science, yet there is not a single one of these people that needs to have any anxiety whatsoever about it. I have that confidence tonight that the Word which God has given us is free from error. It is true in that sense.

Now, in spite of the fact that scientists, men of supposed learning, have tried down through the centuries to prove that there are errors in this book, they have not succeeded in doing so. They have taken certain passages and have tried to make of them contradictions to the findings of science. They say, "Take the

Bible truth about the four corners of the earth. The fellows who wrote that believed that the earth was flat and had four corners. It is, therefore, antiquated, unreliable, unscientific." Well, that passage means this: It refers to the four quarters of the earth. The Hebrew supports that. Any schoolboy knows how to quarter an apple (regardless of the fact that he doesn't always like to do it if it means sharing). Four quarters? Yes! The Bible supports the roundness of the earth, which is scientifically true. The Bible is sound

### BOOKS AND THE BOOK

There are books in the making,  
And books in the store;  
There are books on the table,  
And books on the floor.  
The library and stock room  
Have books piled up high;  
There are more to be written,  
And more I must buy.

Historical novels,  
Biographies, too,  
Each week brings a dozen  
Exhausting Who's Who.  
There is a fiction that's truthful,  
And fiction that's trash;  
There's an orderly volume,  
And another—mere hash.

There's a new book of science,  
And a book of the play,  
There's a book of the year,  
And the book of the day.  
There are books to refer to,  
And some to ignore,  
There are books that will thrill you,  
And others will bore.

There are poems of passion,  
There is prose of distress,  
There are lyrics and drama,  
And sonnets' caress.  
There are phrases to comfort,  
And pages to cheer,  
There are memories to charm you,  
And forecasts to fear.

But the Book of the ages—  
Of balance of power—  
Is the Book called the Bible,  
The Book of the hour;  
Exhaustless its treasure,  
Eternal its store,  
All the good of the others  
You'll find here—and more.

—Will H. Houghton.

and it is the only book in the world which is scientifically sound that I know of.

We are told that in a certain country there are three-and-one-half miles of bookshelf holding volumes of science, subjects of science, which at one time were considered authoritative in their field but have been placed on those shelves because they are out of date and have been proved untrue.

In 1861 there was a group of scientists who came together and agreed upon fifty scientific facts which, they said, were contradictions to this book. By the time fifty years had expired after the declaration was made that these fifty scientific facts were contrary to this book, all fifty of them were forsaken and dropped. This book, friends, remains and continues.

There is a reason why this book does not speak in scientific language; had it done so, people would not have understood. The beautiful thing about it is that it has spoken through the centuries in language that is safe and understandable, is sound and true. This is true in the sense that it is free from error and stands out as a marvelous monument to the truth.

There is this second unique characteristic that I would like to note—**This Word of truth is the test of all other knowledge.** We measure it by this. The book tells us that that is the thing that we are to do. If the knowledge that man seems to possess is not in accord with its revelation, then he must cast it aside. It is not fit for his acceptance. This book is the touchstone of truth, the measuring stick by which we test all other knowledge.

In the third place, we have in this revelation not only information and knowledge which is true and free from error, not only that by which other knowledge and information is measured, but **we have that which nourishes the soul of man.** In this it is a unique revelation.

"Thy Word Is Truth"—that is, it has a quality about it which lifts. It inspires, it nourishes, it invigorates, it challenges, it strengthens. The quality of this revelation is as deep and rich as the life of the One whose words they were—words of Jesus—"Thy Word Is Truth."

Now there are certain serious implications to any commitment that we make as an institution or as individuals to this revelation. For us to say, "Thy Word Is Truth," does not make it so, for it is the truth before we have thus declared it. But this is a confession on your part and mine that we accept this revelation as truth. Modern theology says that it is God's revelation whenever it breaks through the overcast of one's ignorance and impresses him as being the truth. We say, "No!" It is truth whether man acknowledges it to be so or not. It is not relative truth. It is absolute truth, not dependent upon man's confession or acknowledgment. Our commitment in saying with Jesus, "Thy Word Is Truth," has in it serious implications. It does not make it true, but it ties us to that revelation; it brings us into a certain position of responsibility institutionally. I am glad that this Word of truth stands centrally at Eastern Mennonite College. I believe it is not saying



too much to say that in this institution we are concerned first and foremost in relating people rightly to God and to His Word of truth. Other things find their place in relation to this truth which God has given to us. I say, therefore, this evening that our adoption of this motto, "Thy Word Is Truth," has in it serious implications institutionally. We are living in a time when institutions either have weakened or are weakening on their convictions about this book. The Bible, more and more, has been crowded into the background of the educational system of our country. I say, therefore, that it is a unique thing for us institutionally to say, "Thy Word Is Truth," and that we shall measure all other information and supposed knowledge by what we possess in this revelation. I think that Eastern Mennonite College stands under a very challenging responsibility and obligation to relate these persons who come to her from year to year to this revelation, to an understanding of it so that they, too, individually make this commitment.

Now, it not only has serious implications institutionally but individually. It is a rather easy thing for one to say, "I believe in the Bible"; to say, "I believe that God's Word is true; I believe that it is free from error; I believe that it is the touchstone and the measuring device for all other information," and yet not be personally, properly related to this revelation. Any individual Christian who makes this commitment, "Thy Word Is Truth," is placing himself under the level of God's measure and says, "I am willing to adopt that revelation as my rule of life; I am willing to abide by the principles and commandments and the instructions of that book, and I am not only willing but glad to adopt it as my standard of life." It has those implications for us as individuals.

There is a unique thing about us denominationally as a Mennonite Church. We have historically asked only one question when there is an issue which comes to the front—be it divorce and remarriage, be it war, or any other matter—there is only one question, historically, that we have sought to ask and to answer—**What does God's Book say?** Having discovered that, we close the Bible and have a confidence that its words are the answer.

There are some of us, however, who do not realize how unique a thing that is. I did not, for a time. I have associated with persons well trained theologically, doctrinally, and academically, and I have discussed with them issues of this nature. Together we have found out what the Book says with the expectation, on my part, that the problem would be solved, but, finally, to be startled with this statement, "Yes, I know that is what the Bible says, but . . . not for us, not here, not traditionally, not now and I hope never."

"Thy Word Is Truth." Give us a problem and we look in the Book. What does it say? We have the answer; the problem is solved. That is a unique thing. I say we are bound institutionally, we are bound individually, we are bound denominationally to this kind of commitment which recognizes in God's revelation the truth, which is free from error, the

only truth by which all other information is measured, and the truth which nurtures and feeds, which lifts and inspires and fills the

human breast.—Eastern Mennonite College Bulletin.  
Harrisonburg, Va.

## Historical Sketch of the Maple Grove Congregation, Belleville, Pa.

BY AMMON KAUFMAN

The Kishacoquillas Valley of Pennsylvania is one of the great centers of Amish Mennonite history and influence. Bro. Kaufman, historian of the Southwestern Pennsylvania Conference, while writing the history of one of the congregations in that conference, gives a wealth of material that is of interest to a wide circle of people in many parts of the country.

The Maple Grove Mennonite congregation is located near Belleville (formerly Greenwood), Mifflin County, Pa., in the beautiful Kishacoquillas (meaning "singing waters," also named after a Shawnee Indian Chief) Valley, often called "Big Valley." Entering this garden spot of the state from the southwest end near Mill Creek, the valley widens into an expanse of agricultural fields, four miles wide at the most, for a distance of thirty miles, hemmed in on the southeast side by Jack's Mountain (1870 feet) and on the northwest by Standing Stone Mountain (2050 feet).

With the exception of a few families the members of the congregation are the descendants of Old Order Amish ancestors. In 1944 they became a Mennonite congregation by affiliating with the Southwestern Pennsylvania Mennonite Conference, thus becoming the only distinctly Mennonite congregation in the Valley, among the other six or seven groups still adhering more or less to the Amish persuasion.

The soil is of the limestone type, consequently by good management and cultivation very productive. Corn, wheat, poultry, and dairy products, including Swiss cheese, are the chief sources of income. The Valley is noted for its many water lines from the mountains, supplying man and beast with pure, soft mountain water.

It was also noted for its "Hook and Eye Line" (Kishacoquillas Valley Railroad from Reedsville to Belleville), constructed with a large amount of Amish labor and capital. This railroad is now abandoned.

The principal towns are Allensville, Belleville, and Reedsville.

The beauty and fertility of the valley was first discovered by the Amish of Berks and Lancaster Counties about 1790. Soon afterwards they began purchasing large tracts from the Scotch-Irish who had been in the region since 1760. The first purchasers were John Zook in 1792; John Yotter, Christ Zook, John Hooley, Jacob and Christ Yotter in 1793; and John Hartzler in 1794. These were followed during the next twenty years by the Beilers, Beaches, Kauffmans, Blanks, and others. The colony grew by natural increase and by new settlers until the middle of the nineteenth century. By this time Mifflin County furnished members for new congregations in Ohio, Indiana, and other western states.

With the settling of Mifflin County, a small group of Amish people settled in Buffalo Valley in Union County, also one in Tuscarora Valley, and one in Lost Creek Valley, both in Juniata County. The last three named have become extinct as Amish settlements. However, in recent years Mennonites from Juniata County have moved into Buffalo Valley and are conducting services there.

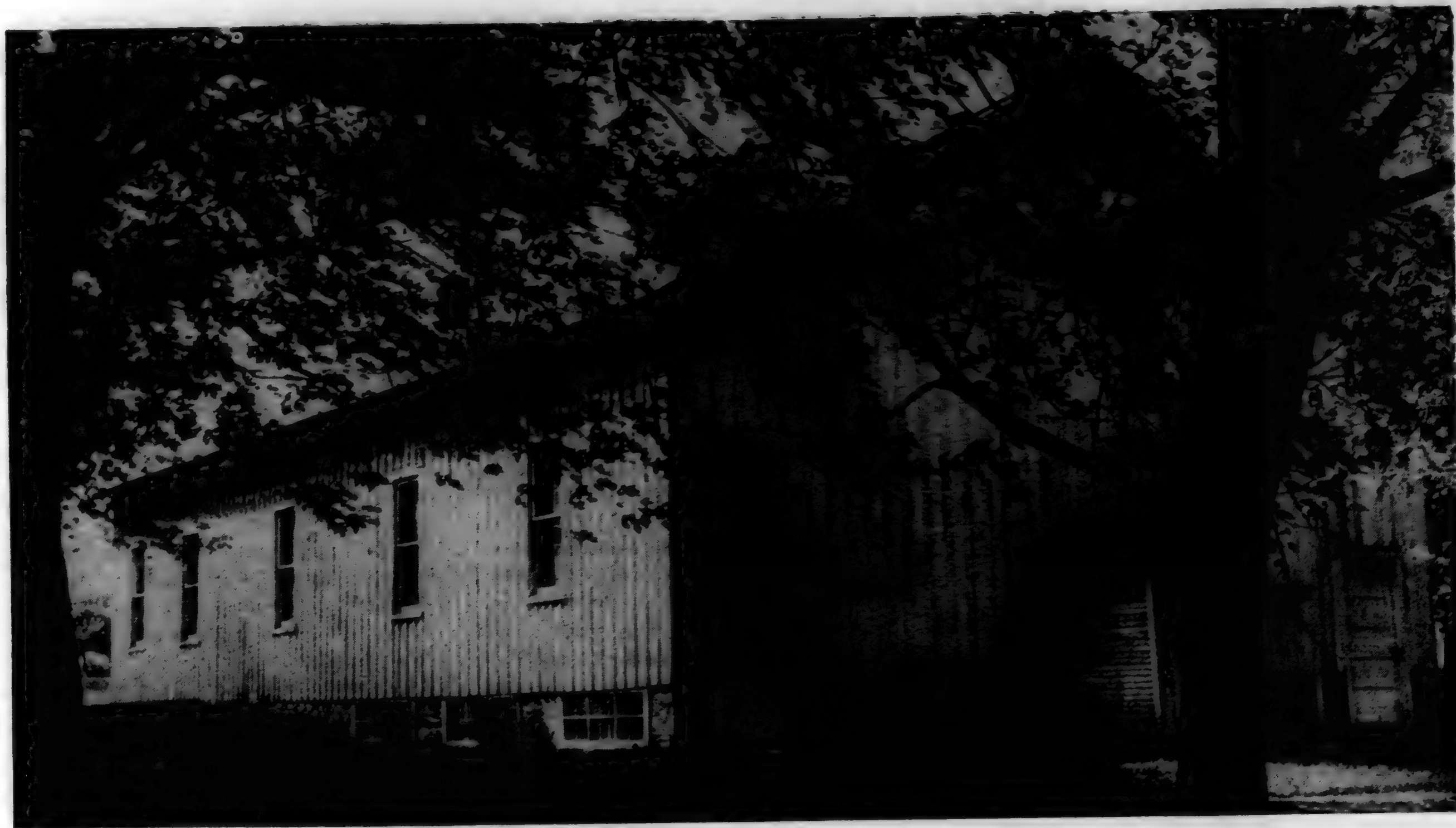
The first Amish church of the Kishacoquillas Valley was established about 1790. Bishop Hans (John) Beiler, a native of Lancaster County, migrated into the Valley about the close of the eighteenth century and became the first bishop, serving faithfully for more than thirty-five years. He died in 1842. His fellow ministers were "Long" Christ Zook and Abraham Zook. By the year 1846, when Samuel King presided as bishop, there arose a serious difficulty, as a result of which he was removed from the bishopric in 1849.

At this time the church was grouped into three districts, known as the Upper (Allensville), under Bishop Abraham Peachey; the middle (Belleville), under Bishop Solomon Beiler; while the Lower District (Reedsville) was presided over by two bishops, "Long" Christ Zook and Shem Yoder.

A wave of contention resulted in the first split among the Amish of Kishacoquillas Valley. About 1849 or 50, the bishops of the Lower District with their entire congregations withdrew from the Upper and Middle Districts because of being in sympathy with the ex-bishop Samuel King, who was now reinstated to his former office by the seceding faction. This was the establishment of the Nebraska Amish faction, because they were joined by a group that returned from Nebraska. They are of the strictest order of the Amish bodies of the Valley. This eliminates the Lower District from this article.

By 1861 there broke out another serious trouble which had been brooding for six years prior in the Upper and Middle districts. A number of ministers changed from the Upper congregation to the Middle, and back again. As a result, the more conservative of both districts established the Upper District (still Old Order Amish), under Bishop Abraham Peachey, which also later divided itself into an Upper and a Lower District, while the more progressive element established the Middle District under Bishop Solomon Beiler (1799-1888). They also divided themselves in-





The Maple Grove Mennonite Church, Belleville, Pennsylvania. The Mennonite Board of Missions and Charities Will Hold Its Annual Meeting Here Next June.

to an Upper and a Lower District. Until this time all services were conducted in the homes or in barns.

The followers of Bishop Beiler erected two church buildings, one near Belleville (Lower District) in about 1868 on an acre of ground acquired on August 27, 1868, from Enoch and Mary Zook (Amish Mennonites) for \$131.25. This building is still standing with several remodelings, and also another near Allensville (Upper District) built in 1868. In 1949 a new and commodious building was dedicated at Allensville. The third church was erected across Jack's Mountain near Mattawana, Pa., in 1871.

These three churches affiliated with the Eastern Amish Mennonite Conference probably soon after its organization in 1861. However the Amish churches had their annual conferences (Diener Versammlungen) for many years previous. On May 25, 1927, at the conference at Louisville, Ohio, the Eastern A. M. Conference agreed to merge with and become a joint conference with the Ohio Mennonite Conference. Belleville congregation later affiliated with Southwestern Pennsylvania Mennonite Conference in August 1944, at the conference held at Springs, Pa. Belleville congregation entertained the Eastern Amish Mennonite Conference several times, also the Southwestern Pennsylvania Mennonite Conference in 1948. The Mennonite General Conference was held at Belleville in August, 1927, with a large attendance from all over the United States and Canada.

Again entering into Bishop Beiler's period, we find that Samuel Yoder (1824-1884) was a deacon ordained in 1850. At a special session of conference of bishops of Pennsylvania held in Lancaster, Pa., on April 20, 1864 (Regular Conference, Goshen, Indiana, June 16-18,

1864), Bishop Beiler requested the ordination of Deacon Samuel Yoder to the office of bishop. The request being granted, he was ordained in the summer of the same year. ("Mennonite Quarterly Review" XXII, April 1948, pages 114, 115.)

Bishop Yoder soon became an outstanding leader in the Amish Mennonite group, and the two "Valley" churches flourished under his jurisdiction. The ministers, Christian and David Zook, who had seceded with Bishop Abraham Peachey now again united with Bishop Beiler's group and ministered to the flock at Allensville. Bishop Samuel Yoder resided near the Belleville church and his fellow ministers were John Yoder (a brother) and John Hartzler. In 1883 Joseph Beiler (1854-1925) was ordained to the ministry.

Bishop Yoder died in 1884, after which David Zook of the Allensville church succeeded him as bishop. Ordinations to the ministry during Bishop Zook's administration were Samuel W. Peachey (later united with the Old Order Amish) and Enoch Zook, both having been ordained on Nov. 2, 1884, and Abraham D. Zook, in 1885. Joseph Zook was ordained deacon in 1885. During the summer of 1886 Bishop David Zook migrated to Harvey County, Kansas, after which the two congregations were brought under the oversight of Bishop Michael Yoder (1831-1923) of Mattawana, Pa., (ordained minister in 1868 and bishop in 1885) until 1889 when Abraham D. Zook was ordained bishop to relieve Bishop Yoder of the oversight of the "Valley" churches.

In 1897 the two congregations experienced another serious trouble. A period of reconciliation came about through special conferences. However, in October, 1898, Bishop Abraham D. Zook withdrew with a number

of followers. They erected a new church building which became known as the Locust Grove Church. They later affiliated with the Conservative Amish Mennonite Conference and are now the largest body of believers in the Valley.

After Bishop Zook's withdrawal the two congregations were again brought under the oversight of Bishop Michael Yoder of Mattawana, who was later assisted by Bishop John E. Kaufman (1860-1937, ordained minister, 1895, bishop, 1902). In 1901 Joseph Kanagy (1845-1907) of the Allensville district was ordained to the ministry. Joshua B. Zook (1868 —) was ordained minister May 14, 1904. In 1904 John L. Zook moved from Roaring Spring, Pa., after having been ordained deacon in 1903. On January 5, 1908, Eli Kanagy (1861-1935), also of the Allensville congregation, was ordained to the ministry and to the office of bishop on May 25, 1910, to relieve Bishops Yoder and Kaufman. Bishop Kanagy served the two Valley churches for a number of years. Later because of difficulty he was relieved of his bishop responsibilities and Bishop Enos F. Hartzler, Marshallville, Ohio, had charge for several years until Raymond R. Peachey (1909—) was ordained bishop in 1942, having been ordained to the ministry in 1941. Other ordinations at Allensville were Uriel Zook (1881—) deacon in 1918 (still serving), Elmer E. Yoder (1902—), minister in 1928 (now serving at Elida, Ohio), J. Elrose Hartzler (1920—), minister in 1943, Eli K. Zook (1902—), minister in 1933, and Irvin Roth (1910—) deacon in 1943. Both the latter are now serving at Rockville, a comparatively new church in the Valley. A. Roy Payne (1895—) a minister ordained in 1932 at Westover, Md., moved into the Valley and has had



charge of the Otelia Mission near Mt. Union. Le Roy A. Zook (1918—) was ordained for the work at Otelia August 21, 1949. Sunday School was first started at Allensville in about 1875.

At the Belleville (Maple Grove) congregation Joseph Zook (1845-1918) was ordained to the ministry in 1901. He later moved to the small congregation at Oyster Point, Va., where he served until he died. The year 1925 marked the passing of the two ministers of the congregation at Maple Grove. John M. Hartzler (1871-1925) died on March 27. He had been a minister at Minot, North Dakota, for several years, then moved to Long Green, Maryland, where he served for a number of years until the church building was destroyed by fire. He then returned to his native valley where he ministered for a few years until he met his death by a fall from a ladder while painting.

Joseph Byler (1854-1925) passed away on April 19, after having served the congregation for over forty years. This left the congregation with the lone Deacon J. C. Kanagy (1876—), who had been ordained in 1920. Recently Bro. Kanagy moved his membership to the Allensville congregation.

Elmer D. Hess of Masontown, Pa., a minister of Southwestern Pennsylvania Mennonite Conference, moved to Belleville in 1925 to fill the vacancy occasioned by the deaths of Hartzler and Byler. While Hess had charge of the work of the congregation, he and two brethren wrote up a constitution for the government of the congregation, in which they named the congregation "Maple Grove." It has been partly known by the name since.

Aaron Mast (1880—), of Westover, Md., (ordained minister in 1923) moved to Belleville in 1933 to assume charge of the congregation, after which E. D. Hess moved to Lancaster County, Pa., in 1936. Aaron Mast was ordained to the office of bishop in 1935 and is still the official head. Belleville had no resident bishop since 1898. Bishop A. J. Steiner of North Lima, Ohio, for one year and Bishop S. E. Allgyer of West Liberty, Ohio, for several years, exercised bishop oversight prior to Aaron Mast's ordination.

Elam Glick (1914—) was ordained to the office of deacon on November 23, 1944. Paul Lauver, a son of William and Florence (Beiler) (a native daughter) Lauver, was ordained to the ministry on November 4, 1945, as missionary to Puerto Rico.

The organization of Sunday school at the Belleville congregation was effected in 1874 under the administration of Bishop Samuel Yoder. No records are available concerning the conducting of it. The sewing circle was organized on February 13, 1909, with Sarah Peachey as superintendent. The results of their work have found their way into home and foreign mission work, supplying many unfortunates with all kinds of clothing. The congregation also has several junior circles.

The Maple Grove congregation has also established a mission Sunday school. Barrville's abandoned church building, formerly Methodist, was used at different times before 1935, but the work was discontinued for various reasons. Because of the convictions of a few brethren in 1935, the school was again

opened, with John D. Yoder as superintendent. Later, Clayton Hartzler was appointed. Samuel Glick serves at the present time.

Cottage prayer meetings are held weekly, with preaching services the third Sunday in the month. The results of these efforts have been gratifying, a goodly number having been added to the church. The church building was remodeled a few years ago.

The Maple Grove congregation has several choruses, with Dorothy Yoder directing the ladies' chorus, and Elam Glick the men's chorus, the latter composed of persons from the three Valley churches. They both broadcast on the Sunday morning program in connection with a sermon over the Lewistown Broadcasting Co., Lewistown, Pa.

The relief program in the congregation is one of the largest in the conference district, measured in dollars and cents. Various projects of relief are carried on. Canning meats for European relief is done on a large scale; also vegetables, peas, beans, and tomatoes. The offerings for the men's chorus on their week-end musical tours to other congregations are usually turned in to the relief fund. The churches of the Valley have an organized committee who conduct a yearly relief public sale at the sale barn in Belleville. Donations are made of all kinds of stock, machinery, vehicles, furniture, agricultural products, poultry and dairy products, even pies and cakes, including "moon" pies, which are a Valley delicacy. These are offered to the public for sale, usually sometime in November. The proceeds from this public sale day reflect the great interest the Valley folks have in behalf of their unfortunate fellow men abroad. No expenses are connected with the sale. Many thousands of dollars from the sales and cash donations have helped to ease the sufferings of hunger and destitution of people in other lands. Other denominations take part in this project. Donations of clothing and shoes are also made. The Lord has promised that a cup of cold water given in the name of a disciple shall not lose its reward.

The first Bible Conference in the Eastern Amish Mennonite Conference held in the east was at Belleville, in 1908, with D. J. Johns of Indiana, and E. L. Frey of Ohio, as instructors.

The churches of the Valley maintain a Christian day school with grades 1 to 10, having six teachers and 153 pupils.

#### Some Valley Notables

Joseph W. Yoder, noted songleader, teacher, lecturer, and writer, is a product of the Valley, being a son of a minister, Christal, and Rosanna (McGonegal) Yoder. She, a little, Irish Catholic, orphan girl, was adopted into an Amish family of high repute. J. W., as he was usually called, has written several books: *Rosanna of the Amish*, in which he portrays the ancestral life of the Amish; *Amische Lieder*, in which he set to musical notation the tunes of the Amish hymns; and *Rosanna's Boys*. He holds membership in the Belleville congregation and lives at Huntingdon, Pa.

The Valley has a practicing medical physician, James Brenneman, who married a native daughter, Maude Hartzler. Both are

members of the congregation. He was formerly engaged in relief work in Puerto Rico and in the Philippine Islands.

Harold Hartzler entered the educational field and has been a faculty member of Goshen College for many years.

Florence Beiler, a native daughter of the Valley, married William Lauver of Juniata County, Pa. They consecrated their lives to the Lord and spent many years in missionary work in South America and are now working among the Spanish-speaking people of this country.

Floyd Sieber, of Illinois, a C.P.S. brother assigned employment in the Valley, married Alyce Mast, daughter of Bishop Aaron Mast. They served at the Kansas City Children's Home for one year, and were then appointed to serve in mission work in Argentina.

Glen Esh, another C.P.S. man, located in Lancaster County, Pa., after his marriage, and is now serving as a minister at the Monterey Mennonite Church, Lancaster County, Pa.

While most of the people of the Valley have always found themselves in the worthy vocation of general farming, some have found careers as merchants, bankers, millworkers, and teachers. Several sisters have become registered nurses and have graduated from Mennonite institutions. Others have entered into higher institutions of learning and are usefully and gainfully employed.

Sources of information are articles in the *Gospel Herald*; *Amish of Kishacoquillas Valley*, by S. W. Peachey; "The Kishacoquillas Valley," by J. W. Yoder in *The Mennonite Community*; *The Old Order Amish Mennonites of Pennsylvania*, by A. Reed Hayes, Jr., of Lewistown, Pa.; *Mennonite Quarterly Review*; *Mennonite Cyclopedic Dictionary*, by Daniel Kauffman; personal interviews; correspondence; etc. Davidsville, Pa.

#### TAKE UP THE CROSS

(Continued from page 331)

and it is not easy to say "no" to the things of the world. But the Scripture tells us that we should not make provision for the flesh to fulfill the lusts of the flesh. That provision may be painful, but let us recall that the experience that followed the death of Jesus Christ brought Him a glorious relief. It relieved Him of some of the limitations that He knew in His body. When He came forth from the resurrection, Jesus did not have some of the limitations that He knew prior to the resurrection, and, in the same way, if we allow the cross to operate in our own life, it is going to bring to us a new relief in our Christian experience—a new victory.

Like the Apostle Paul, we have not yet attained, we have not yet laid hold on the thing for which we have been laid hold on by Christ, but we want to press on. Life becomes increasingly richer and fuller as we grow. May the Lord bless us, and may we allow the cross to operate in our experience, that we may be put to death in the flesh, but quickened in the Spirit, and that through our victorious living the world may be persuaded that the way of the cross is the way that leads home. Lancaster, Pa.



# SUNDAY SCHOOL

## Lesson Nuggets of Truth

BY MERLE SHANTZ

### ENRICHING OUR FELLOWSHIP

Acts 11:11-18; Philippians 2:1-5

Lesson for November 12, 1950

**Golden Text.**—Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God.—Philippians 2:4-6.

**Acts 11:11-18.** These verses are the conclusion of a defense. Peter, following the guidance of God, found himself running counter to the prejudice of supposedly pious men. The previous chapter gives the reason. The newborn church at Jerusalem had not yet realized the full implications of the Great Commission. Peter's Spirit-led encounter with Cornelius was used to show the community of Christians that its thinking trailed far behind the mind of God.

Actually by obeying God Peter had made a good catch for the kingdom. The baptism of Cornelius and his household signified a phenomenal advance in the outreach of the Gospel. In spite of this some had their doubts. Even though they may not have questioned Peter's motives, they very obviously disagreed with his methods. What was the point of tension? He had eaten with the uncircumcised.

This first printed portion concerns the enlarging of the fellowship. The general topic is that of "Enriching Our Christian Fellowship." Obviously we are presented with the question: Can we enrich our fellowship unless we simultaneously attempt to enlarge it? How often has not the progress of the kingdom of God been bogged down by individuals who have been sticklers for a past technicality which no longer has present pertinency! They of the circumcision were more concerned for the mode of Moses than for the conversion of Cornelius. In this they even misrepresented the law. And certainly they failed to appreciate the fulfilling significance of Christ's work and the meaning of His cross.

Notice Peter's defense. It was primarily a witness to the guided events which led to Cornelius' conversion. Where there are seeking souls and submissive servants, inevitably there will be spiritual results.

**Phil. 2:1-5.** Christian progress is more than addition or multiplication. Numerical exten-

sion is not the only desired end. Indeed the church of today is in danger of becoming extension minded at the cost of spiritual growth. Perhaps few centuries have recorded more numerical gains than the twentieth. Yet this epoch has revealed a marked spiritual deficiency. May the reason not be that the Christian church has neglected her spiritual resources?

These five verses compose a choice nugget from a rich mine. The emphasis is not on extending frontiers among the Gentiles. That was no longer a living issue among the Christians. Rather it was on deepening the fellowship. Here the apostle reminds the Philippians that their relation to Christ through the Spirit is to be an incentive to appropriate spiritual fellowship. Verse three reveals what is unfortunately the prevailing motivation of most conduct. The selfish attitude is tawdry and like tinsel when compared with the self-abasing attitude of Christ Jesus. Today men still seek the fuller life and the enriched personality, through self-aggrandizement but the Bible bids us emulate the mind of Christ. It may seem to be somewhat of a spiritual paradox that as we exalt ourselves we put distance not only between ourselves and God but also we erect barriers between one another. Also as we humble ourselves we find closer fellowship with God and obtain a much more satisfying relationship with each other.

### WORSHIPING TOGETHER (MISSIONARY DAY)

Isaiah 1:11-17; John 4:19-24; Col. 3:16

Lesson for November 19, 1950

**Golden Text.**—God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

**Isaiah 1:11-17.** "To what purpose is the multitude of your sacrifices unto me?" A good question indeed and well pointed! But why did the Lord put the question to Judah? Wasn't the specious loyalty of Judah to the ancient ceremonial law evidence enough of right attitude? Indeed not; a question frequently implies a doubt. But here there was not even a doubt in God's mind. Men may salve their own consciences by their religious pretensions, but they assuredly can not placate the Almighty by their ceremonial machinations. The tragedy was that they were doing the very things God had commanded, fulfilling with superpunctilious loyalty the ceremonial law given through Moses.

Yet they were violating it as they fulfilled it, for their obedience was simply legal and not from the heart.

Judah of Isaiah's day was guilty of a great divorce. The people could unashamedly go through the precise motions of prescribed worship and at the same time be morally indifferent to justice and mercy. Worship to be acceptable to God must have for its ethical counterpart sincerity of life seven days in the week.

**John 4:19-24.** Jesus had diagnosed the Samaritan woman's leprous soul. Did she attempt a moral evasion? That does not necessarily follow. She may even have utilized the old controversy to lengthen the interview in order that she might finally receive help. Be that as it may, this passage reveals that the essence of worship adheres no more to place than it does to form. Judaism worshiping for centuries in Jerusalem had not produced a satisfying religion, even though it was of a higher order than the Samaritan apostate religion centering in the temple on Mount Gerizim. Though worship was not to be identified with Jerusalem, it did have a relationship to the Jews in so far as they were the recipients of God's oracles climaxed in Jesus Christ. It is Christ who has by His Spirit revealed to men the true character of worship.

**Col. 3:16.** This verse suggests the secret of the worshipful life. Such a life is possible through the indwelling presence of the Word of Christ. This is that which enriches and illumines life; that which edifies and exalts the believing community with inspired rhapsody. How is this possible? By strain and effort? No, but by relaxed submission to Christ and by feeding liberally upon His Word as our very sustenance. Frequently worship is a barren experience because we try to enter into this Christ-centered cooperative fellowship solely in the power of our poor human resources. As we enter into the true experience of worship, laying hold upon God's riches, it becomes both meaningful to us, as well as vitally challenging to those still outside the fellowship of the Gospel.

### THE STEWARDSHIP OF MONEY

II Cor. 9:6-8; Phil. 4:10-18

Lesson for November 26, 1950

**Golden Text.**—Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—II Corinthians 9:7.

**II Cor. 9:6-8.** In the previous chapter the apostle referred to the example of the Macedonian believers in respect to liberality. Their generosity was especially commendable, not only because of their poverty, but because it had been preceded by dedication of themselves to God. That should really be the



genesis of all giving—personal commitment to God in Christ.

In this passage Paul confronts the Corinthians with a principle associated with giving, one that operates in natural as well as spiritual spheres. What is it? Sow sparingly, reap sparingly. Sow bountifully, reap bountifully. How like that which Jesus said, "Give and it shall be given unto you"! Too many Christians consider what is given away as lost money.

Verse seven checks the heart. Too many determine their giving primarily by the spare change in their pocket or by the amount of their credit balance in the ledger. This Scripture assumes a Christian experience as the basis of spontaneity in giving.

But isn't there a danger in being impoverished through one's benefactions? God is able to make all grace abound. Who ever heard of a Christian's becoming bankrupt as a result of faithful stewardship? Doubtless there is considerable misappropriation of funds by Christian culprits. Money given to God's children for the increase of His kingdom too often finds its ultimate destination in a personal bank account. God gives that we "may abound to every good work." Keeping what is simply entrusted to us results rather in spiritual contraction.

Phil. 4:10-18.—"I rejoiced in the Lord greatly—" not simply because he was the beneficiary of their bounty but rather because of their liberality of spirit. It is an ill-discerning friend who esteems the gift above the giver. The Philippians' exercise of stewardship by which the apostle profited was no doubt appreciated because of the consequent comfort and well-being which followed. Yet Paul's keenest appreciation was not because of this, but because the gift betokened a church alert to its spiritual privileges and responsibilities.

The Apostle did not use the stewardship emphasis as a means to better his own physical circumstances. Christian leaders can be tempted to emphasize giving in order that they themselves will profit the more thereby. Yet the conclusion of this selection does suggest that stewardship has a relation to the supply of personal human needs. A brother in need is a challenge to stewardship. Stewardship is more than general dispersing of charity; it involves consideration of mutual needs in the heavenly Father's family.

### THE STEWARDSHIP OF LIFE

Rom. 12:1, 2, 6-8; II Cor. 8:3-5; Phil. 2:25-30

Lesson for December 3, 1950

**Golden Text.**—I beseech you therefore, brethren, by the mercies of God, that ye present unto God, which is your reasonable service,—your bodies a living sacrifice, holy, acceptable Rom. 12:1.

**Romans 12:1, 2, 6-8.** The section of the first eight chapters of the Epistle to the Romans is strictly doctrinal in the theological sense. Chapters nine to eleven inclusive deal with the relationship of the Gospel to the Jews. Chapters twelve to sixteen are practical. In a sense one could consider the second division as parenthetical to the general

treatment. Which then is the implied argument of the first part of Romans 12? Is it not this? In view of all that God has done for you in Christ Jesus, offer yourselves in surrendered service to Him.

The Christian life is not an independent or autonomous life. We are what we are as Christians by virtue of His consequent indwelling through the Holy Spirit. In the light of God's grace to us in Christ we are asked to dedicate our bodies to Him. Also there must be ethical evidence of this dedication. Paul expressed the ethical consequence of faith in both negative and positive language. The person dedicated to God should no longer be conformed to a world which is alien to his Saviour. Such a condition would be theologically and ethically ridiculous. Secondly he should be inwardly transformed into conformity to His will. Stewardship must show separation from that which is alien to our Master and identification with that which is acceptable to Him. Also our stewardship is variously expressed. God bestows different

### THANK GOD

**If every little bird that sings,  
A blessing to the Master wings;  
If every little flower that grows,  
A sweet perfume of gladness shows;  
And lake, and brook, and rushing rills,  
The cattle on a thousand hills,  
The fleecy clouds up in the sky,  
Are telling of the Lord on high,  
And nature in a thousand ways  
Is crying out in matchless praise,  
Then mortal man from sin set free,  
To live throughout eternity,  
Should shout—"Thank God."**

—M. E. Detteline.

gifts and each of us is held responsible for the character of the gift given us.

**II Cor. 8:3-5.** This passage refers to the Macedonian response to Paul's appeal for the poor at Jerusalem. Their response was exemplary. The appeal did not only result in the contribution of some excess possession; it led to the giving of themselves. Everything we give to God should have something of ourselves in the gift. Every time we give something should also be an occasion to rededicate ourselves to Him.

**Phil. 2:25-30.** This passage concerns a servant of God who gave himself into God's service but through bodily weakness was so incapacitated that he was unable to carry out the full intent of his ministry. He had been sent by the Philippian Church with gifts for Paul the prisoner. However, Epaphroditus himself fell sick and Paul found it necessary to send him back, yet not with complaint or reproof. He regarded the intent of his consecration. The life of many a dedicated child of God has not turned out as planned, perhaps disease has hampered the body; yet that does not mean necessarily that there has been no divine approbation. Concerning Epaphroditus Paul wrote, "Receive him therefore in the Lord with all gladness: and hold such in reputation."

## Grumbly Hateful

By S. J. GARDNER

I read this interesting statement, applied simply to men who default in the marriage contract: "Some men who promise to be humbly grateful become instead grumbly hateful." And I am prone to believe that it does not simply apply to men, and it should not be confined merely to the domestic realm. People who enter all avenues of service may take this in. It is fitting that folks would review their trends, and see if the shoe fits. It is so easy to get off the beam in our dealings with one another. One of the greatest techniques in life is to learn the art of getting along with people charitably. The lesson is learned by too many people too late in life for it to be used as a beneficent principle in human relationship.

Look at the life of Jesus Christ. The Bible says we are "saved by his life" as well as His death. He showed men how to live, as well as dying for them. Those who scrutinize His life will find a superb example of human genius as well as divine character. He never exploited any field of advantage. He saw many a time in His brief existence in flesh here that He could have scowled a bit; but instead He prayed, "Father, forgive them; for they know not what they do." He proved the worth of gentility and good will. He lived that men may know how it ought to be done. He was truly humbly gracious. No man could point a finger of scorn at Him deservedly. He never treated anyone yellow. He never backed out of an opportunity to do good. Of Him it was said, He "went about doing good." One has added to that sentence, "Too many of us are merely content with going about!" It is worth thinking about anyway.

The domestic life of the country is suffering grave disasters today because there is no patience in people who ought to strive to understand one another. Because the courts can and will so readily dissolve the union, many people just take it for granted that rifts are inevitable. They surrender to the fate of a wrecked home, and many times ruined individual lives! Do not be grumbly hateful. It will cost more tears than you really want to shed. It will suggest more repentance than many people will be humble enough to submit to.—Selected.

### "BLESSED ARE THE DEAD"

(Continued from page 337)

custom to wax the navel of the dead before burial. This is to prevent the body from exploding while being carried to the cemetery. Upon asking if this had ever happened, my informant answered, "Yes, it did once. When we were carrying a dead man on our shoulders, just like we did don Tivo, there was a sudden explosion within the box, and those carrying it were covered with blood."

Aibonita, Puerto Rico.



## Book Reviews

*Transformed Life*, Robert S. Lutz; Good News Publishers; 1949; 123 pp.; \$1.50.

The reviewer is not familiar with the author of this volume, but it would seem, from several statements in the book, that he is a pastor in charge of a congregation. Be that as it may, one does not have to read far to find that Mr. Lutz is not only positively evangelical in his theology, but also in love with his Lord. He strikes the keynote of his book in the Foreword, when he says, "That transforming power of Christ is not limited to those lost in the sins of drink, gambling, and adultery. Sometimes these days I think that ordinary folk in our churches forget that Jesus Christ offers us a *transformed life*! They live so much in the world, their ideas are so like that of the rest of the unbelieving world, there is so little glow in their lives, so little light streaming out from their faith and love that they do not resemble at all those early Christians described in the Book of Acts." To this we say a hearty "Amen."

Mr. Lutz bases his study of the transformed life on the twelfth chapter of Romans. There are fourteen brief chapters, dealing with various phases of the transformed life, e.g., Love, Prayer, Unity, Giving, Peace, Returning Good for Evil, etc. The approach is devotional and practical rather than exhaustive or critical.

The author touches on the two doctrines of nonconformity and nonresistance. His viewpoint on both is commendable. However, this reviewer feels that his stand on the latter was weakened in that he evidently does not uphold its practice in wartime, as he uses one illustration that would condone Christians serving in the armed forces.

There are a few places in the book where I would differ with Mr. Lutz—only on relatively minor points, however.

On page 25 he says, "The only way to find out what is acceptable to God is to try His will in our lives." This seems to lead to too much of a trial and error method in our lives. Wouldn't it be better to search God's Word to find out what is acceptable to Him?

We would also question his statement on page 109, "Conceit in the form of spiritual pride, may, strangely enough, be an indication of progress in the Christian life."

On page 114 it would seem that Mr. Lutz places too strong an emphasis upon growth in the Christian life, to the exclusion of the transforming power of the new birth. He says, "And so we need to learn to live peaceably with one another, and we do not need to expect that this thing happens miraculously within us . . . as we grow in the various parts of the transformed life."

Then there is the mention of attending a big league base ball game (p. 9), and playing an instrument in an orchestra (p. 121), that some will not appreciate.

However considered as a whole, the book is commendable, especially for younger Christians, because of its simplicity of language.

—Earl R. Delp.

*Give Me Thy Vineyard*, Guy Howard: Zondervan Publishing House; 1949; \$3.00.

*Give Me Thy Vineyard* takes its title from the Old Testament story of Naboth and Ahab. It is given a modern setting, however, in a fictitious valley in the Missouri Ozarks, where Naboth is the native who is forced to sell his ancestral home to the Ahab of the powerful electric utility company. Its leading characters are Hiram Jackson Pemberton, Rosie Gurney, and Grady Rogers. Hiram is convicted by circumstantial evidence of the murder of an agent of the utility company, escapes from the county jail, and becomes fugitive from the law. Rosie, engaged to marry Hiram before his arrest, remains faithful in her belief in his innocence and awaits the time when he will be cleared of the charges against him, so that they can be married. Grady Rogers, a young widowed father, leaves the city

and accepts the position of teacher of the neighborhood school in order that he may give his invalid son the benefits of the fresh air and sunshine of the hill country. The story follows the experiences of these characters through a period of about six years, during which time Hiram becomes more and more bitter and distrustful of the society from which he hides, Rosie is nearly driven to the desperation of giving up her honor and going to live with Hiram, and Rogers wins his way into the hearts of the hill people.

In regard to the everyday life of its characters the book is almost lacking in Christian teaching. The hill people show a spirit of neighborliness and good will toward each other, but for the most part these attributes are true of those who are not Christians as well as of the Christians in the story. In several instances professing Christians lose their patience with other persons and become involved in fights. There are no evidences that they regret such unchristian action after they have had time for reflection. The teacher-minister wins the respect of his moonshining neighbors, but makes no direct attempt to turn them from their illegal business. There are a few instances of conversion in the story, which do demonstrate the power of the Gospel in the lives of those who seek the Lord.

There is one great area, however, in which the book prods the Christian conscience. That is the area of big business and the unscrupulous policies it sometimes follows to gain its own ends. Guy Howard does a good job of reflecting the reactions of the mountain people to the encroachments of the great utility company from without their borders. All too often we endorse the advances of civilization without considering the ruthlessness with which big business has crushed the little fellow in order that it may get ahead. In the Ozarks, we see the big dams and the new power lines and fail to see the poor people who have been forced to leave the farms their forefathers had hewn from the wilderness. For them it means a new struggle against the wilderness. The advantages of electrical power are beyond their means. We fail to see the bribery of government officials which enables big corporations to pursue policies of dishonesty and oppression. It is all part of the blind acceptance of American capitalism which keeps Christians from realizing that there is much evil as well as good in the system. In this respect, Guy Howard does us a worth-while service.

There are a number of things in the book which Mennonites will find objectionable. Most important of these are the instances in which the Christian characters become involved in fights, either physical or verbal,—particularly the fight between the teacher-minister and Clark Harmon, a mountaineer who is anything but Christian. They will also find objectionable the fact that Rogers performs wedding ceremonies and baptizes people, even though he is not ordained as a minister. While they may not approve of such things as a charivari and a Christmas tableau, they will recognize them as part of the social life of the Ozark people. In the light of these things, I have chosen to give the book my qualified approval as a book of Christian fiction.

—Nelson P. Springer.

*Global Broadcasts of His Grace*, Dr. Walter A. Maier; Concordia Publishing Company; 1949; 308 pp.; paper bound, \$1.00.

Here is a fresh, clear book that is very valuable to most readers. It consists of the fourteen sermons delivered over his more than 900 radio stations in 1947 from January to April. Naturally these lead up to the Lenten season and are very thorough.

Some people have raised the objection that this broadcast is "small town message" but Dr. Maier wanted it to be just that, because the Lord, in His wisdom, made so many so-called common people and they were the ones Jesus loved

to teach. Dr. Maier felt honored when he, through the Holy Spirit, was able to make the message so simple that everyone, even those who cannot read or write, will understand.

However, let no one think these messages will not cause everyone reading them to think and consider. This is especially true for those who take the Lenten period seriously. These sermons cannot help but give a deeper vision of the glorious work of our Saviour which He did that last week.

Naturally he feels encouraged by the many responses from the many lands over the world where his broadcasts are heard, his mail running as high as 800 a day. [Dr. Maier passed away early this year.] These letters are full of heartfelt thanks for decisions made in their homes and a closer walk with God. He has included a few of these from each land in the forepart of the book.

When it comes to his stand on nonresistance one hardly knows where to place him. In a few messages it sounds as if he defended and upheld what he calls believing commanders and men who gave their life for freedom. See pages 53, 54, 110, 119, 170, 178, 179.

On the other hand, several times he comes out so strong against war that one wonders just where he does stand. For instance on page 230 he says, "Is the human mind too stupid to understand that war cannot bring peace and blessing . . . that the call of this crisis hour is for repentance, return to the Lord, and reliance on Jesus Christ as our Redeemer?" On pages 162-163 he quotes the passage, "If my kingdom were of this world, then would my servants fight." He goes on to say, "Reread these words and realize that the Son of God never wants His Church to engage in bloody conflict . . . He rejects the ghastly cruelties which misguided minds visited on their enemies . . . He condemned the cruelty of aggressive warfare . . . He forbade His followers to lift a sword even in His behalf . . . He directs mankind to the only pathway, Jesus, the Prince of Peace, which can ever lead to peace." Other statements are found on pages 124 and 139.

The objectionable features occur so seldom, and then only in a passing way, that we do not hesitate to recommend the book to the general reader.

—H. N. Troyer.

*I, Paul*, Lester Wolf; 308 pp. \$2.95; Concordia; 1948.

I found this a fascinating book. It is true to the facts of the Acts and Epistles. I found, however, that the author embellished the facts a great deal in order to add interest for the reader. In this manner he would draw on the imagination to fix the main points of emphasis in one's mind.

As to clarifying the understanding, I am not sure that it has been done. I feel that in a few places, he has obscured the real meaning of the message which the writers of the Acts and the Epistles would have us receive. But he certainly brings out into bold perspective the dramatic experiences of Paul and his co-laborers by his descriptions of Saul's conversion, the stoning of Stephen, the conversion of Lydia, the jail experience in Philippi, the shipwreck, and the arrest and final imprisonments of Paul.

It might be objected that he has misplaced some events and taken them out of their regular order. He gives a part of his Damascus experience as following his Arabia experience which might be a matter of controversy. Yet this is not vital.

I think the writer leads one to a deeper devotion to the content of the Scriptures and to Christ as one's Saviour. But I was impressed as much by the hero worship of Paul in the book, which perhaps figures really more than the attempt to build up loyalty to Christ, although the latter is not purposely minimized.

—George J. Lapp.

"It is the cause, and not the death that makes the martyr."



# YOUNG PEOPLE'S MEETING

## Introductory Thoughts and Suggestions

BY THE Y. P. B. M. EDITOR

The topics for this month continue under Unit XI, "Christian Obligations." The first topic in this issue, for November 12, is "The Stewardship of Possessions." It is the natural conclusion that follows the thought of the preceding topic concerning "The Stewardship of Life." It follows that He who has given life has also given possessions, and that what we possess is first His who has given us all things. The use of possessions may be misapplied by man in his free choice, but such misapplication will bring him to the day of reckoning. To those who have accepted the fact of their relation to God and have become Christians, it is but the reasonable thing that they present themselves with all that they have to be used wholly in His service and to His glory.

November 19 has the topic, "My Contribution to Service Activities." We need to keep constantly in mind that all activities of the Christian are to be rendered as unto Christ. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." This attitude will sanctify all kinds of labors that are legitimate and that are essential for the well-being of men. It will help us to forego certain kinds of legitimate labors in favor of those which occupy the places of highest importance in relation to the salvation of men. "First things" should go first in our program of life.

November 26 has as its topic: "The Propagation of New Testament Ideals." We ought to be happy to live in this age which the prophets desired to see when they searched diligently their own Spirit-directed writings concerning the Gospel times in which we now live. See I Pet. 1:10-12.

December 3.—This date carries the topic of "Believer's Baptism." It is a subject that has been much abused in times past and therefore we need to follow the light of the Scriptures to know the greatest blessing in the observance of the ordinance. Let us give diligent thought to the various teachings on this subject in the Scriptures.

### THE STEWARDSHIP OF POSSESSIONS

II Corinthians 9:6-15

Topic for November 12 -

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#### MOTTO

"God loveth a cheerful giver."

#### MEDITATIONS ON THE TOPIC

**I. Using Possessions as a Gift from God.**—The Giver of our life is also the Giver of the blessings with which our life is endowed. Just as our life is a stewardship to be spent to the glory of God and the fulfillment of His purpose for our life, so every earthly blessing is a possession put into our hands to enrich our lives and to enable us to do what has been placed in our power to do to His glory as we use it to further the cause of righteousness among our fellow men.

A self-centered life, shut up to its own pleasures without a feeling for the welfare of others, and without thought of the part God has played in making it possible for one to possess, is a very unworthy life. The sinfulness of such a life is marked by the warning exhortations against covetousness and selfishness throughout the Scriptures. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). After living for self and accumulating all that God has permitted and misusing it in self-indulgence and to earthly ends, the time comes when an account is to be rendered and when there is nothing to show for the service of God and His righteousness. Such a life will have to meet the judgment with poverty indeed.

When we have the right viewpoint of life we will feel that the power God gives to get wealth is a precious blessing, and we will be happy to use every blessing for ourselves

and for those whom we can reach in a glad and bountiful service.

God intends that we use His gifts for ourselves and our loved ones, as well as to help the needy close at hand and as far as we can reach. But He intends that what is used for our personal needs and those of our friends, should fit us to be of greater service to His cause so that we will be fitted to do more for the showing forth of His praise. I Pet. 2:9.

**II. The Text.**—II Cor. 9:6-15.—This passage is an inspired discussion concerning the part our heart life plays in our gifts. When the heart is in the service of giving with glad willingness, God is glorified and He is ready to pour out His grace upon us to still greater service and to greater increase of worship and thanksgiving. Such hearty giving acts and reacts and abounds to more and more glory to God.

#### OUTLINE STUDY

##### I. The Christian Gaining His Possessions.

1. By God-given abilities (Deut. 8:18).
2. By worth-while work (Jer. 22:13; Eph. 4:28).
3. Fearing God (Col. 3:23).

##### II. The Sin of Covetousness.

1. Forbidden (Ex. 20:17).
2. Christ warned against (Luke 12:15).
3. Comes from the heart (Mark 7:22, 23).
4. Covetousness is idolatry (Eph. 5:5; Col. 3:5).
5. The love of money a root of all evil (I Tim. 6:9, 10).

##### III. The Grace of Giving.

1. A Christian grace (II Cor. 8:7).
2. A proof of love (II Cor. 8:8).
3. Giving cheerfully (II Cor. 8:12; 9:7).
4. Giving freely (Matt. 10:8b).
5. Giving regularly (I Cor. 16:2).
6. Giving proportionately (I Cor. 16:2).

##### IV. Using What I Keep.

1. Providing for personal needs (I Thess. 4:11, 12).
2. Providing for family needs (I Tim. 5:8).

3. Not laying up treasure on earth (Matt. 6:19, 20).
4. Not trusting in riches (I Tim. 6:17).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Words, "Give," "Gave," "Giver."
2. The Sin of Covetousness.
  - a. What is covetousness?
  - b. Covetousness forbidden.
  - c. Christ's warning against covetousness.
  - d. A root of all evil.
3. Christian Giving.
  - a. Freely and cheerfully.
  - b. Regularly.
  - c. Proportionately.

##### For Seniors

1. The Christian Gaining His Possessions.
2. The Sin of Covetousness.
3. The Grace of Giving.
4. Using What I Keep.

#### PERSONAL THOUGHT

Lord, quicken our thoughts by Thy Spirit. Give us a clear vision of life as it is in relation to Thee. Enable us to serve Thee with a pure heart in all that we have and in all that we are.

#### SEED THOUGHTS

Many favors which God giveth us ravel out for want of hemming, through our unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Ihos. Fuller.

Praise consists in the love of God, in wonder at the goodness of God, in recognition of the gifts of God, in seeing God in all things He gives us; aye, and even in the things He refuses to us; so as to see our whole life in the light of God; and seeing this, to bless Him, adore Him, and glorify Him.—Manning.

There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he might render himself most acceptable to his Creator by doing good to His creatures.—Fielding.

Never try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old gravestone said of the dead man: "What I spent I had, what I saved I lost, what I gave I have."—C. H. Spurgeon.

Every man who has become heartily and understandingly a channel of divine beneficence, is enriched through every league of his life. Perennial satisfaction springs around and within him with perennial verdure. Flowers of gratitude and gladness bloom all along his pathway, and the melodious gurgle of the blessings he bears is echoed back by the melodious waves of the recipient stream.—J. G. Holland.

So quickly sometimes has the wheel turned round, that many a man has lived to enjoy the benefit of that charity which his own benevolence projected.—Laurence Sterne.

"Not for ourselves, but for others," is the grand law inscribed on every part of creation.—Edward Payson.



## MY CONTRIBUTION TO SERVICE ACTIVITIES

I Thessalonians 5:5-24

Topic for November 19

### MOTTO

"Ourselves your servants for Jesus' sake."

### MEDITATIONS ON THE TOPIC

#### I. Service Activities and What I May Do.

—There are many forms of activity which forward the work of Christ in the saving and building up of souls and in becoming the hand for God in bringing blessing to His needy ones. There is no work which we would call a drudgery if we would see the hand of God in the moving of our heart and hand and brain in the doing of it. The self-sacrificing mother in the home toils daily with a heart of love to do the things to make her home a place of comfort and blessing to her loved ones. Many of the duties connected with it are menial and disagreeable to the flesh. But when they are estimated by the met needs that enable her loved ones to live and grow in the ways of life for God, the service becomes a pleasure that surmounts all the distaste and drudgery. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). So every service that is conscientiously rendered in Jesus' name and to the glory of God, whether it be in speech or in some form of ministry, is a service which should be rendered in faithfulness as good stewards of God's grace.

In answer to what I may do in contributing to the activities of service to God, we need constantly to present our "bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This attitude will open to us continually a life of doing good with special reference in our hearts that it is with good will as unto Christ. Eph. 6:6-8. We cannot name the many acts of service that can be rendered, but we can mention some that are helpful and bring blessing to the cause—feeding the hungry, clothing the naked, visiting the sick, helping the ministry, aiding the missionaries, helping to provide places of worship, the service of prayer, the service of encouraging words, many forms of aid, janitor service in God's house, making homes helpful to the aged and the young, comforting the feeble-minded, supporting the weak, exercising patience toward all men.

II. The Text. I Thess. 5:5-24.—As wide-awake believers waiting for the coming of the Lord, we keep our lives in readiness to do the Master's work until He comes. We are to comfort and edify and respect and help the ministers and to serve all conditions in our brotherhood and those about us in helpful ways.

### OUTLINE STUDY

#### I. Service Within the Brotherhood.

1. The motive (II Cor. 4:5).
2. Doing good to all (Gal. 6:10).
3. Teaching (Col. 3:16; Heb. 3:13).
4. Helping in time of need (I John 3:17).

#### II. Service to the Lost World.

1. The motive (Matt. 5:16).
2. Serving by witnessing (Rom. 10:14, 15).
3. Serving the sick (Matt. 25:36; I Thess. 5:14).
4. Supplying physical needs (Luke 10:29-37).

#### III. Individual Service.

1. Individual responsibility (John 21:22; Rom. 14:4).
2. Individual rewards (I Cor. 3:8).
3. Serving by love (Gal. 5:13).
4. Seeking the good of others (Phil. 2:4).

#### IV. Group Service.

1. Laborers together with God (I Cor. 3:9).
2. Striving together for the Gospel (Phil. 1:27).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Word, "Serve."

2. How I Can Serve Other Christians.
  - a. By encouraging them to do right.
  - b. Reading and singing for aged or sick.
  - c. Storytelling to other children.

3. How I Can Serve the Lost.
  - a. Helping missionaries by helping in projects.
  - b. Working in the tract band.
  - c. Telling of Jesus.

#### For Seniors

1. The Chief End of All Service.
2. My Contribution Through Individual Service.
3. Working Together in My Congregation.
4. The Outreach of Service.

### PERSONAL THOUGHT

My Master was He who went about doing good. May our lives be like His.

### SEED THOUGHTS

There is one thing that makes life mighty in its veriest trifles, worthy in its smallest deeds, that delivers it from monotony, that delivers it from insignificance. All will be great, nothing will be overpowering, when, living in communion with Jesus Christ, we say as He says, "My meat is to do the will of him that sent me."—A. Maclaren.

The simple desire and purpose to please and honor and serve the Master will save the most ordinary work from being contemptible, and will give to your greatest service a beauty and acceptableness which bulk and bigness can never give—S. E. Herrick.

I feel convinced that every man has given him of God much more than he has any idea of, and that he can help on the world's work more than he knows of. What we want is the single eye that will see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.—Norman Macleod.

Christ seeketh yo'r help in your place; give Him your hand.—Rutherford.

Today, let us rise and go to our work. Tomorrow, we shall rise and go to our reward.—Richard Fuller.

## THE PROPAGATION OF NEW TESTAMENT IDEALS

Matthew 28:18-20; 13:3-9

Topic for November 25

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### MOTTO

"Living epistles."

### MEDITATION ON THE TOPIC

I. New Testament Ideals—Their Propagation.—An ideal is a vision of the mind of what approaches perfection. The ideals of the New Testament are such principles of life as are set before us in the New Testament dispensation. Jesus Christ, the Son of God manifest in the flesh, lived a perfect life, and taught humanity the perfect way of life. Imperfect human beings have perverted ideals of what their life should be. When they are brought to a knowledge of Jesus Christ, they are made acquainted with the standards of a perfect human life which loves God with all the heart, mind, soul, and strength, and his neighbor as himself. Only through the atoning sacrifice of Christ is it possible to live a life acceptable to God. This acceptance opens up the way of regeneration in which the Holy Spirit of God works in us both to will and to do of His good pleasure. Such a life, working out in its relation to God and man, becomes a light-bearer in the midst of a crooked and perverse generation while it holds forth the word of life. Phil. 2:12-16.

Jesus' standards of true blessedness (Matt. 5:3-12) with the illustration of how this inner life works out in practical everyday living as revealed in the Sermon on the Mount (Matt. 5, 6, 7), is an ideal of the New Testament which far exceeds the ideals of the religious teachers among the scribes and Pharisees, and it supersedes the teachings under the law of Moses.

It is the work of the Christian to propagate the grace and truth which has come by Jesus Christ. We may do this after we have fully embraced Christ and His teaching ourselves and are ready to walk in the light as He is in the light. Our life and our words of testimony hold the message of saving grace before a sinful world, and through such instrumentality God works by His Spirit to win souls to turn "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith" (Acts 26:18).

II. The Text.—Matt. 28:18-20.—Jesus here tells of His authority in heaven and in earth. He delegates His disciples to proclaim His message of life to all the world. They are to make disciples of all nations ("teach all nations"). It is not enough to make the plan of redemption known, but there needs to be instruction concerning the commandments which they have received from Jesus when this Gospel has been accepted.

Matt. 13:3-9.—This sets forth the results of teaching (sowing) the Word. While some of the seed is lost on the wayside and on the stony ground and among the thorns, some of it becomes fruitful in the good ground of honest hearts and bears fruit in the life of such persons according to the law of life for the right use of the Word of God.

### OUTLINE STUDY

#### I. The Ideal of Discipleship.

1. Following Christ (Matt. 9:9; Luke 5:27, 28).
2. Obedience (Phil. 2:8, 12).
3. Separation from the world (John 17:14; II Cor. 6:14-18).
4. Cross-bearing (Luke 9:23).

#### II. Building up New Testament Ideals.

1. Mutual encouragement (Heb. 3:13).
2. Searching the Scriptures (Acts 17:11).
3. Teaching (II Tim. 2:2).
4. Bringing up children (Deut. 6:6, 7; Eph. 6:4).

#### III. Spreading New Testament Ideals.

1. By example (I Tim. 4:12; I Thess. 1:6-8).
2. By teaching (II Tim. 2:24, 25; Matt. 5:19).
3. By evangelism (Acts 1:8).
4. By world missionary advance (Matt. 28:18-20).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Word, "Teach."
2. Learning the Best.
  - a. By reading the Bible.
  - b. From parents and teachers.
  - c. From the lives of other Christians.
3. Helping Others to Live for Christ.
  - a. By setting a good example.
  - b. By telling what the Bible teaches.

#### For Seniors

1. Discipleship, the Inclusive Ideal.
2. Strengthening the Ideals of the Brotherhood.
3. Zealously Sowing Everywhere.

### PERSONAL THOUGHT

"Let your light so shine before men that they may see."

### SEED THOUGHTS

The best and noblest lives are those which are set toward high ideals. And the highest and noblest ideal that any man can have is Jesus of Nazareth.—Almeron.



Christianity is a missionary religion, converting, advancing, aggressive, encompassing the world; a nonmissionary church is in the bands of death.—Max Muller.

Christianity has its best exponents in the lives of the saints. It is only when our creeds pass into the iron of the blood that they become vital and organic. Faith, if not transmuted into character, has lost its power.—C. L. Thompson.

After reading the doctrines of Plato, Socrates, or Aristotle, we feel that the specific difference between their words and Christ's is the difference between an inquiry and a revelation.—Joseph Parker.

### THE BAPTISM OF BELIEVERS

John 1:19-34; Mark 16:16; Acts 2:37-42

Topic for December 3

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#### MOTTO

"Repent and be baptized."

#### MEDITATIONS ON THE TOPIC

**I. Believer's Baptism.**—Neither was the baptism administered by John, nor the baptism administered by those under Christ served upon any but those who were able to discern what the ceremony meant to them. John particularly called upon men to repent as they received the ceremony of water baptism. In his exhortation he pointed to the Coming One upon whom they were to believe. Jesus likewise taught repentance and commanded His disciples to preach the Gospel to every creature, saying, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." John rebuked the multitudes for their sins and commanded that they bring forth fruits meet for repentance. When Jesus came, there was no rebuke, but a confession by John rather, that He needed baptism from Jesus rather than to baptize Jesus. But Jesus met the condition of knowing what the purpose of His receiving baptism was. He had no sins to be remitted. He had come to be manifested before the baptizer that He is the Son of God and the one who was to administer the baptism of the Spirit. Cf. John 1:29-34.

The penitent Jews at Pentecost were exhorted to repent and to be baptized in the name of Jesus. They needed to acknowledge Jesus as their Redeemer in their baptism if they would have their sins remitted. This expressed their faith and allegiance to the One whom they formerly had desired to be crucified. Acts 2: 37, 38.

To the believing Gentiles in the home of Cornelius God granted the baptism of the Spirit because of the faith in their hearts. When God had set His seal upon them by the outpouring of the Spirit, Peter accepted this as an evidence that they were fit subjects to be baptized with water. Acts 10:44-48.

Peter declared to Simon, when he discerned by his words that he was still in the gall of bitterness and in the bonds of iniquity, "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God" (Acts 8:21). This man who had been moved to believe at the sight of miracles had no saving faith to be delivered from his sin. Though he was baptized the water baptism was not a means of salvation.

As the eunuch heard the preaching of Philip, he asked what would hinder his being baptized. The answer of Philip was, "If thou believest with all thine heart, thou mayest." Upon his confession of faith in Jesus as the Son of God Philip baptized him with water. Acts 8:35-39.

**II The Text—John 1:19-34.**—This passage gives the testimony of John concerning his own baptism of the people and the baptism by the One who was to come after him. His

was preparatory to the more important work to be done by Jesus Christ, the Son of God, who was pointed out to John as the Holy Spirit descended in the form of a dove and lighted on Him.

**Mark 16:16.** This sets forth the condition of faith on the part of those to be baptized.

**Acts 2:37-42.**—This describes the experience of the believing and penitent ones at Pentecost who were exhorted to repent and to confess the name of Jesus in baptism. All who gladly received the word were baptized, to the number of 3000 souls.

#### OUTLINE STUDY

##### I The Baptism of John.

1. A new baptism (John 1:25).
2. A baptism with water (John 1:26, 31).
3. A baptism of repentance (Luke 3:3, 8).
4. A baptism of God (Matt. 21:25).

##### II. The Meaning of Baptism.

1. A symbol of cleansing (Titus 3:5).
2. A symbol of regeneration (Col. 2:12; Rom. 6:4).
3. The symbol of Holy Spirit baptism (John 3:5; Titus 3:5).
4. A mark of obedience (Matt. 28:19).
5. A pledge of discipleship (Matt. 28:19; Rom. 6:4).
6. The initiatory rite of the church (Acts 2:41; I Cor. 12:13).
7. A seal of faith (Acts 8:37).

##### III. The Baptism of the Holy Spirit.

1. Promised (Joel 2:28, 29; Matt. 3:11; Luke 24:49).
2. Realized at Pentecost (Acts 2:1-4).
3. Necessary for salvation (John 3:5).

##### IV. Subjects for Baptism.

1. Those who have repented (Acts 2:38).
2. Believers (Mark 16:16; Acts 8:36-38).
3. Disciples (Matt. 28:19; Acts 2:41).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Word, "Baptize."
2. John the Baptist and His Work.
  - a. A new baptism of repentance.
  - b. A testimony to Christ.
3. Christian Baptism.
  - a. For believers only.
  - b. A command of Christ.
  - c. A symbol of cleansing.
  - d. A promise of obedience.

##### For Seniors

1. The Baptism of John.
2. The Meaning of Baptism.
3. The Baptism of the Holy Spirit.
4. Who May and Should Be Baptized.

#### PERSONAL THOUGHT

Have we found right thoughts concerning baptism? Has it been truly the answer of a good conscience to us? Does our conversation correspond to our profession?

#### SEED THOUGHTS

Before this ordinance is administered we should look for evidence of faith, repentance, and conversion to God. Failing to find these evidences clear should be considered reasons sufficient for further instructions before water baptism is administered. The best interests of the converts, as well as the welfare of the church, demand that water baptism be administered to converts only who have experienced real conversion.—D. Kauffman.

Baptism, like everything else commanded by Christ, has been abused. Some have taken it as a cloak for sins, others have tried to put salvation into it, others have made an idol out of mode, others have abused it in other ways; but none of these things can by any stretch of the imagination be manufactured into a good reason against its proper observance. It was instituted in divine wisdom and divinely commanded to be obeyed. Let us accept it in grateful reverence, remembering that "he that believeth and is baptized shall be saved."—Bible Doctrine.

Baptism, like all other church ordinances, is intended for those who have sufficient understanding to receive it on terms of the Gospel. As for innocent children, they are under the blood ("of such is the kingdom of heaven") until they reach the age of accountability, after which the Gospel message is for them and they are proper subjects for baptism as soon as they have met the Scriptural requirements for receiving it.—Bible Doctrine.

#### THANKSGIVING EXAMINATION

(Continued from page 326)

must give both to God—both thanks and life. Although our walk with Him is imperfect by His measure, He has seen perfection in our Lord who inhabits now these very bodies of ours in the person of the Holy Spirit.

So, as the gift without the giver is bare, let us bring ourselves honestly into our prayer and with our praise. When our dollars are offered, let it not be from an un-offered life. A gift, sincerely given, bespeaks love. This is the mainspring that drives the watch. If love does not prompt our thanks, it is not thanksgiving, but merely thanks-speaking, or thanks-offering, or thanks-exhibitionism, or something else.

We might even say that thanks not incited by love and impelled by love and expressed in love is robbery. "We give Thee but Thine own," is true. We have nothing to give to God but what He has already given to us in the first place. We simply lift up before Him in voluntary recognition what is already His. To keep back or to reckon as our own the gifts of life, wealth, and talent, is to rob God of the glory due Him as Creator, Sustainer, and Lover of His own. To recognize this and to offer, but to offer unwillingly or half-heartedly, is to say that God is unkind, selfish, and unloving. He is unfair in not letting us have everything our own way and our own pleasure. It is to say with the Serpent, "He is withholding the glorious liberty of complete independence. The fruit may well be eaten without regard to Him." You know the result. Eve discovered the result.

Is not unthankfulness sin?

Scottdale, Pa.

#### ARE YOU SELF-CRITICAL?

In a way it is unfortunate that you cannot see yourself as others do. It is easy to overlook your own deficiencies and emphasize those of other people. If someone who knows you intimately would criticize you honestly you might be surprised at the displeasing traits you display at home.

Your study of people has not included yourself. The greatest students of humanity most severely criticize themselves. You have been a biased critic, and biased in your favor.

You may know those from whom you seldom hear a word of praise for others. What sort of folks are they? Nothing worth bragging about, these self-appointed critics of men.

The man who knows himself as he really is, and is willing to admit it to himself, is more charitable in his criticism of others. He knows how easy it is to err in judgment or in action. He is willing to make liberal allowance for human frailties and he seeks to protect others, not to denounce them.—Selected.



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## The Budding of the Fig Tree

Behold the fig tree, . . . when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke 21:29-31.

The return of the Lord Jesus Christ, now considered by many conservative Bible scholars to be near at hand, nevertheless involves complex unfoldings and developments in every sphere of human affairs as the prophetic Scriptures are fulfilled. There is a something about the developments of these days which rejoices the heart of the "instructed Christian," but mystifies everyone else.

The gathering of Israel to Palestine is one of those complex questions. The question has been raised: "Is God regathering Israel NOW?" This is a most worthy question. Even the Chicago Daily News service's writer, Mr. Weller, speaks of it as the "Great Return."—It would entail columns of space to discuss and to show, that the "FIG TREE" is symbolic of the Hebrew nation, but this is not the intent of this editorial. Later we may do so, if the Lord permits. This much all accept, that there are more Jews returning to Palestine than at any period since Nebuchadnezzar lopped off the branches of the olive tree. A new nation has been formed, with its own government, constitution, flag, and seal. It is deeply significant that this seal, engraved by an artist of 1949, used as a model a recast of the Arch of Titus. After almost 1,900 years and unspeakable vicissitudes, the Jewish people, condemned by Titus to dispersion and national annihilation, are alive again as a nation, taking up the thread of their history where it had been snapped by the Roman legions.

Winston Churchill, known for his sense of history, expressed himself with incomparable aptness, in a debate opposing the Labor government's policy concerning Palestine, as follows:

Whether the right Hon. Gentleman likes it or not, and whether we like it or not, the coming into being of a Jewish State in Palestine is an event in world history to be viewed in the perspective, not of a generation or a century but in the perspective of a thousand, two thousand, or even three thousand years. That is a standard of temporal values or time values which seems very much out of accord with the perpetual click-clack of our rapidly changing moods and of the age in which we live. **This is an event in world history.**

### Age-ending Signs

Our Lord spoke of the end of this age. He pointed out "age-end signs." (1) **The Nations.** Luke 21:25-28. To mankind in general. Signs in the sun, moon, and stars. Distress of nations, with perplexity. Men's hearts failing them in fear. (2) **The Nation of Israel.** Luke 21:29-33. The budding of the "fig tree," which is taken to refer to the re-establishment of this nation. None can deny this budding. The difficulty lies in the smaller details. (3) **The Church of God.** Luke 21:34-36. For the church there are no signs. They were exhorted to look for their Lord. They were

BY CLAYTON F. DERSTINE

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

warned of being overcharged with surfeiting (overeating), drunkenness, and the cares of this life, lest the day overtake them like a snare. "For as a snare shall it come upon all them that dwell on the face of the whole earth." While these signs were pointed out, they foretold the relative place of Israel in the events of the endtime.

### Israel's Awakening

The British "Intelligence Digest," a report of reliable investigators, in a December report, referred to interesting signs that many Israelites are turning toward Christianity. It is said to be "historically comparable to the conversion of ancient Rome." We quote:

"Our informant was a Jewish philosopher with such widespread contacts, and occupying an official position from which he is able to observe all Jewish trends all over the world with such close attention, that we considered and still consider his opinion to be of first importance.

"Curiously enough, other pieces of information have now come in from entirely different quarters. A Middle East traveller, representing a world-famous society, has sent a startling report to London. He says that the provision of the Scriptures in Israel must be given high priority because there is now a clamor for the Bible throughout the whole country.

"More surprising still, he goes on to say that the demand for the whole Hebrew Bible is great, and that even orthodox Jews are asking for it. Both Old and New Testaments are in demand. Jews arriving from Shanghai are also asking for copies of the Scriptures in Chinese. He says that many European Jews who have arrived are Christian both in faith and practice."

This should be a great encouragement to those who have been concerned with giving a true testimony to Israel in these recent years. It will mean that when "the time of trouble unto Jacob" breaks in full force, there will be many within Israel who are already at least partially informed as to the real hope of Israel.

### The Prophetic Light

Christians are urged to study the "prophetic content of the Scriptures," for they are spoken of as "a LIGHT that shineth in a dark place." Or, as a young Bible student misquoted the same, "until we get out of the dark." II Peter 1:19-21. Millions of Christians are finding the prophetic word, the "meat in due season." Informed Christians are not the fearful, frustrated, and bewildered people in these distressing days. They are the ones who have lifted up their heads, for they realize that their redemption is drawing nigh. What a prospect!

Orthodox Jews in Israel are thinking these days of the possibility of the soon coming of their Messiah, and it is interesting to read in a Jerusalem newspaper a review of a recent book by Mayim Shvilly, entitled, "Calculations Concerning Redemption," written in Hebrew.

Dr. Keith L. Brooks, Los Angeles, comments as follows:

The writer states that for some years writings having to do with reckonings as to when the Messiah might come have been unpopular in Jewish circles because of various false messiahs who led some Jewish writers to extravagant hopes.

But the author of this book goes to the Book of Daniel for some arithmetical calculations and concludes that the time is nigh at hand for the Messiah's reign. He states that some of these calculations led him in 1935 to the conclusion that the Jewish State would be set up in 1948. This, he said at the time, would be the first rung in the ladder leading within a few years to the age of righteousness and peace on earth which Messiah should bring.

He foresees a tremendous clash between great powers in 1952, centering in the Middle East. He sees also a most bitter period of struggle for Israel and Jerusalem in particular up to about 1963 when Gog and Magog will be ignominiously shattered on the mountains of Israel. That, he thinks, will be the "war to end wars."

It would appear that this Jewish writer is getting a glimpse of prophecy as understood by premillennial students for many years. While wise teachers do not claim to be able to reckon the year when Messiah's reign will come, they do know clearly from the same prophecies of Daniel that the time when the true Messiah should come to earth and "be cut off having nothing" can be precisely figured to the very time of the crucifixion of Jesus Christ. Prophetic teachers will also be ready to agree that the rejected King must soon return in His glory, according to the time measurements of Daniel's prophecies. Israel's day of trial as shown in Jer. 30 and the clash of forces on the mountains of Israel is also believed to be not far off as shown in Ezek. 38-39.

### "That Island"

"Jerusalem shall be trodden down of the Gentiles until . . ." (Luke 21:24). Dr. Wilbur M. Smith points out that the Arab control of a tiny island in Jewry may be keeping the times of the Gentiles from coming to an end. And this tiny island of the Old City embraces the site of Ornan's threshing floor, that patch of real estate which the Jebusite offered free, but for which David insisted on paying the full price. I Chron. 21:25. Dr. Smith suggests that the conquest of a few already-surrounded streets and city wards could swing the pendulum.

### Israel The World's Center?

There are honest Christians, students of the Word, who do not see Israel's place in the program of God. However, the Word of God is filled with prophecies relating to this fact. The land has been promised to Israel, starting with Abraham the father of this ancient people, and the promises have been confirmed to Jacob and others, as we find throughout the Scriptures. Though the Jews were scattered all over the earth for centuries, without a national home, we have seen in our day the remarkable establishment of a revived Israelish nation. The land, which has lain desolate, begins to blossom like a rose in accordance with the prophecies of the Bible, and each day brings fresh evidences of the sure progress of this people. But still the question rises, "Does this restoration find its place in the Bible?" So, to the testimony of the **BOOK.**

By Israel is meant, as the Scriptures speak, "Both the houses of Israel" (Isa. 8:14); or "The house of Israel and . . . the house of Judah" (Jer. 31:31).

1. **The Prophetic Fact of the Restoration.** There is a mass of evidence, but space limits. We shall give mere samples of the whole; these, however, shall be in themselves ex-



haustive and all-sufficient. Turn to Ezekiel 36:22-28. This restoration cannot be the Babylonian, for that was only from one country, and the final restoration is world-wide. It could not be the establishment of the Christian Church, for the Church was dispersed. This restoration will establish them in the land that he "gave their fathers" (v. 28). If you want something conclusive, read also Ezekiel 37:15-22. "But," says someone, "this is Old Testament teaching." Our Lord ended all controversy, when He absolutely declared the fact of their future restoration, thus: "Jerusalem shall be trodden down . . . until the times of the Gentiles be fulfilled" (Luke 21:24). Did not our Lord even advert to the same prophetic fact, when He spoke: "In the regeneration [new birth] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). Let these instances suffice.

The Seventieth Week of Daniel 9, a period of tribulation and judgment, has not yet been fulfilled. These final years of Gentile domination will be ushered in, as faithful Bible exegeses have clearly shown, at the coming rapture of the saints into the Lord's presence. Portents showing that this ghastly wind-up of misrule will soon begin, are everywhere in evidence in the world at this time, an augury that the period of judgment is sure, as well as near. After that seven-year period Israel will be completely regathered—and not before. This plain fact is clearly demonstrated in the Scriptures.

### Jehovah's Remembrancers

Some think that time is ill-spent which gives consideration to Jews, who by the tens of thousands are returning to the land of Palestine, taking the position that as far as the Jews are concerned, there is no future except the possible salvation of their souls. For the individual Jew this is right. It is the task of the church to evangelize the Jew. "To the Jew first" is Scriptural.

But this does not blot out God's future plan for the Jew and the world at large. If the kind reader is interested in God's larger program let him read Isaiah 62. There he will find that the Lord's "remembrancers" (v. 7, R. V.) are exhorted not to give Jehovah God any rest, day or night, until He make "Jerusalem a praise in the earth." In the meantime Christians are interested in the terrific problems which Jews face in Palestine. Reaching their present state has rightly been termed: "The Miracle of Israel."

### Judaism at the Crossroads?

"The problems facing Israel stagger the imagination," stated Dr. John Kershman, distinguished Canadian neurologist, in Toronto on the day of his return from Palestine. We are concluding this write-up with an article that considers some of these religious problems in the new state of Israel from a Christian point of view. We are indebted for these to Jacob Jocz, Ph. D., member of the International Hebrew Christian Alliance and the staff of the Hebrew Christian Quarterly:

2. **The Restoration Will Be in Two Installments.** One movement in the process of their restoration will have taken place prior to the Lord's Second Coming. "Behold," saith God, in Zechariah (14), "the day of the Lord cometh. For I will gather all nations against Jerusalem to battle; and the city shall be taken—". Now, if Israel be not there, why are the nations there to fight against them? Read the rest of the chapter, and you

will have a composite picture. Add to this Zechariah 12. All Israel will not have been gathered back to their land prior to the advent; a second and finally complete movement in their restoration will occur subsequently to that great event. Isa. 11:11, 12, 15, 16. Read also Isa. 66:20. There can be no full restoration until the "Anti-Christ," that **Wicked One** will be destroyed by the brightness of His coming. II Thess. 2:8. The Lord comes for His own. He comes back with His own. Thus, there will be two distinct stages in the process of their gathering; the first, before the great Epiphany of the Lord Jesus Christ; the second, after it; the first, partial; the second, complete. Let us not forget that Paul wrote: "All Israel shall be saved." (Rom. 11:26).

### Careful Study of the Bible

Some prophetic students and expositors make too much of the present "budding of the fig-tree." **Budding** is the right word. The gullible often have a sharp letdown when things do not "pan out." This leads to a general discreditment of the Word, and must inevitably lead to disappointment. This is to be regretted, but human nature likes to find itself in the midst of great events. Every premature and unrounded claim of fulfilled prophecy which causes excited expectations in readers and hearers is not only an error but is truly dangerous. That Israel will be regathered by Jehovah God cannot be doubted or disputed by any student of the Word. All the prophecies relating to their scattering into all the nations of the world have been literally fulfilled. By what process or reason can their literal regathering be rejected?

It is impossible to assess the importance of historical events without the necessary distance. We are too close to the momentous happenings of our days to be able to estimate their true significance. One of these is the appearance of a Jewish State in Palestine.

The big nations may be paying little attention to that tiny strip of land on the shores of the Mediterranean which is witnessing the rebirth of an ancient people, but the reappearance of Israel at this strategic point is pregnant with untold consequences. The establishment of an active and well-organized Jewish community in Palestine is bound to give economic and cultural impetus to the life of the Near East.

The appearance of Israel will ultimately also have some effect upon the political balance of power, though this may not become apparent for a while. Many who have better foresight than the present British Government are sorry to see Israel's ever-growing reliance upon America and alienation from Britain. From a point of political expedience the Foreign Office has here committed a mistake which may have unfortunate consequences. But it is not politics we propose to discuss. Our aim is to review the spiritual aspect of the present situation.

### 1. Israel's Resurrection

After 2,000 years of humiliation and wandering the appearance of a Jewish independent State is to the Jew nothing but a miracle. Gentiles have been watching with amazement the quick succession of events after the departure of the British from Palestine; but Jews themselves could hardly keep up with the speed of the ever-changing situation in the Holy Land. The success of the Jewish community after a few weeks of uncertainty came as a surprise to Israel's friends. Today, nobody can deny them political skill and organizational efficiency. They emerged victorious from a situation full of confusion and fraught with danger. Their military prowess in their dealing with the neighboring States surprised the world.

But the Jews in Israel are not yet an organic whole. Community of interests and memories of great suffering rather than ideological conviction and religious beliefs form the ties at present. This is inevitable considering the motley composition of the people, deriving their origin from almost every corner of the globe. The sociological structure of Israel is still in the process of development with a constant stream

of immigrants from German camps and other parts of Europe. But Jews have a unique gift for adaptation, and soon the differences of background and tradition will give place to a more unified social organism.

Political independence and cultural pursuits, however, are not sufficient for a solid national foundation. A people requires an ethos of its own, an awareness of a mission, respect for moral and spiritual values, in order to brave the hazards of a new state. Looking back upon the vicissitudes of the smaller states in Eastern Europe established after the first World War, one is able to assess the importance of moral values for a political organism. Poland's fall may be equally due to the lack of moral stability as to German treachery. The religious question is, therefore, of paramount importance to the new State of Israel. Christian people are naturally interested in the possibilities of a revival of Judaism.

### 2. Judaism and the New State

The last fifty years of Jewish life in the diaspora have seen a steady decline of religion. The storm which broke over European Jewry during the second World War has found it spiritually ill prepared. The terrible experience of suffering has released latent forces of cynicism, the result of accumulated bitterness during centuries of humiliation. Life in the German ghetto has robbed many Jews of the last vestiges of faith in God and man. Those who have miraculously survived the German slaughter are people who have deeply drunk from the cup of suffering, and their souls are marred for the rest of their life. Among some of them there was a sporadic revival of religion, but this remained confined to a small circle and did not reach any depth. It is not from them that Israel may expect spiritual revival.

The Jewish population in Palestine itself is chiefly composed of the original Russian and Polish pioneers who have made Zionism their great ideal, and most of them profess a thoroughly secularist point of view. There are the German refugees who are typical representatives of irreligious Western culture, and who are struggling to adapt themselves to the new background. There is, of course, an orthodox nucleus, but small in number, as evidenced by the recent elections.

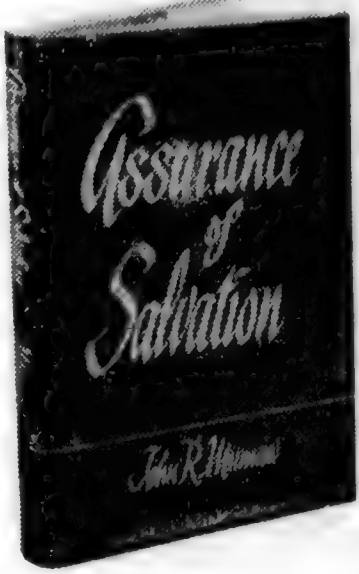
Palestine has attracted a number of outstanding spiritual leaders. Men like Martin Buber, Judah L. Magnes, the deceased president of Jerusalem University, Shalom ben Chorin, Isaac Herzog, the Chief Rabbi, and many others are wielding important spiritual influence. But their efforts are not united and their objectives are often divergent. So far there is no sign of spiritual revival among the Israeli Jews.

Meanwhile, the establishment of the Jewish State has unexpectedly brought the question of religion to the forefront. Orthodox groups supporting the Zionist effort have naturally associated independence with the establishment of a religious community. In some circles there were even hopes for the reinstitution of the priesthood and the rebuilding of the Temple. At any rate, the norms of Rabbinical Judaism binding the whole nation was the minimum expected. But this was not to be. The only concession to orthodoxy made by the State is the official acknowledgment of the main Jewish festivals. According to the Constitution of December 10, 1948, article 15, dealing with religion, declares the Sabbath and Jewish holy days to be days of rest and spiritual elevation. But the same article grants equal right to other denominations to observe their own holy days.

There is, however, another development of great significance for the future development of Judaism. The new constitution guarantees freedom of conscience and the free exercise of worship to every individual. This principle applied to Jewish members of the State is a radical departure from tradition. For centuries Judaism has denied the freedom to the individual to choose in matters of faith. The greatest Jewish authorities have repeatedly declared that faithfulness to the ancestral religion is the destiny of the individual Jew whether he likes it or not. It was on these grounds that the Jewish Christian met with such determined opposition on the part of Jewry. Does the acceptance of the principle of individual freedom imply that one may remain a member of the Jewish State and the Jewish nation and yet profess faith in Jesus Christ?

A retired missionary of the Church Missions to Jews recently wrote to the Editor of the **Jewish Chronicle** complaining of the treatment meted out to Hebrew Christians in Palestine. In a footnote to the letter the editor drew attention to the new Constitution and emphatical-





## Assurance of Salvation

By John R. Mumaw

"In the written testimony of God we have a promise to everyone that believeth, saying that he has eternal life."

**P**EOPLE who believe the Bible with absolute certainty are confident it is the inspired Word of God and entertain no doubt about the doctrines it contains. In their minds there is no question regarding its veracity. There are, however, some people who have this kind of belief and confidence in the tangible Word who doubt the reality of their own spiritual experience. Such people usually have their eyes fixed on the threatenings and duties outlined in the Word and fail to dwell upon its glorious promises of salvation, ignoring the direct statements of Scripture which indicate the possibility of knowing the believer's standing with God.—From the Introduction. \$1.75 postpaid.

Mennonite Publishing House, Scottdale, Pennsylvania

ly denied any discrimination. The Chief Rabbi, replying to allegations by the Archbishop of York regarding the treatment of Christians, expressed similar sentiments. In our view, this new departure in the question of the status of the individual would mean a decisive turning point in the life of Judaism. In this case the Hebrew Christian is the acid test.

Jews have never admitted either the sincerity of a Hebrew Christian or his goodwill. Every advance on the part of Jewish Christians towards their brethren has been consistently ignored, if not answered with hostility. Jews may complain of the misdemeanour of "converts" in the past, but they usually overlook the tragic suffering of their converted brethren, who try by every means to remain within the nation. Tolerance and respect afforded to Jewish Christians in Palestine would mean the possibility of

an indigenous Jewish church in the land of Israel. This is the reason why Christians are watching with such keenness the new developments in Palestine.

### 3. The Problem of the Law

The norm of Judaism is the law; ostensibly the law of Moses, but in fact Rabbinic law. Had life remained stationary there would have been no difficulty. But while law is a static conception, life presupposes adaptability to ever-changing conditions. The tension between life and law has been an everpresent problem to Judaism. The many evasive methods adopted by the Rabbis, some of them ridiculous to the outsider, were made in an effort to uphold the authority of the law while at the same time making life possible for the pious Jew. The best known of the evasions are *Erub*, whereby the Sabbath law is upheld in the case of outlying settlements separated from a town by more than 2,000 cubits; and *Prozbul*, whereby, thanks to a legal fiction introduced by Hillel, the law regarding loans in Deuteronomy 15:2 is overcome.

But with the establishment of a modern Jewish State new problems have arisen. The orthodox interpretation of the Sabbath law is such that all activities must cease. Recently, the Chief Rabbi to the Israeli Forces had to resign his post as he differed from the orthodox view regarding the switching on of electric light on the Sabbath. The Rabbinic laws regarding the Sabbath applied in a modern state would have disastrous effects. All social services would have to stop and every activity to cease. No state could stand such a strain.

The difficulty is not insoluble; after some bitter struggle a compromise will be made. But compromises can only be made with a bad conscience. They raise repeatedly the fundamental question of authority. If the law is God-given, then whether convenient or not, it must be obeyed. It is here that liberal Judaism shows its weakest point. Either man takes upon himself to abrogate the law, or humbly complies to it; he cannot pick and choose according to his taste.

The Christian view is different. We do not allow man to juggle with the law; to us it is divine and inviolate. Only God Himself who gave the law can annul it. Christians believe that in Christ Jesus God has Himself fulfilled,

completed and ended the law (Romans 10:4). From henceforth we are not under the law but under grace. Professor Adolf Deissmann once remarked that had St. Paul only uttered this one sentence: "The letter killeth, but the spirit giveth life" (II Cor. 3:6), he would have still been the greatest man in the world. Behind this sentence is the belief in the freedom of the children of God. In this freedom is included freedom from the letter of the law, though not from its spirit.

This is part of the message of the Gospel and the distinctive contribution of the Church to the Synagogue. Unfortunately, Christian people are seldom aware of their prerogative and their missionary obligation towards the Jews. In view of the present crisis in Judaism we ourselves need a new perception of the grace of God in order to help our Jewish brethren to enter into the full freedom of the children of God.

### A PRACTICAL RELIGION

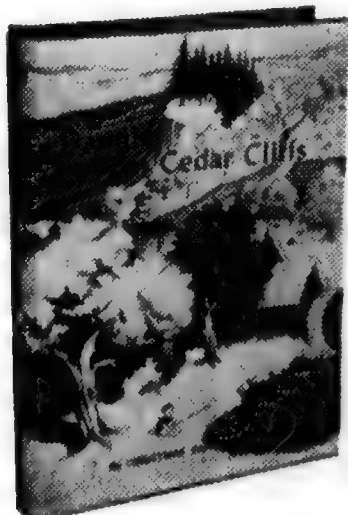
We want a religion that soften the step and tunes the voice to melody, that checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family, and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes husbands mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and the gullies and rocks of the high-way of life, and the sensitive souls that are traveling over them.

—Selected.

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by Christmas Carol Kauffman

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## CHRISTIAN MONITOR

### A Monthly Magazine for the Home

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December 1950

# CHRISTIAN MONITOR



Drawing by Ivan Moon

The Shepherds Adore the Christ Child; Let Us Adore Him Too

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# The Night Before Christmas

BY PRISCA DELPH

May we too find that the best gifts are not necessarily such as can be bought with money.



ASSIE ARNOLD curled up on the Morris chair, her face turned toward the window. It was cool in the sitting room, so she wrapped herself in the woolen afghan that lay on the studio couch. She felt very old and grown-up tonight.

Cassie had always been a thoughtful child. She was only thirteen, but all during her father's extended illness, she had helped her mother. Besides making good grades in school and helping at home, she found time to "baby-sit" and "clean" for some of the wealthy families in Lakefield.

"It was fun," she reported to her parents, and she was glad to see all the things her earnings could buy. But she was overjoyed when Daddy said that she could keep fifty cents a week for her own. Just last week she had counted twelve dollars, and she had it all figured out. One tenth would go for her junior missionary box, some for a lovely gift for Mother, Daddy, Billy, and a nice rag doll for Baby Joan. She had made up her mind in school to ask Mother if she might spend it this way. She had almost run home from school that day. Yes, it was on Thursday, just two days ago when she had come home and had seen Dr. Morton's car out front. She thought her father was worse, but it was her mother who had taken ill.

"Acute something—" Cassie didn't quite get the name Dr. Morton called it, but she did understand when he talked about a new drug.

"Marvelous!" he had said. "With that she will soon be all right again."

Turning to Cassie he handed a slip of paper on which he had written something.

"Take this to Corton's Drug Store and see that your mother gets her medicine during the night."

Cassie nodded as she took the prescription. She had heard that the new drugs were very expensive. But what did that matter if only Mother got well again? So she went to her room and took her precious money from its hiding place.

"You don't mind, do you, Cass?" Father asked. "You know you will get it back sometime when I can work again."

Of course, she didn't mind, and now that Mother was improving nicely, they wouldn't need to go on relief. Daddy and Mother did not believe in accepting relief unless absolutely necessary. Father said it was undemocratic to accept other people's money without giving anything in return.

"Someone always has to pay," he said.

But tonight Cassie almost wished—she remembered how Bessie Nelson often bragged at school about all they got. They never had to pay any doctor bills, got so much a month for this, and so much for that. Then, too, on Christmas they always received sev-

eral baskets of food and toys from various organizations. In the fall the Ladies' Guild gave each of them some clothing—whatever they asked for, even dresses and coats!

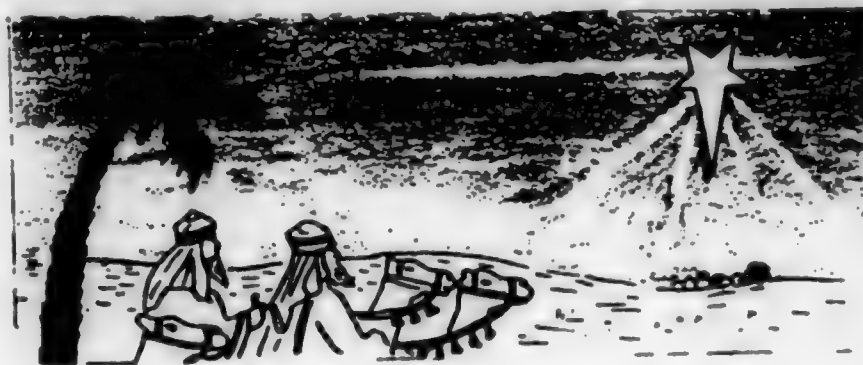
But, of course, her parents were right, and God had taken care of them. Even now because of her money, they didn't have to charge that prescription at Corton's.

"Oh, if only Christmas wouldn't be tomorrow!" She wished it were next week. Now that her mother was better she would not have to stay home but could go and clean for Mrs. Clover. Then she could buy a few presents, maybe even a box of chocolates! Of course, they had the puffed rice candy and slapjack Mother allowed her and Billy to make that afternoon. But what was that for Christmas? What could she and Billy say when the others talked about their gifts at school? It just wasn't fair to Billy and Joan!

Billy's look haunted her as he recited while getting ready for bed:

"Twas the night before Christmas when all through the house,  
Not a creature was stirring, not even a mouse . . ."

He was too young to be disappointed. No, she didn't want to be rebellious. Mother said that they must count their blessings this year and celebrate Christ's birthday in the true spirit of Christmas. Yes, they had many blessings. Suppose their house had burned down, or Daddy or Mother had died, or Billy and Joan had gotten sick, or their food in



## STAR OF THE EAST

Star of the East, that long ago  
Brought wise men on their way  
Where, angels singing to and fro,  
The Child of Bethlehem lay—  
Above that Syrian hill afar  
Thou shinest out tonight, O Star!

Star of the East, the night were drear  
But for the tender grace  
That with thy glory comes to cheer  
Earth's loneliest, darkest place;  
For by that charity we see  
Where there is hope for all and me.

Star of the East! show us the way  
In wisdom undefiled  
To seek the manger out and lay  
Our gifts before the child—  
To bring our hearts and offer them  
Unto our King in Bethlehem!

—Author Unknown.

the cellar had spoiled? Still, Christmas was a time to give gifts. Even God gave His only Son, and here Cassie had nothing to give. The fact that she would receive nothing did not bother her. She only thought of Billy and Joan. She felt suddenly very old and, oh, so helpless! How must poor Daddy and Mother feel? She must do something!

"When all through the house, not a creature was stirring—" rang through her mind. "But I surely am glad," she laughed, "that not even a mouse is here, either!"

Cassie snuggled closer to the chair and rested her weary head on its high back. The snow was very pretty as it danced around the street lights and covered the shrubbery and trees. Traffic was over for the day. There was only an occasional car. She imagined all the residents of Lakefield were home preparing for the holiday. She thought of her classmates. Nancy and Jon said they would have turkey. Donnie, Ray, Lucy, and Mae were going to their grandparents in the country. Suddenly Cassie wished for grandparents, too. The way the other children told of their good times, Cassie knew it must be nice.

"But then," she sighed, "Daddy's parents are in heaven, and Mother's?" Well, they just didn't know. The last letter they had received from Germany was over a year ago. It made Mother sad to talk about it. So they just all prayed and hoped that sometime they would find everything to be all right.

Cassie shivered. She should be ashamed of herself! Here she was, safe in America with her parents, with plenty of food and a nice little home of their own. They even had a nice yard to play in, an apple and a pear tree for shade and fruit, and a garden that gave just buckets full of vegetables. A nice school and church were down the next street. She and Billy could even come home from school for lunch. They had all this because God gave Daddy a good job that he could go back to as soon as he was well again. As she thought of all her blessings Cassie became happier and was about to doze when she heard her mother calling:

"Cassie, dear, don't you think you had better go to bed?"

"Yes, Mother, I just have a few things I must do yet, then I will go right away!" As she answered a plan formed in her mind. Why hadn't she thought of it before? The art teacher had called her a little artist when she was in third grade, and now that Miss Simmons had taught the children how to cut pictures out of paper, she could trace them on cardboard, paint their features and mount them on spools like she had seen in one of the magazines.

Soon there lay before her a gay array of barnyard animals. The cow and horse looked crude, but the dog and cat were real looking. She could almost see Billy and Joan playing with them. Tomorrow she would entertain them by making a barn and house from the cardboard box in the storeroom.

She bit her lips as she thought of a gift for her parents. Daddy said a gift need not

(Continued on page 365)



# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

Vol. XLII

SCOTTDALE, PA., DECEMBER, 1950

No. 12

### If This Be of God

BY ARLEAN LEIBERT

May none of us be guilty of crowding out the Christ of Christmas.

Obadiah and his wife Anna with their three children lived in the city of David, which is called Bethlehem, near the inn.

One evening Obadiah remarked to Anna: "A decree has come from Caesar Augustus that all the world should be taxed. We shall not visit our friends, Zacharias and his good wife, Elizabeth, and their small son, John, until this thing is over. For there will be many on the road that day—some walking, and others riding the donkey and the camel as they each go to their own city to be taxed. 'I shall get Jacob,' he continued, 'to care for the flocks and Levi the vineyards while we are away. They are trustworthy brethren and will do their work well.'"

"When is this day that we are to be taxed?"

As she spoke Anna took meal from the barrel and oil from a cruse and by the light of the candles mixed cakes for the evening meal.

"Soon, I should say. At least by the day after tomorrow people will start arriving. His Majesty, Caesar Augustus, is an impatient man and will tolerate no delay in such a matter. Yes, I think at least by the day after tomorrow. Perhaps, we may be able to rent our spare room to some of the weary travelers. What do you say to that?"

Obadiah gently stroked his brown beard as he waited to see the effect of this statement upon his wife.

She was aghast!

"But Obadiah! we were saving that room for the Prince of Peace! Surely you could not have forgotten. Every day the room has been cleaned so that it may be ready. But we have looked for Him a long, long time. Do you suppose He will ever come?"

Anxiously she searched the calm face of her husband.

"You must never doubt, Anna, that He will come. God has promised and does not go back on His word."

Obadiah folded his long arms.

"It is enough for me that the Saviour is coming."

"Yes, yes, of course," she murmured. "May the Lord forgive my impatience, but I do so long to see and worship Him."

Then suddenly she brightened:

"It may be that He will come with the others that day."

As they cooked, the fragrance of the cakes was most pleasant.

Philip, the eldest of the children, cast longing eyes at the golden cakes.

"I am very hungry tonight, Mother."

Anna lovingly stroked the boy's head.

"It is good to be hungry, my son; then I know that you are well."

Rebekah, the only daughter, was a comely girl of twelve summers. Just now she was placing upon the table butter of kine, milk of sheep, roast meat, and honey.

Obadiah and his family sat around the table. With every head bowed, the husband lifted his deep voice in prayer:

"O God of our salvation, we thank Thee for our substance, for Thy tender mercies and Thy loving-kindness. We thank Thee that our little Stephen's crippled leg is growing better day by day. Help us to diligently teach Thy Word to our children. We pray that iniquity may never take root in our hearts. We know that Thy wisdom is unsearchable, and if we ask anything amiss, we pray Thy forgiveness. Amen."

Obadiah, his wife, and the children arose early that morning, for was it not the day that the mighty Caesar Augustus had set aside when all the world should be taxed?

Yes, perhaps this was the day when they might see the Prince of Peace.

Anna hugged the precious thought close in her heart. She wondered how she might recognize Him, for she was certain that she would.

Dawn was breaking in the eastern skies as the taxpayers started to enter the City of David. Anna gave the spare room an extra good cleaning and told the children not to

go near it. But she need not have feared. For Philip, Rebekah, and four-year-old Stephen, were just as anxious as she for the arrival of the One who was to be the Saviour of the world.

The day passed all too swiftly. Anna and her husband had gone to be taxed. Obadiah stayed to visit with incoming friends, but Anna with the children had returned to their home.

The stars began to twinkle one by one when Obadiah came home with the news that the innkeeper had reserved the finest room for the Prince of Peace.

"Oh, he is planning to receive many silver pieces for the honor guest's lodging. Said I to the keeper,

"'Seems to me such a worthy One should get a room for nothing.' But he only laughed long and loud and even slapped his huge thigh in great glee. Then he grew violently angry and shook a forefinger at my face:

"'Obadiah,' he screamed, 'You may be crazy, but I am not. I do not run this inn for my health. No, siree! I'm running it for all that I can get out of it. Some day I plan to buy for myself a fine olive grove. And maybe a large vineyard, too. I shall have many servants to work in them. No, siree. I cannot buy such things by giving free lodgings to anyone, even if He does happen to be a king. Why, Obadiah, that's the kind of patrons who can pay well. In return I'll give Him the best that I've got, the very best.'"

Obadiah had sadly shaken his head in wonderment at the man's recital.

"While I was talking to the innkeeper a man and a woman came who said that their names were Joseph and Mary. Even through her shawls I could see that she was heavy with child. And her face, Anna; it was so pitifully white and weary that I felt sorry for her. For I knew the rooms in the inn were filled all but the one that was being reserved for the Prince of Peace."

"The innkeeper is a hard man and greedy, too. His small eyes looked like those of a pig in his fat face."

"The only place that we have,' he rudely announced, 'is in the stable.' And he looked at Mary so contemptuously, as if being with child was a disgrace.

"It does not matter,' Joseph had answered quietly. 'We have come many a step; we are tired from our journey and must find some place to rest. We know that your rooms are filled with taxpayers. No one has dared to stay at home.'

"Here the innkeeper rubbed the palms of his hands together and named an outrageous fee for the stable. Unhesitatingly Joseph took





some coins from a moneybag and gave them to the man.

"Then I saw the keeper's piggish eyes narrow as he noted the well-filled bag of goat-skin, and he looked as if he wished he had named an even higher fee. It is wrong, Anna, that anyone should let himself get angry, but for a brief moment I thought my heart would jump out of my breast, at the man's hard ways. If we had not been saving the spare room for the Prince of Peace I would have insisted that Joseph and Mary come to our place for the night. I was almost tempted to invite them anyway. Just imagine, wife, an expecting mother in the stable with the donkeys and the camels! What if that little babe should be born this very night?"

Anna listened to her husband's recital with wide-open eyes. Disgust was written upon her face.

"I wish you had, Obadiah; I wish you had brought them along with you.

"Perhaps," she suggested eagerly, "it is still not too late to ask them here."

"No, they were so very weary they would not want to come now. Besides, they have already paid for their lodging. But I wish you could have seen the woman's face—so pale and her dark eyes like deep pools. She is deeply spiritual, I am sure. In spite of her fatigue there was peace, joy, and patience written upon her face.

"I wonder who they can be—surely some one of high rank. In spite of her cumbersome body, she had the gentle bearing of a noblewoman.

"And the man Joseph, with square shoulders and fine head, also had the bearing of a nobleman. It is not that they looked proud, but." Here he paused, groping for the right words to describe the two travelers. "Ah! I have it! They looked as if they walked with God!"

"I wonder too who they can be?"

"The innkeeper will be punished," said Obadiah. "God is not pleased with such wickedness in dealing with His children."

"It is growing dark," Anna said, "I must prepare the evening meal."

She stood by the barrel of meal and again said softly,

"I wonder who Joseph and Mary can be."

"Come quickly," cried Philip excitedly from the doorway.

"A brilliant light, Father, the brightest I have ever seen!"

The little family stood by the fir tree and cedar tree that grew by the house.

"What does it mean?" cried Anna.

Little Stephen whimpered, "I'm afraid."

And Obadiah lifted the child and held him close with strong arms. The whole heaven seemed aglow with brilliance. For a long time they watched the strange glory and pondered its meaning.

At last they went inside and shut the door behind them.

"The evening meal will be late," said the mother as she hurried about.

Then Obadiah straightened his shoulders and announced:

"If this be of God, we will learn of it soon."

Nampa, Idaho.

## How Is This Night Different from All the Rest?

BY DOROTHEA MARTIN

Christmas must be different if it is to have spiritual significance; otherwise it will be earthly and material.

"How is this night different from all the rest?" the ether waves carried the rabbi's ageless question half a world around, reaching into the hearts of the Jewish nation; issuing in Passover observance, 1950; beckoning them to pause from their entangling business and social engagements; halting the mad rush and bustle which is life today, to take time to REMEMBER!

"How is this night different from all the rest?" This question perhaps originated in the foothills of Mount Sinai as the wandering Israelites observed their first Passover feast in memory of what God had done in freeing them from Egyptian tyranny. The same question used at Easter, 1950, called a nation to a halt again, to bring to memory the detailed story of the first Passover. The talented narrator continued to take his audience on a trip down memory's lane, extolling a Mighty Jehovah, upholding a God who had and would continue to keep His promise to them.

But while they were remembering, oh! how could they forget that that same Jehovah had one day looked down on the Son of Man, born of their own race, and had said, "This is my beloved Son, in whom I am well pleased; HEAR YE HIM!" Oh, that they might recall how that same Son had stood one day, facing the multitude, and with all His divine love had pleaded with them, "He that honoureth not the Son honoureth not the Father which hath sent him."

### THE SON OF GOD

**The Son of God sent from above,  
To do His Father's will;  
He came, a messenger of love,  
Redemption to fulfill:  
He was God's great, eternal Son  
Who knew no stain of sin;  
He wrought until His work was done,  
The souls of men to win.**

**Mankind had ne'er the Father known,  
They ne'er had seen His face;  
Until the Son from heav'n came down  
God's holiness to trace:  
Thus, in the Son, God was declared,  
His character portrayed;  
Thus, in the Son all men have shared  
Redemption fully paid.**

**Under the law the Saviour came  
From law to set us free;  
He died, with heart and soul aflame  
That ransomed all might be:  
By faith, as sons, we'll see His face  
When we in glory dwell;  
What glories will our souls embrace!  
What praise our lips will tell!**

—R. E. Neighbour.

### HOW COULD THEY FORGET TO REMEMBER THAT!

Following the narration a large chorus of beautiful and melodious voices sang the Hallel in the Hebrew language. How one covets these talents for the Master's use and for His glory! Somehow as you listen to these lovely voices, extolling God, but ignoring His Son, you remember what they choose to forget, for you remember another chorus, an angelic anthem from heaven, proclaiming the birth of God's only begotten Son, announcing the promised Messiah to an expectant world. HOW COULD THEY FORGET THAT?

I listened to the rabbi's prayer, and somehow this portion burned itself deeply into my heart; "We pray for those still in the bondage and slavery of Egypt, that they might find hope and deliverance." I was moved to do just that as I remembered the thousands of Jews whose hearts are not marked by the blood of the Great Passover Lamb, Jesus Christ. That was Easter, and my heart bled as I thought of how they crucified Him anew in 1950, and I asked myself concerning my place in the picture. Was I one of the throng who stood idly by? WAS I REMEMBERING?

This is the Christmas season, a time in which we remember—a time in which we praise the Giver of all good and perfect gifts for the Gift of Gifts—Jesus the Redeemer of Jew and Gentile. This is Christmas, and let us ask ourselves, "How is this night different from all the rest?" Jesus was born in Bethlehem, 'tis true, but He was also born in our hearts, which gives added responsibility and privilege. So tonight, will you ask yourself searchingly, "How is this night different?"

Often, and not without sincere feeling, have we sung the chorus,

"I fell in love with Jesus  
At the cross of Calvary,"

but what have we done to help garner His chosen and beloved, the Jew? How stirred are our hearts as we hear the longing and pleading voice of our Saviour say, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Have we ever wept as He wept? HOW WELL HAVE WE REMEMBERED?

This is Christmas, 1950, the close of another jubilee year. When the Jewish law was in effect every fiftieth year debts were simply stamped paid, and the debtor forgiven,



bills were automatically destroyed and forgotten, and the books cleaned up. This year, not just because it is Christmas, but because we are Christ's, let us join in prayer that ere this jubilee year passes by it might bring a corresponding jubilee in heaven; that Jews everywhere might be led to accept the payment made for them nearly two thousand

years ago by Christ on the cross. Let us pray that in their hearts they might come to truly believe that "Christ our passover is sacrificed for us," that it may be Christmas indeed. Let us travail for them that this year may bring Christmas to their hearts. THIS YEAR LET US REMEMBER!!  
Glen Flora, Wis.

## Arise, Shine!

BY NORMA HOSTETLER

Family observances reflect the light and joy which Christ came to bring into the world.

I light the candles on the shelf as always on Christmas eve. The flame flickers and glows, making enormous shadows as I turn off the lamps. The light has a penetrating warmth. It makes the wrinkles on the father's face look deep. I had not noticed before that there were so many. But they are pleasant ones gathering at the eyes. Yes, I see that all the eyes receiving the candlelight have tonight a greater depth and radiance.

The youngest sits holding last year's doll with an expression not unlike that of supreme pleasure and wonder. She thinks that this is the Day—the Day she so long waited for—the Day when there will be gifts. There will be gifts for the smallest one, and also soon the family will open the gifts she bought for them. The two dollars given her by the father have been carefully apportioned to make it come out even with a present for each. Already she has learned the Christmas joy which comes in giving. She looks forward to the joy when the mother opens the gift she has made for her with her own hands. The mother too will rejoice and hang the gift in a conspicuous place as a memorial of the love it represents.

The next child—the one who brought the matches for the candle lighting still stands beside me, and for sheer joy of the beauty of this eve I receive a warm embrace, a rough one, wishing to show his love and yet to avoid the appearance of being sentimental. For what boy of twelve wishes to be known for his gentleness, but rather for his recklessness and bravery!

"Play me a game of checkers," he challenges.

And I groan inwardly, thinking it a great waste of time to spend this special time of joy and worship in a silly game. But thinking further, I remember a number of years ago when my joy found expression in a similar manner.

"I'll play you a Christmas game," I reply. "Yes, we shall all play the Christmas game." And he rejoices, and I in his joy rejoice also.

The next child sits dreamily on the stool, her ear inclined toward the radio. In the amber light I see that she is in another world, perhaps in the little town of Bethlehem. She hums to the music of the angels and sits with the shepherds on this holy night, the dish-water scarcely dry on her hands. Those hands have been busy this day. With exceptional skill they have stirred and baked a cake. They

were swift in gathering the stray strings and wrappings which we all forgot in the rush of activity. They dusted the shelves and straightened rugs. Each little task done, she brought down her armload of carefully wrapped gifts. I knew the one wrapped in green with the white snowflake design was mine because I had expressed my great pleasure in the color and design yesterday when I saw her array of wrappings. How could there be such a combination of the dreamer and the practical-minded? Martha hath flitted swiftly about this day, but now Mary sitteth by music with folded hands.

The next child of the ripe old age of sixteen finds the warm candlelight quieting. Yet who can still her young heart to reverie? I remember her very young days when she awakened with the birds and, like them, started the day with song. Yes, her repertoire was from tinkling jingles to the grandeur of "Joy to the World." Her music at such an early hour annoyed us. Yet we had not the heart to squelch the voice, had we the power to do it.

"Let us sing!" she proclaims, pushing me toward the piano.

"No, a story!" says another.

"We shall have both," says the schoolteacher sister. "But first let us have a song."

As we sing out together the old familiar carols, I think I see a smile and look of pride on the father's face. The mother's face, too, has an unusual look of happiness. It is thoughtful, no doubt, remembering those lean years when there had been almost nought to put in the stockings. But those were happy days for us. So I recount again the joy we felt on those Christmas days as well as this. "Remember, Dad," says the oldest child, "when we children awakened so early on Christmas morning? We called downstairs at four o'clock and wondered whether it was morning. And you said, 'No, it's quite early. Go to sleep for a while longer.' I don't think we slept a wink after that till the next night."

The younger ones, having had this experience of almost unbearable waiting for Christmas morning more recently, squirmed.

"Those were the good old days!" the oldest adds.

Being next to him in age I suspected his thoughts must also have been of the times we dreamed together over the pictures of dollies and wagons and trains in the catalog. Yet

daring not wish too much for them. Remembering this, I can well see how he has come to bear home such grand gifts to the younger ones this Christmas.

"Tsk! tsk!" I say in his ear. "You will spoil them."

His reply is a broad grin not unlike that of a small curly-headed boy in a faded blue shirt and patched overalls. Brothers have strange ways for showing affection. This time I show mine in a similar manner—a mighty blow on his arm. And in the usual manner of response he doesn't flinch, but wipes his sleeve as though a fly had lit upon it.

The schoolteacher sister passes candy. It is a gift of one of her students she wishes to share with us. She also wears an apron and holds a "hanky," gifts of her children. I have a suspicion that the gaudy Christmas corsage is also a gift of one of them. However, I can't be too sure, since schoolteachers often wear the like simply to delight their young pupils. Being quite weary of such a busy season at school, she yet wears an unusual glow of joy and good will. Only another schoolteacher can understand that feeling of tired joy when the last child has gone home and the door is closed for vacation. At this moment she is hardly able to say whether it is worth it or not. But on the following day, remembering the joyful pupils' response to her efforts, she always feels it is worth it all and more.

"A lovely apron," I remarked without much thought.

"Eugene gave it to me," she replied with feeling.

Eugene was just a name to me, but I suspect holds a weight of meaning to his teacher.

Among the many ways people find to express their Christmas joy, one here finds it playing at the piano, improvising and playing as though the very feel of the keys were a pleasure. It is truly Christmas music, for I felt it too, even in its crudeness. It spoke of the comforting warmth of candlelight, some of the peace of which the angels sang; and some of it sparkled with icicles, crisp, cool air and bells. She is surprised when we all clap at the end.

"A story! A story!" cries the youngest. "It's time for a story."

"What about?" she asks as though unaware as to what the reply would be.

"A Christmas story!" the younger ones shout.

The story starts out quite ordinary—"One time there was a little girl your age and a little boy your age. . ." This story has an uncanny way of turning from one point to another at just the right point to please the young listeners. Sometimes the story makes a turn at the suggestion of the audience. This kind of story can be long or short. Sometimes the storyteller stops, announcing, "That is all." But if the listeners are not satisfied it continues longer, or until the small heads begin to droop, and the younger ones are sent off to bed. Before their young voices die out we hear the strains of their good-night prayer song. This time is added, "Away in a Manger," and "Silent Night," for this special day.

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# CHRISTIAN MONITOR PULPIT

## Three Reasons Why Jesus Came

BY PAUL M. ROTH

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.—John 1:18.

For the Son of man is come to seek and to save that which was lost.—Luke 19:10.  
Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

It is disappointing that after nearly 2000 years of light and Gospel testimony the true spirit of Christ has been so excluded from our Christmas celebrations. The spirit of commercialism and secularism has so gradually overtaken us that the true purpose of Christ's advent into the world has been lost sight of. To "keep" Christmas while rejecting the Saviour, whose birth we celebrate, is the height of inconsistency and folly. It is dishonoring to God to say the least. Not long ago a professor of psychology in one of our great universities gave a word-suggestion test to his class of forty students. He instructed them to write the word "Christmas," and all his class did so. "Now," said the professor, "write after the word 'Christmas' the first thought that flashes through your mind regarding the day." When the papers were turned in such answers were given as "tree," "holly," "mistletoe," "presents," "turkey," "holiday," "carols," and "Santa Claus," but not one had written, "the birthday of Jesus."

God had a definite purpose in sending His Son into the world. He "so loved" that "he gave." Jesus in co-operation with the Father had a threefold reason in view when He left the shining courts in glory and came into this evil sin-cursed world.

### Jesus Came to Reveal God to Men

Men need to know God to love Him. Men need to know God in order to serve Him. They must know God if they would live holy lives. Yet God is not found by human searching. "Canst thou by searching find out God?" Neither can worldly wisdom comprehend Him. I Cor. 1:21. It is contrary to the spirit of natural man to receive the things of God nor even know them. I Cor. 2:14. God must reveal Himself to man in order to be known or received. His best medium of revelation was through the person of His Son, Jesus Christ, whose birth we celebrate at this happy season of the year. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). The literal rendering for this would be, "He hath led Him forth into full revelation."

When Jesus told Philip that those who have seen Him have seen the Father, He was not only satisfying the longing heart of one who earnestly desired a full revelation of God, but

He was pointing the disciples with their troubled hearts to the one who dwelt in the Father and the Father in Him. He was presenting Himself as one who was the only way of access to the Father in glory. Jesus becoming flesh and dwelling among God's people was the best possible way of revealing the full grace and truth of God's glory. By becoming man He was able to meet man and supply the greatest need and craving of his soul. Two men were walking on the border of a town. A farmer had thrown a sheaf of grain by the wayside. Numerous sparrows were on the sheaf eating grain. At the approach of one of the men the birds took to the air. "How," he exclaimed, "might one get next to these sparrows?" "By being a sparrow yourself," replied the other gentleman. Just so Jesus became man that He might win men to God.

### Jesus Came to Seek and to Save the Lost

Jesus' own declaration was that He came to seek and to save that which was lost. Luke 19:10. Lost men like Zacchaeus who, before meeting Jesus, thought only of material gain; lost men like Nicodemus who was held high in the estimation of the people; lost men like the paralytic who was borne of four and received forgiveness of his defiling sins and healing for his paralyzed body. Jesus came to seek and to save lost women like Mary Magdalene, out of whom He had cast seven devils; lost women like the one who was brought to Jesus by the scribes and Pharisees when she was taken in adultery; yes, even lost women like His own mother who at first didn't fully comprehend the ministry and mission of her Son, but who said, "My spirit hath rejoiced in God my Saviour." Jesus came to seek and to save lost youth like the prodigal son who through discontent and self-will lost all that was good and worth while; lost youth like the rich young ruler who came running to Jesus for a knowledge of the way of salvation; yes, even lost youth like the noble young Timothy who in his childhood was pointed to Christ through the Holy Scriptures which were able to make him wise unto salvation.

Jesus came to seek and to save the lost of His own nation and kindred, but to His own disappointment and to their sorrow they rejected the one who could give them life, light,

and redemption. Even though "The people that walked in darkness have seen a great light" (Isa. 9:2), yet when He came unto His own they received Him not. John 1:11. Their rejection of the Messiah brought blindness to their nation. May we pray that their darkness will be turned to light through our Gospel witness to them. May our testimony aid God in hastening the day when the fullness of the Gentiles shall come in that they may be saved. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Jesus came to seek and to save lost mankind today. Lost men like Maurice O'Connell who lost his sins and found a Saviour at Ft. Wayne, Ind., later becoming a pastor and bishop in the church. Lost women like Emma Habig who also found Christ at Ft. Wayne, Indiana, Mission; dedicating her life to God and becoming the wife of C. C. Culp, a pastor and evangelist in the church. Lost youth like B. Charles Hostetter who forsook a life of sin and worldly glory to dedicate his life to Christ and the church. Jesus came to seek and to save lost Jews like Frank Sturpe and Josef Herschkowitz who found Christ as their Messiah and Lord. Yes, Jesus came to seek and to save lost men and women such as you and me. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11).

When the angel announced to the blessed Virgin Mary that His name should be called "Jesus," it was clear that He was destined to bring salvation to untold millions of lost mankind, who in order to be saved must believe on His name.

### Jesus Came to Bring Peace and Good Will to Men

It was the shepherds nearly 2000 years ago who first heard the angels' proclamation of "Glory to God in the highest, and on earth peace, good will toward men." It is only He, the Prince of Peace, who can bring lasting peace into troubled hearts or into a war-torn world such as we have today. These "unnecessary wars" and futile attempts of mankind to bring peace into a world torn by hatred, greed, and lust will never produce the desired results nor reach the goals intended by carnal man in a world that is anti-Christian. Just recently **Our Hope** gave a unique description of the prominence given the suffix "less" attached to many of our words today. "There are smokeless powders, iceless refrigerators, fireless cookers, wireless telephony and telegraphy, hammerless guns, skidless tires, drugless methods of healing, and other things. In religious things we have a bloodless Gospel, a spiritless ministry, and a

(Continued on page 365)



## Editorials

### The Prince of Peace

At Christmas time we not only meditate with appreciation upon the great New Testament passages which tell of the birth of Christ, but we also think with wonder on the great prophecies which foretold the coming of the Messiah-King.

Of these latter none are more familiar or better loved than the first seven verses of Isaiah 9. The gross darkness that had settled over Judah and Israel at the time when this was written was typical of the night of sin which would be over the same lands at the time of the coming of the Messiah. Out of all this gloom the prophet foresaw the coming of One who would bring both light and victory over the "land of the shadow of death." Out of this dark background the prophet gives us one of the most beautiful word pictures of the person and work of Christ that we have in the Scriptures, even though Isaiah wrote seven hundred years before His birth.

Nowhere is this more apparent than in the array of names which Isaiah uses to describe the Child that is to be born and the Son that is to be given. "Wonderful" suggests the many wonderful things connected with His birth, ministry, death, resurrection, and ascension. "Counsellor" brings to mind that matchless instruction which came from His lips and which has been preserved for us in the Gospels. "The mighty God" reveals to us that though He was a Son He was equal with God. Phil. 2:6. That He had the might of God was amply demonstrated by His power over demons, nature, disease, and death. "The everlasting Father" not only again affirms His oneness with God, but shows that He too was from everlasting to everlasting, without beginning and without end.

Then follows the name which we especially like to use at Christmas time, "The Prince of Peace," for it seems to forecast the message of the angels, "On earth peace, good will toward men." This title particularly shows the peaceable nature of Christ's kingdom. Some one has well said, "He brings peace to the hearts of believers, He brings peace to families and communities and nations that trust Him, and when He comes again He will bring peace to the whole world." As Christians we look to Him as our Leader, our Prince, our King. We know that His kingdom is one of peace, that it is not of this world, and that His followers can have no part in the carnal strife and warrings of earthly kingdoms. John 18:36.

Granting that this position is right and Scriptural we are faced with the question as to how to apply it in the age in which we live. Strife has always characterized this world, and as time has gone on fightings and wars have increased both in scope and intensity. The clash between race and class has become more pronounced, and wars have spread from the local to the global. Instead of being fought with hand weapons, which were limited in their killing power, they have reached the atomic bombing stage when whole populations can be wiped out with a single blow.

We sincerely believe that if men and nations would accept the Prince of Peace as Saviour and Lord and fully follow His teachings the troublesome and disastrous conflicts which characterize our age would cease, but that much-desired goal has never yet been reached. And so the Christian needs to learn how to live in peace in a strife-ridden world. Jesus expressed it like this: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

As followers of the Prince of Peace we have certain responsibilities and obligations. These have been formulated at different times by certain church bodies, such as the Mennonite General Conference at Turner, Oregon, in August, 1937. At this Christmastide, when the world seems to be on the brink of a third global war, it is fitting that we should again look at a few of these significant statements:

"As followers of Christ the Prince of Peace, we believe His Gospel to be a Gospel of Peace, requiring us as His disciples to be at peace with all men, to live a life of love and good will, even toward our enemies, and to renounce the use of force and violence in all forms as contrary to the Spirit of our Master. These principles we derive from such Scripture teachings as: 'Love your enemies'; 'Do good to them that hate you'; 'Resist not evil'; 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight'; 'Put up thy sword into its place; for all they that take the sword shall perish with the sword'; 'Dearly beloved, avenge not yourselves'; 'If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head' . . . ."

A more recent pronouncement was made at a Peace Conference sponsored by the Peace Section of the Mennonite Central Committee and held at Winona Lake, Indiana, November 9-13, 1950. We shall quote from one paragraph:

"We cannot compromise with war in any form. In case of renewed compulsion by the state in any form of conscription of service or labor, money or goods, including industrial plants, we must find ways to serve our countries and the needs of men elsewhere, in ways which will give significant and necessary benefits, which will keep our Christian testimony uncompromised, particularly with relation to war, and which will make possible a faithful representation of Christ and His love. We cannot therefore participate in military service in any form. We cannot have any part in financing war operations or preparations through war bonds. We cannot knowingly participate in the manufacture of munitions, weapons, and instruments of war or destruction. We cannot take part in scientific, educational, or cultural programs designed to contribute to war, or in any propaganda or activity that tends to promote ill will or hatred among men or nations. We must rather foster good will, understanding, and mutual regard and help among all nations, peoples, races, and classes."

The Prince of Peace has come. He has called us as Christians into His kingdom of peace. It is our task to live peaceably in a war-ridden world. This poses problems and encounters difficulties, especially in times of total war when authorities aim to regiment all manpower and resources to aid in the war effort. But God will care for His people in any such times that may come, as He has provided for them in the past. At this season of the year may we once more dedicate our lives and our all to the Prince of Peace, the Son of God, the Saviour of mankind.

### The End of Volume Forty-two

On page 383 the reader will find the index for the twelve issues of the MONITOR during 1950. Index time for the editor is something like an inventory. He can scan at a glance the scope of material he covered in his paper during the year. It causes him to pause and reflect on the work he attempted to do, and he cannot escape a sense that he failed to accomplish all that he desired to do and might have done. On the other hand, he can thank God for the privilege of laboring in His vineyard and for His sustaining grace in those labors.

We have enjoyed our work during the past year and have had evidences of the Lord's blessing upon it. We trust that our readers have also been helped and blessed by our efforts, in spite of imperfections and failures. We have especially appreciated the words of encouragement that some have given us, and now as we look forward into the New Year and make plans for the coming issues we beg for your continued interest, support, and prayers. Announcements for plans for the future will be made in the next issue.



# CHRISTIAN LIFE

## The Christian's Call to Love

By RUBY P. ZOOK

Christ's love for us calls us to exercise ourselves in this greatest of Christian virtues.

The commandment to love is both old and new. Jesus spoke to His disciples just before His death of a new commandment which He was giving them. "A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another" (John 13:34). This commandment is old in that it was one of the first commandments they heard upon becoming Christians. It is referred to again as a new commandment, suggesting to us as Christians that it should continually be new and fresh.

What better subject than love could be used for discussion in the month of December! This is the month when we are in a special way reminded of the great love of God, our Father, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

The Scriptures teach a great deal about love. It is the OUTSTANDING Christian virtue. In a world full of hatred and ill feeling the Christian is called out to love all men. He can do this because he has the Spirit of God in his heart. "Thou shalt love thy neighbour as thyself" was the standard for love in the Old Testament. It was a considerate, helpful kind of love, good enough as far as it went, and one that not many could attain at that. But Christ set up a new and higher standard of love—one not taught before. His is a sacrificial love, a love that takes no account of cost, a love that seeks only to help and bless others at any cost of self-sacrifice.

"As I have loved you," is Christ's new standard for Christian love. He came to earth. He gave His life for sinners. He reckoned no cost of sacrifice too great to make in order that He might bring men to God. Christians, as followers of Christ, must love in the same sacrificial way. That is their call to love. Such superhuman love among Christians for each other is the outstanding mark by which Christ wants us to be recognized among men—it is their badge of identification.

The Bible teaches that love fulfills the law. Paul wrote a real literary gem on love—one which we all know as the Love Chapter—I Corinthians 13. Henry Drummond once said this chapter is really a little hymn in praise of the greatest thing in the world. The Christians at Corinth were much interested in exercising various special gifts—they liked outward display and drew attention to them-

selves. But Paul writes and tells them that the importance and value of such gifts were not to be compared with the quiet exercise of Christian love. In fact, he told them that outward work and activity, unless prompted by love, is nothing but an empty show. Paul goes on to teach that love is longsuffering and kind, patient, considerate of others, generous in spirit, not envying others for their success or happiness. He tells them that love is free from boastful display of self and the putting on of airs as being self-important.

Love is never rude in the way it behaves. It is unselfish. It does not insist upon its own rights, regardless of the rights and welfare of others. It does not become angry. Love does not hold evil, resentful thoughts in mind; it never holds a grudge against anyone. Love is always happy when the truth prevails, but is most unhappy when injustice is done to anyone. This wonderful love is confident and hopeful in its attitude toward other people.



### THE HOLY CHILD

The world was silent, sleeping,  
And through that holy night  
Ten million stars were keeping  
Thir vigil in God's sight;  
The angel hosts were singing  
Hosannas on that morn  
When heavenly bells were ringing  
Because a Child was born.

O Child! Forever holy!  
Thy Word shall be our guide;  
With thee, Child of the lowly,  
Our faith and hope abide;  
Thy tidings are of gladness;  
Thy Spirit brings relief  
To souls o'erwhelmed with sadness,  
And hearts bowed down in grief.

There is no love transcending  
That love which came to earth,  
When God, with grace unending,  
Decreed our Saviour's birth.  
That love shall never perish,  
'Twill live on, undefiled,—  
For all time men will cherish  
The virtues of that Child.

—William F. E. Gurley.

regardless of their failings and their actions. It will endure whatever falls to its lot from mistreatment at the hands of others.

A number of times Paul compares the Christian's change of character to the changing of one's clothes. He says the Christian is to clothe himself with tenderness of heart, kindness, humility, gentleness, patience, forbearance, and forgiveness. And last of all, around the outside of all else and binding all the lovely garments of Christian character together and holding them in their place, he must put on love as the girdle or belt that completes the costume and makes the Christian in character like Christ, whom he holds as his Lord and Saviour.

The Christian is required to serve his brother in love, each trying to help the other to joy and happiness and edification in the Christian life, instead of each one looking out for himself.

Jesus dwelt upon the subject of love again and again in teaching His disciples. He knows—and knew then—how prone human nature is to create differences of opinion, when often brotherly love takes wings and flies away. It is true that the closer brethren are to Christ and the better they understand His will and purpose, the more fervent will be their love for each other.

How can one know whether he is born of God and knows God? John wrote that love is the sign that the soul knows God. Because God is love, His child resembles his Father in showing love. If a person does not love, John says, it is very clear that he has not learned to know God at all. John here is writing about the love that is actually expressed between man and man. When men love each other, it is because God dwells in them.

In the beautiful parable of the Good Samaritan, Jesus taught what love for one's neighbor is. You know the story. Jesus teaches here that the Christian is called to show similar mercy and helpfulness if he would love his neighbor as himself. In order that it may become natural and a habit to do good, God must dwell within the heart and supply the divine desire for love.

Christian love is like a large room with abundant space for growth and development. Christians are urged to increase and abound in love. The stream of their love and generosity should grow wider and deeper, like a river as it flows on in its course.

If we may judge by the important and prominent place given to Christian love in the teachings of Christ and the apostles, it is the greatest thing in the world in more ways than one. It is the outstanding Christian virtue and the completion of all Christian graces. Christ pointed out a very high standard for us. We, as Christians, are to love each other as He loves us. Love is greater even than faith and hope. Love is truly the greatest thing in the world. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Latour, Mo.

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.



# Getting Definite Answers to Prayer

## III

BY DENNIS BLOSSER

This concludes a comprehensive and practical discussion of a subject of which we should know more both by study and by experience.

### Aids to Prayer

As we need bread, potatoes, vegetables, milk, and meat daily to maintain and build our physical strength, so do we need to partake of the Bread of life to maintain and build our spiritual life. In Romans 10:17 we read, "So then faith cometh by hearing, and hearing by the word of God." If we are going to have faith, our spiritual bodies require daily nurture. Since with most of us the center of our interest is on the material side of life, we must take time to dwell in the presence of God. If we are to be His followers we must associate with Him. The closer we desire to walk with Him, the more we must live with Him. We can live with Him by studying and meditating on His Word, and through devotion and prayer.

A Christian farmer who at all times was considered a good, conscientious Christian stated that in former years it was he who did the farming. It was his corn, his oats, his cattle, and his hogs. All he owned was his, and he had full control of it. He went on to say that now he has a completely different outlook on life. Instead of being more or less constantly conscious of the financial reward which he hoped to reap from his labor, he changed to an ever-present consciousness of how Christ would do the farming. He was no more concerned about his own selfish, carnal desires in what he did, but he was concerned about what he could do that God might have first place. He said it was he who had formerly managed the farm and had done the work, but now God was with him in everything he did. God and he worked together. They did the chores together, they went down the rows of corn together. In everything he did, this man enjoyed a constant consciousness of the abiding presence of God. He discovered, as have many other Christians, the true secret of happiness. He had a burning desire within himself to tell of the loving and guiding hand of God. With this experience it is no wonder he is actively interested in Christian work and that his life is a shining light for Christ. If only there would be more lay members in the Christian church today with a similar, heart-warming experience. An appreciation of the continuous presence and guiding hand of God comes to each one of us as individuals only with a most loyal devotion to God and to the study of His Word.

Not only does this appreciation of the abiding presence of God reveal the true secret of happiness, but it also brings a "fulness of joy" such as only a Spirit-filled and divinely led Christian can have. It is a "fulness of joy" which Christ-taught Christians receive when getting definite answers to prayer. John 16:24. It is among the blessings one

receives when saving a soul. To attain the heights of this "unspeakable joy" we must spend much time in private meditation, prayer, and Bible study. This is not a step to be taken overnight or a ladder to climb with only a little effort in a few moments of time. To climb this ladder takes persistent effort and work, in private meditation and devotion, and also in prayer and studying of the Bible to learn the precepts of God's Word. It may take months, or perhaps years, to cultivate and develop a meaningful comprehension of God, so that we can follow His leading and guiding hand minute by minute throughout the day. Many have climbed this ladder in the past, and we can do so if we are willing to work persistently toward that end, and to consecrate a daily portion of our time to God. Any one of us may share this blessed experience if we will consecrate a part of our devotional period to true meditation, thinking and meditating about God and about His Word, along with reading, studying, and praying. Also, during this period we should be able to work out and intelligently solve the problems that are constantly facing us, as Christians. If we follow this practice regularly, God will reveal many things that we had never realized previously. It will bring new happiness and joy to us, and it will become a part of our life.

Much of our prayer time should be spent in devoted reverence—in listening to God and in quiet meditation. The first step in waiting upon God is to read and thoughtfully meditate on a portion of His Word. If we are to be able to understand God, we must be filled with His Spirit. This necessitates purging ourselves of all of our fleshly interests, thus enabling God through His Holy Spirit to take full control of our thought life. When we have spent considerable time in deep, reverent meditation, and have emptied ourselves of all that is earthly, then, and probably not until then, will God speak to us and direct us in the way He would have us go and guide us in the things He would have us do.

Many people actually feel and experience the moving and guiding hand of God. However, their prayers are very little more than mere generalizations and they seldom, if ever, experience any definite answers. If one were to ask them for a personal testimony, they would not be able to tell of definite answers. They could and would say that they believe that God hears and answers prayers and that He has answered personal prayers for them. But they would not have any definite experiences to tell. Others might be able to relate some definite answer experienced during a crisis, such as illness or a

specific trial of some kind. But regarding daily experiences, we would find more people resorting to generalization or evading the issue in some other way. Daily answers should be regularly experienced by every Christian. They will be if we are willing to spend enough time alone with Him in Bible study, and meditation, and prayer. We all can have the full and complete joy to which, as praying Christians, we are entitled. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

Also, let us quote from a few men of prayer to see what they think.

"Our prayers must not be a vague appeal to His mercy, an indefinite cry for blessing, but the distinct expression of a definite need" (Andrew Murray).

"Consecration to God and His will gives us blessings" (Murray).

wonderful privileges in asking for temporal  
"If we make it our study to find out and do the things which are pleasing to God, He will make it His study to do the things which are pleasing to us" (R. A. Torrey).

"Every Christian ought to get his heart's desire and his prayers in accord. Anything you have a right to want, you have a right to pray for. If you do not have a right to pray for it, then it is wrong to want it" (Evangelist John R. Rice).

One of the most outstanding men of prayer in the history of the church since Bible times was George Muller of Bristol, England, proprietor of the Ashley Downs Orphanages. He received over seven million dollars in his lifetime in answer to prayer. Often at the end of a day he would not have sufficient supplies or money needed for the coming day. God supplied every need for the orphanage, yet Mr. Müller never solicited one cent from anyone. Would we want to be responsible for feeding and clothing over two thousand children without any visible means of support? Following are some quotations taken from the diary of Mr. Müller:

"I affectionately warn against being led away by the device of Satan to think that these things are peculiar to me, and cannot be enjoyed by all the children of God; every believer is not called upon to establish orphan houses, charity schools, etc., and trust in the Lord for means; yet all believers are called upon, in the simple confidence of faith, to cast all their burdens upon Him, to trust in Him for everything, and not only to make everything a subject for prayer, but to expect answers to their petitions which they have asked according to His will, and in the name of the Lord Jesus . . .

"When I lose such a thing as a key, I ask the Lord to direct me to it, and look for an answer to my prayer; when a person with whom I have made an appointment does not come, according to the fixed time, and I begin to be inconvenienced by it, I ask the Lord to hasten him to me and I look for an answer; . . .

"And thus in other of my temporal and spiritual concerns I pray to the Lord and expect an answer to my requests; and may not you do the same, dear believing reader?



Oh! I beseech you, do not think me an extraordinary believer, having privileges above other of God's dear children, which they cannot have; nor look on my way of acting as something that would not do for other believers. Make but trial! Do but stand still in the hour of trial, and you will see the help of God, if you trust in Him. But there is so often a forsaking of the ways of the Lord in the hour of trial, and thus the food of faith, the means whereby our faith may be increased, is lost."

Here Mr. Müller tells us to pray about everything, both temporal and spiritual. Also, he asks us to try God and see if He will not answer every prayer. But He cautions us to be patient and to wait on God rather than walking by sight and being deceived by Satan.

J. Edwin Orr, another man God used in a unique way, traveled ten thousand miles on a bicycle in country after country. Many times he would not know where his next meal was coming from, nor did he know where the money was coming from with which to buy it. Would we be satisfied and content living that kind of life? Can we understand God well enough that He could lead us to a certain house on a certain street in a large city? That is just exactly what He did for J. Edwin Orr. He can do remarkable things for us if we give Him an opportunity. Do not try to excuse yourselves by saying these are special cases. Orr and Müller prayed to the same heavenly Father that we do. If we will only pray and trust and believe He will do many miracles for us in answering our prayers. God may not perform the same miracles for us, or they may not be as conspicuous; nevertheless, the miracles He will perform for us would be just as outstanding to us as these examples are to Christian people everywhere.

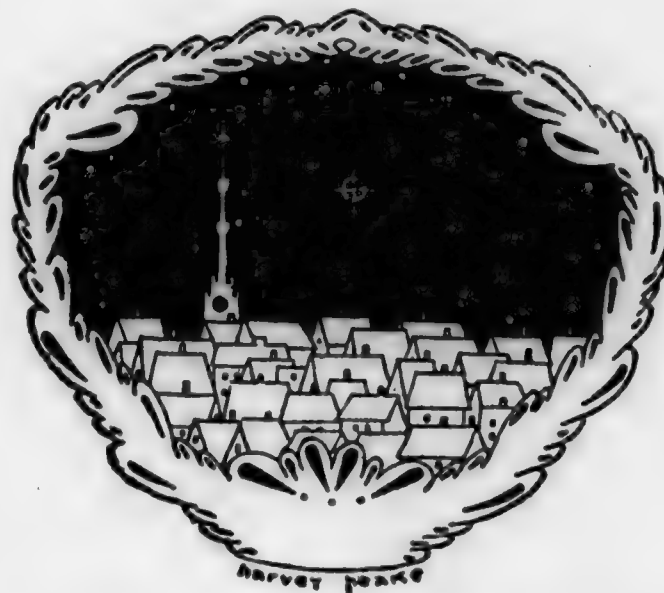
Why doesn't God perform more miracles in our lives by answering our prayers? Is our faith strong enough? Faith is almost always mentioned in the Bible when prayer is considered. But let us ask the question, "What is faith?" In Hebrews 11:1 we have Paul's great definition of faith! "Now faith is the substance of things hoped for, the evidence of things not seen." For the sake of clarity, let me rephrase this in my own language in more modern terms: "Faith is working and planning toward a certain end, without being able to see or understand how we can reach that end." Yes, faith is taking a step in the dark, seeing the invisible, or reaching out for the intangible. And this kind of faith is necessary to please God.

It is said that Billy Sunday used to say that if God told us to jump through a wall, it was our business to jump and God's business to make the hole. Faith is jumping at the wall when there isn't any hole to get through. No doubt in a sense this is an exaggeration, as there probably will never be a situation where God could be glorified by causing part of a wall to disappear. Nevertheless, it would be possible, for "with God all things are possible" (Matt. 19:26). We will try to illustrate what is meant by faith with the following examples.

A Missouri missionary received a letter from a pastor in Pennsylvania asking him to come and conduct a series of evangelistic meetings. The time was short and after praying, he wired to Pennsylvania stating that he was coming. A special prayer meeting was held asking for the funds, for he had no money for the trip. In other words the missionary "jumped at a wall when there wasn't any hole to get through." Several days later a twenty dollar bill came through the mail in an unsigned letter.

Another example is that of a librarian of a college who went to its president stating the need for approximately one thousand dollars' worth of books. After praying about it, the librarian was instructed to order the books, although the funds were not available, nor did they know from where they were coming. This president was "taking a step in the dark." The bill was paid when due. Every Christian should exercise this kind of faith regularly.

Many times we are inclined to think of the Biblical incidents as special occurrences.



#### WHEN I SHALL KNEEL AT BETHLEHEM

Father, Who knowest how to give  
Good gifts to men,  
When I shall kneel this year  
In Bethlehem,  
A gift divine I ask: Thy Christ!  
Once given to the human race—  
No lesser gift I claim,  
No greater grace—  
The Holy Babe in condescending birth  
To grow to stature strong  
Within my soul on earth,  
To grow  
And do His task.

I know,  
When for this richest of all gifts I ask,  
That Thou must grant me first  
The gifts of pain and loss  
That free the soul from all its clinging  
dross.  
And there must come a highway smoothly  
spread  
Where in the soul was found a wilderness  
instead.

But when at last  
The months and years have past,  
And my proud soul  
By Thine own Hand is bent,  
It shall be known  
That sorrow was but lent,  
The pain was brought  
To make the greatest gift I sought  
Mine own.

—Joanna S. Andrea.

Rather we should take them as examples, a pattern by which to guide our lives. Take Noah, for instance, when God asked him to build the ark. Apparently there wasn't a more foolish thing God could have asked of Noah. Noah built a ship as large as our larger ships of today on dry land on a mountain, at a period when it is thought it had never previously rained. No doubt Noah was scorned and made fun of as few others have experienced. Yet in the hour of trial he remained faithful and was greatly rewarded.

So must each one of us be faithful in the hour of trial so that our faith may grow and our prayers be answered. Abraham and Isaac and the men of the fiery furnace expressed their faith in definite terms. In many miracles which Christ performed, an expression of faith was first required in some form of word or deed. The Missouri missionary and the college president also expressed their faith in definite terms. Are we willing, when our faith is tested, to stand firm and to act on faith in the promises of God and the Holy Spirit? Let us earnestly endeavor to be more faithful in expressing our faith, in acting on our faith, and in remaining true when our faith is tested and tried.

Another essential to getting definite answers is to practice importunity in our prayer life. In Matt. 7:7 the Greek for "ask" is in the imperative mood. This gives a somewhat different meaning than we can express in the English language. The idea to be expressed here is continual praying until an answer is received. It may not be the exact answer to our petition, but it will be an answer to our prayer. God can say "No" in as definite a way as "Yes" in granting our petition, if we will understand and take the answer as such. Often it may be God's desire to grant us our desires, but He may withhold the answer for a time to test our earnestness or sincerity or for our own welfare. Let us be fervent in our prayers for "the effectual fervent prayer of a righteous man availeth much" (James 5:16).

Let us consider what an answer to prayer is. An actual answer may come in any number of different ways. We can only point out several possibilities. First, any happening brought to pass as a result of our praying is an answer. It may not be that for which we had prayed, but possibly God is leading to the goal we are seeking. God may have to teach us or our friends some lessons. He may have to allow our friends for whom we are praying to go into deeper sin to bring them to a realization of their spiritual condition. Undoubtedly the answers to our prayers come indirectly more often than directly. Let us not be discouraged when the answer seems to be delayed.

Although God does deal with us as individuals there are some general ways of answered prayer that can be pointed out. An incident, which ordinarily would be only a natural happening, has occurred probably because we prayed and over which we did not have complete control, but it is an answer to prayer. Another way which God can answer prayer is in giving us something better than that for which we had prayed. Perhaps the high-



est point in Christian experience is in getting that definite thing for which we have prayed. The experience of answered prayer is convincing proof there is a living God who cares for us as His children. Also, it is an unanswerable argument to the doubter and unbeliever.

#### Steps to an Effective Prayer Life

Again, these cannot be pointed out definitely as the only steps or the only way to an effective prayer life. Rather, these are aids which may help us to have a richer prayer life.

1. **Bible study and meditation.** This point cannot be overemphasized. Every day we should spend at least twenty to thirty minutes, and many times longer, alone with God. Part of this time would be spent in silence, not especially in prayer or study, but in meditation, letting God speak to us through that still, small voice revealing to us His will. Andrew Murray has well said: "Little of the Word and little prayer is death to the spiritual life. Much of the Word with little prayer gives a sickly life. Much prayer with little of the Word gives more life but without confidence. A full measure of the Word and prayer each day gives a healthy and powerful life." This point has been repeated again and again in this article. Bible study is the first step in aiding the Christian to live a better Christian life. Meditation, as we have defined it, is also indispensable once the technique has been learned. Try it out and see for yourself. There is no substitute.

2. **Dependence and confession.** First of all, God does not recognize a proud and lofty spirit. We need to come to God in a humble, submissive attitude. God hardly recognizes someone who feels no need of Him except when he is in trouble. We must confess to Him our inability to help ourselves.

3. **Pray intelligently.** Many times, if we would stop to consider our prayer requests, even in our own small world, we could see that we do not actually want the things for which we are praying. We should study our requests carefully.

Another reason we should study our prayers is that sometimes the motives behind our desires are wholly selfish. Often, the sole purpose of our request is to be better than our neighbor. A change of motivation might sometimes bring the answer to our prayers. A self-centered prayer life, lacking in intercession, could be a definite hindrance.

Another way in which people suffer disappointments in their prayer life is in praying too late to prevent some disappointing or discouraging thing. For instance, we receive a letter we are afraid has bad news in it, so we breathe a prayer after the news has been written. There are many other similar ways in which this happens.

4. **Learn to pray by praying.** George Müller stated toward the close of his life that it was easier to pray for a thousand dollars than for five dollars at the beginning of his ministry. An effective prayer life must be developed as we grow stronger in our Christian life. Every act and test of faith through which we stand firm will make us

stronger to go through the next more difficult act or test of faith and more triumphantly. A prayer life grows in effectiveness. Learn to pray by praying.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).  
Wayland, Ia.

## Slavery Does Exist in the U.S.A.

By WM. M. WEAVER

The writer states that he received his inspiration for this article from an editorial entitled, "I Saw a Slave," in the September number of the MONITOR.

We were doing some extensive traveling recently. Intent upon observing all we could from nature and from the lives of people we were amazed by the beauties of nature and appalled by the ugliness and wickedness woven into the portrait of humanity.

Our observation yielded facts which might have been less obvious had we been hampered by business or other secular interests. We were not on a faultfinding tour, but rather on a fact-finding trek. Folks get so accustomed to seeing (and doing) ordinary evil that they often lose focus on much that is not popularly tagged and earmarked "sin." If the reader will forbear we hope to recount some of those which are seldom seen in print.

Much ado is made, in our land, about our freedom, liberties, etc., yet many of our citizens live in abject slavery—to conventionalities, or habits, or customs, or demand. Man's quest for security has robbed him of very much freedom and liberty. If he desires one he must yield the other. The two terms are incompatible. Man must pay so dearly for protection that his freedom is impaired; or if he chooses strict liberty his security is endangered.

Even now a desperate battle rages on the Asiatic perimeter to help insure our national status as a Free America. Despite the fact that economic considerations augment this war men still believe it heroic to fight and die for "God and country" (as they call it), allowing themselves to be drafted for such purpose. That, naturally, is one impairment of liberty. Another (and possibly more flagrant) kind is perpetrated by those despots who would regiment and enslave men and women, making them direct vassals of the state in all their pursuits.

Usually, when speaking of slavery, folks think of labor—bloodhounds—whips—aching muscles—hunger—fear—and death. The popular, modern attitude takes, almost wholly, a materialistic, physical viewpoint relative to either liberty or slavery. Our aim, however, is to present another, diametrically opposite, picture of real slavery, which subjects "all men, everywhere" to its toils.

Men cannot be half free and half slave. They must be wholly one or the other. None can be free (from sin) unless he or she is a "new creature in Christ Jesus." If they are not freed by the atonement then they are in bondage and enslaved by sin. Such is the real slavery referred to in this article.

Strangely enough, a man's body may be enslaved while his mind and spirit may be "free indeed," but if a man is enslaved by

sin, his mind, body, strength, soul, and spirit are victimized, and he cannot help himself. Any habitual indulgence which is "earthly, sensual, devilish" enslaves the body, mind, and spirit.

Irrespective of vain profession, despite outward regulations and legalistic conditioning, the course pursued and the interests expressed in the daily walk of man are the true barometer of his spiritual relationship and indicate where his heart is centered; whether he is a new creature in Christ Jesus or whether he is in voluntary bondage to sin, self, and Satan. Sin is the result of yielding to Satanic influence, and that is bondage personified. It is real, genuine slavery; and much more consequential than mere physical slavery. The tragedy of it all lies in the fact that very often those thus bound by sin masquerade as walking in the light of spiritual freedom and falsely claim liberty (in Christ), while in truth they are in bondage to the "world, the flesh, and the devil." Some even make a show of religious zeal, yet serve mammon with all their heart, which is indicative of both an enslaved and a depraved mind.

Some of the habits, appetites, and indulgences which tend to enslave men and women and wreck their lives are readily admitted, while some others are garnished and varnished to appear less dangerous and almost honorable; even some are incorporated into the skein and warp of so-called Christian ethics.

Scarcely anyone, in this land, will openly defend drunkenness, licentiousness, avarice, lying, sabotage, and deceit,—yet not a few are guilty of one or all. Only a minority, in most communities, will champion the saloon, the brothel, the gambling den, the gangster, the crooked politician, spies, the stool pigeon, the sadist, or the rat who would "frame" his own buddy,—yet the newspapers are reeking with such news and scarcely a single police raid is effected which does not disclose some prominent names on the blotter. Some folks will make bold enough to declare that it is all right to drink a little for courtesy's sake. They smoke a little, but not to extremes. "Why," they will say, "the radio tells you that more doctors smoke one kind of cigarettes than all others." These same folks might chew a little, or play cards a little. Yes, a little of this or a little of that is all right, but they would be horrified at the suggestion that such a course might end in hell a little.

A great many socially elite folks uphold and practice divorce: in fact, it is sort of fashionable, particularly if there is a little modern



romance tangled up in it somehow. This same crowd play the stock market (oh, through their brokers, of course), enjoy horse racing, bet on an athlete or a ball team now and then and just wish the lottery were legalized here like it is some places so one could use this means to make an honest dollar.

Other good folks join social orders, stock companies, fraternal orders, etc., because there is power represented in numbers; a person, by "belonging" can just achieve much more than he can ever accomplish standing alone. (Daniel of old and some of the other faithful ones didn't know what they missed.) "A bundle of sticks, bound together, is stronger than one, alone" they say, not thinking that this is exactly the logic Al Capone and John Dillinger used and other gangs employ to bolster their organizations for crime.

How often do you hear, "When in Rome do as the Romans do"? Such logic is indicative of the baseness in the heart of the one seeking vindication from a smitten conscience. Such folks need real emancipation from slavery. Jesus can liberate and cleanse such souls, leading them from darkness into His marvelous light.

Then there are those who will betray the confidence of their fellows on the slightest excuse or provocation. It is bad to "bear tales" as a "busybody in other men's matters," but he who betrays confidence is, in a sense, the counterpart of Judas Iscariot, and is either seeking money, position, or self-praise. It is like climbing the ladder of success over the ruins of their fellows, as round by round they trample reputations under foot; in the craze to "climb" at any cost. Small wonder that these folks can support Sunday baseball, attend the theater, charge exorbitant usury, and take chances on the steeplechase, without its interfering with their religion. There is little danger of anything marring the quantity and the quality of what religion they possess. There is danger that they may be more concerned with conventionality than with Christianity.

The sad deduction is that a person enslaved, physically, knows he is a slave, while those in spiritual darkness and bondage are not currently aware of their plight of enslavement. The need for emancipation from both types of slavery has long been apparent, but never more gravely needed than right now, despite our vaunted achievements.

Since Negro slavery was abolished in the south, Abraham Lincoln has been known as "The Great Emancipator." But a Greater than Lincoln has been a Historic Personage for nearly two thousand years. Lincoln brought about the freedom from serfdom of a certain class in a certain land at a certain time, while the Lord Jesus frees all mankind, everywhere, and from both the cause and the effect of both physical and spiritual enslavement for both time and for eternity. Yet the masses will laud Lincoln to the skies and seemingly forget about Jesus, the Christ, altogether. What is wrong? Why does this condition exist? Can it be that men and women do not desire emancipation from sin? Is the price of acceptance too high to render, in exchange,

for liberation from bondage to sin? Or, has someone lacked, fearfully, in properly presenting this Jesus to the world as the real Great Emancipator? Perhaps the subject needs a new approach.

You would think that if the people of the earth were properly acquainted with the mission and the guarantee of the Christ to set them free from the curse and the guilt of sin-slavery that the devil and his cohorts would be sore put to keep the masses of people from flocking to the banners of Jesus. Instead Christianity has a "battle" on her hands to "hold the fort" and to gain recruits, recruits who will stand.

No one knows, this side of heaven, how much of the blame rests upon "catering," professing Christians. It is no wonder that materialism, atheism, and communism so

shackles are broken by the Hand that was wounded for their release. Jesus, who took "captivity captive, and gave gifts unto men" proffers that hand to all men, everywhere, to liberate them from personal bondage and to lead them into His kingdom of "called-out" ones. To take His hand insures peace of mind, integrity of heart, a transformed life, and spiritual security.

Yet another grave, damning sin which has captured many erstwhile Christian professors, which has brought much disrepute upon the cause, and which damages Christianity perhaps more than some other disparagements, should be noted. This trait has many pet names. Some call it industry and support their craze for intemperate work upon the quotation of certain verses taken from the Bible. Others call it frugality and, likewise, back up their contention with certain Scripture verses. Others ignorantly believe that the Lord Himself enlarges a man's bank account and therefore consider it a sacred thing to be vigilantly sought after almost day and night, even if they endanger the health of their bodies (the temple of the Holy Ghost) by so doing. There are those, however, whose heart is beguiled by the deceitful allure of wealth (who are not ignorant) and who will, enslaved by their greed, pursue their chosen course of covetousness, religion or no religion, regardless of consequences to their soul. What tragedy is written in these words, "Where your treasure is, there will your heart be, also"! It is indeed a tragedy when a man becomes so terrifyingly enslaved by a passion for riches that he can camouflage his life by purposeful false profession. Those who devise such trickery sometimes get "found out," sooner or later, among their fellows, and even though the individual eventually looms up in his own rightful sphere, when shorn of his camouflage, the sad damage such a life exerts upon the church and the cause of Christ can scarcely be measured at the time. It yields a longfelt harvest.

Another favorite excuse used by mammon's slaves is "I just haven't the time to spare—I'm too busy." You ask a man what books he is reading now, how he enjoys the Martyrs' Mirror, how he likes this author or that one, how he likes Kauffman's "Doctrines of the Bible," or Wenger's "Glimpses of Mennonite History and Doctrine," or try to evince some recognition of quotations from the pens of Horsch, or Smith, or Hartzler, or Brunk, or Hershberger, and a score of others, and the excuse will come—home-spun, well-wrapped and ready-to-wear—"I just never could take time to read like others do who aren't so busy. I'm not gifted that way." Those slaves to mammon are only deceiving themselves.

Worse yet, try discussing some deep, doctrinal truth which needs reference background to establish, from the Bible, and if you can keep back the tears when you hear something like this, "Well, is that what the Bible says? You know, I'm ashamed to admit it, but I don't have the time to read the Bible like I ought to, and even when I do try to read it I'm so tired, I just don't always get the meaning. You know I'm so nervous lately. The doctor says I'm suffering from hypertension,"



### A CHRISTMAS PRAYER

Isaiah 9:6

**Christmas brings that blessed message,  
"Unto us a Child is born,  
Unto us a Son is given,"  
Praise the Lord for Christmas morn.**

**Father God, who art in heaven,  
Hear our prayer of thankful praise,  
Help us live our love for Jesus—  
Giving thanks through all life's days:  
Lord, we thank Thee for Thy mercy,  
For the joy Thy birthday gives,  
Deep within our hearts, Lord Jesus,  
Everyday Thy birthday lives!**

**Faithful God and loving Saviour,  
Help us give to Thee our all—  
Give the talents Thou hast given,  
Help another hear Thy call:  
Help us show how much we trust Thee  
By the way we live each day,—  
Guide us, Lord, we fail without Thee.**

**Father God,—Thy Christmas message  
"Unto us a Child is born,  
Unto us a Son is given,"  
Gives New Joy each Christmas morn!  
Thou who art Life's only Way.**

—Hazel Banks.



boldly harass and affront Christianity. Many so-called Christians lean so far over toward godlessness that their profession seems ridiculous, and the enemy is quick to cite these inconsistencies whenever and wherever opportunity affords. In fact, a Christian absorbed in materialism plays a major role in the anti-Christ program. "If therefore the light that is in thee be darkness, how great is that darkness!" An atheist or communist could not possibly wreak more havoc in the camp of the Lord than a catering, professing Christian who is a slave to sin and evil. They are both slaves and both in need of emancipation; both doomed to eternal despair unless their



then you have an abundance of spiritual stamina. If that is not slavery then you name it. When "just a little talk with Jesus makes it right," don't tell me folks do not have "time" to fellowship with our Lord. How can we sing about our "walk" and our "talk" with Him and then not practice it like Mary, of old, when she left "serving" to sit at His feet in search of the "better" things, by Jesus' own declaration?

Without attempting to injure the ego of those who would excuse Martha, let me say whatever was "that better part" to Jesus' way of thinking, we do well to incorporate it as part of our way of life, to escape becoming enslaved by the "weak and beggarly elements of this world," thereby forfeiting blessings.

Our lives and our time are only loaned to us here, in the capacity of stewards, to do with them what we can for God's honor and glory. So since Caesar gave us so very little, and since God loaned us so very much, we should be careful lest we render back to Caesar more than his share and lest we render unto God less than He expects of us. There is no better place to seek emancipation and no better place to cultivate it than "sitting at the feet of Jesus." The "whole" of us belongs to God; let us render unto God that which is His.

If we would reign with Him we must also walk with Him, and walking with Him will absorb a lot of our time, for there is no need nor call for haste and speed except for salvation and evangelization. I'm not so sure but that, to make a good job of either, it will occupy most of our time.

At any rate, there is so much slavery yet in the U.S.A. and in the world, at large, that professing Christians should spend a lot of time praying, at least.

Mifflintown, Pa.

### THREE REASONS WHY JESUS CAME

(Continued from page 358)

powerless church! And now a peaceless world is trying to produce a warless world."

Peace among nations must begin with peace in the hearts of individuals. Faith in the finished work of the Lord Jesus Christ brings justification and peace that is so much needed and so much sought by all men in all nations of the world. In one sense we are all alike, whether we be dictators on thrones or peasants on hillsides; whether we be professors in universities or students in schools of learning; whether we be the owners of millions or paupers in the slums—we are alike in that our souls desire to be at peace with our Creator.

The joy that comes with the peace that Jesus brings is best understood when seen in the hearts of those receiving it. A little girl came downstairs one morning, singing, "Happy Birthday to you." The mother hearing it said to herself, "Daughter is getting things mixed up a bit; for this is Christmas—not the birthday of anyone in our family." But as the child went on singing, "Happy birthday, dear Jesus, happy birthday to you," the mother smiled and knew the child was not confused!

A child of tender years who heard the Gospel story of Christ's birth, life, death, and

resurrection believed on Him as the one who came to be his Saviour. After praying and finding pardon for his sins the lad looked up with a wonderful light on his face and said, putting his hand over his heart, "I have such peace!"

An older convert who spent nearly half her life in sin away from God, after having confessed Christ and forsaken her own way, looked up into the face of the one who led her to Christ and said, "I never was so happy in my life before!"

An old man on his deathbed confessed his Lord two months previous to his passing on to glory. When he received the peace of God into his heart he looked up into the minister's face and exclaimed, "Isn't it wonderful!"

When Christ is received and given first place in the heart and life, then lasting peace abides. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). And again, He said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

At this happy season of the year may we resist the temptation to give Christ second place; but may we enthrone Him as King of our lives, and give Him first place in all our Yuletide activities.

Masontown, Pa.

### ARISE, SHINE

(Continued from page 357)

What is the cause of all the joy on this day? Could we not light the candles every night and sing and talk and tell stories? Yes, but this night is different. This is Christmas. Christmas is the birthday of the One who alone can bring true joy and happiness. This is the day toward which people of all ages look. It was two thousand years ago, yet is today. It knows no limits of time. It is our day perpetually. I have known it, as have all others who have chosen to open their hearts to His love and forgiveness. It is now—this day. This Christmas is a true memorial of receiving Him. Our light has come.

Scottdale, Pa.

### THE NIGHT BEFORE CHRISTMAS

(Continued from page 354)

be costly, but it should be something that the one who receives it can appreciate. Surely they would appreciate something they could use every day.

Cassie despised washing dishes, even when Billy dried them. But Mother always said it helped so much and made the house so much nicer when the dishes were clean and put away! And shoes! How she hated the smell of shoe polish! But her father had once declared that she could shine them better than any bootblack. Mother had said,

"A successful man must always have his shoes shined." It was Christmas, and God gave His best, so—

Carefully Cassie picked out a white correspondence card. At the top she painted a

big red poinsettia. Below she printed neatly:

"To Daddy:

"I promise to polish your shoes every Saturday during this coming year."

"To Mother:

"I promise to wash and put away the dishes every morning and evening during this coming year."

"Wishing you both a Very Merry Christmas."

"Your loving daughter,

"Cassie."

She slipped the card into the envelope, sealed it, and addressed it to her parents. Tired, but happy, she tiptoed to bed to dream of the happiest Christmas she had ever had.

### CLEAR YOUR GLASSES

It is surprising the number of times that I have to clean my glasses every day. Many a time I have to use soap and water in order to have them bright and clear, so that I can see properly through them. Those who use their eyes much know how necessary it is to keep them in good order, and if they have to wear glasses, to make sure they are clear.

Important as it is to keep our material glasses clear, it is infinitely more important to see that our spiritual glasses are unclouded. If we fail to do this, we are in danger of missing many of the beautiful things our loving Father has planned for us to enjoy. So many are content with second best, when God has prepared the best for them.

So many things dim our glasses in this fast changing interpretation of sacred things—the Incarnation—the power and personality of the Holy Spirit and other vital truths. There is a sad tendency to cloud the facts, and lessen the Divine character of Jesus—to stress the fact that we are all the sons of God, regardless of the necessity of the new birth. Many can readily see the wisdom of the Mayor of Philadelphia disguising himself, and going to live for a time among the poor of his city, in order that he might more readily understand their needs and so help them; or how a caliph of old disguised himself as a beggar so that he might learn the actual condition of his subjects; but they cannot understand Jesus coming to earth to live in order to save mankind. Truly there is great need of seeking the aid of the Holy Spirit to clear our spiritual glasses that we may be able to see properly, and so understand the vital truths that will make us rich, not only in this world, but throughout eternity.—Esther Dalziel Hooey.

### A NAME

Son, your mother and I gave you a name and your sister one too, though it wasn't the same. My son, the world also will give you a name. The name the world gives you is the one which you earn. Listen! Now, son, you have plenty to learn—you will be tempted and tried in many ways, but be sure to use good judgment through all of your days. The name that the world gives you had better be right. If it isn't don't be afraid to stand up and fight for the rights that are yours in the times that will come. I am sure there will be some difficult times, but be sure to meet them in a fair and honest way. It will be easier done if to God each day you'll pray. Listen, son, in heaven is where a good name counts.

—Harold O. Runkel.



# OUR HOME CIRCLE

## The Family Altar

### II. How to Conduct It

BY NORMAN V. WILLIAMS

How to conduct family worship meaningfully is brought out in a practical and helpful way in this article by the Director of the Family Altar League of America.

#### I. First Exercise of the Altar: Proper Attitude

As we come to the hour of family worship our attitude must be quiet and worshipful. We are to meet the holy and great God in His Word—full of glory and majesty. Coming into His presence we should be low at His feet, saying from every impulse of our soul, "Holy, Holy, Holy, Lord God Almighty." To really get one good solid look at God is to call forth from the soul streams and rivers of fullest praise. Therefore let us lay aside every worry, care, weight, and the sin which doth so easily beset us, and let us look full in His wonderful face and looking unto Jesus in His Word and in the sweet fellowship of family worship we shall be revived from weariness, and faith will grow mountain high to lay hold of every needed grace and blessing!

#### II. Second Exercise of the Altar: Reading God's Word (IMPRESSION)

The second exercise of the altar is the reading and study of God's Word. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16, 17). We strongly urge—READ GOD'S WORD. Do not read a book about the Bible IN PLACE OF THE BIBLE. Always let God speak straight from His Word to your heart. Devotional books and magazines are fine, but the Word of God itself should be heard first and should be allowed to speak for itself. The best interpreter of the Word of God is the Holy Spirit. After reading God's Word let the father, as the priest of his own family, make a few brief remarks about the passage read! Or in the absence of the father let Mother assume this "holy priesthood." Remember that your Johnnie or your Mary may be depending on that Word they shall hear to tide them over some time of temptation or doubt or despair. Remember THIS day may be the day when some seed will be sown in your child's heart that will bring forth a rich harvest in years to come! As I look back how often when

Father read God's Holy Word were the shackles of some doubt snapped and my soul corrected and reproofed for some wayward word, thought, or deed.

What your child hears today will shape his life for eternity to come. What you hear from God's Word will bless you according to your need. We do suggest the progressive use of the three following well-written books for those who have children. The first of these books is Foster's "Bible Pictures and What They Teach." Children under school age and those in first, second, and third grade will especially enjoy reading this book. They will enjoy having Mother read this book to them in family worship. This book, together with the many pictures running through it, will give them a knowledge of all the great Bible characters and incidents.

After Foster's book has been completed there may come the reading of Hurlbut's "Life of Christ" and the child may retell the stories in his own words. The chapters in this book are short, concise and to the point.

Hurlbut's "Story of the Bible" may be next used and gives a faithful presentation of the great truths which the Bible teaches. There are ten questions on each chapter and these questions are bound together in pads about the size of a school writing pad. Four pads are necessary to complete this book. By reading the Bible and comparing with the questions and the account given by Dr. Hurlbut, you will find the Bible a new book to you and your children.

If you would desire to tell a Bible story we would make the following suggestions. Remember the method of telling the story is important. Four simple rules suffice: (1) Be simple; tell the story in the children's language. (2) Be natural. If you live the story you are telling you may be sure that you will be natural in the telling of it. (3) Take your time. Make the story brief, but do not give the effect of rushing through it. (4) Let the story have its own effect. Never use the story as a basis for moralizing. As you tell the story it will create its own effect under the direction of the Holy Spirit.

To further contribute to the interest of the "story told" many parents are finding

the flannelgraph a great aid. Remember variety is a vital thing in the maintaining of interest and is the very heart of well thought out family altar devotions.

The Book of Proverbs is a much-used book of the Bible especially where there are children in the family. Here one learns what Dr. W. E. Pietsch calls "sanctified common sense." In this book God makes His children "wise as serpents" while through I Corinthians 13 He makes us "harmless as doves." It is best not to read the Proverbs in whole chapters at a time, but better to take two or three proverbs with comments and illustrations. William Jennings Bryan said, "Everyone should read the Book of Proverbs at least once a month." It yields that open-eyed practical wisdom that the pilgrim needs as he lives in the land of the enemy. Proverbs is a book very fitting for family worship, as it is the words of a father to his son. Proverbs 1:8.

We also strongly suggest that the following chapters be frequently read and meditated upon:

Isaiah 53—The Great Redemption Chapter.

I Corinthians 13—The Great Love Chapter.

Matthew 5, 6, 7—The Great Teaching Chapters.

Revelation 21—The New Heaven and Earth Chapter.

Revelation 20—The Great Judgment Chapter.

Romans 8—The Great Blessing Chapter.

John 3—The New Birth Chapter.

Some build their family altar devotions a week in advance. One may build the Scripture portions around "great verses," (memorize these verses); "great chapters"; "great stories"; "great doctrines"; "great men"; "great miracles"; and so on. It is easy and interesting, as well as profitable, to plan out in this way the manner in which God's Word shall be ministered. In connection with a great verse or a great chapter or a great story one may bring out two or three brief "seed thoughts."

#### III. Third Exercise of the Altar: Prayer

After God speaks to us through His Word we must desire to speak to God through prayer. As a general rule our prayers should be brief and to the point. A one or two minute prayer is best where there are small children in the group. We should pray definitely and to the point. It is good to concentrate on one or two subjects and not try to pray for everything at one time. Prayer that covers too much ground never really comes to grips with anything and gives the impression of vainly beating the air. Prayer that is simple, concentrated and definite has power and grip that gives one a sense that divine business is really being transacted. Our prayer subjects will cover the needs of family, church, missions, neighbors, community, school, lost souls, the sick and the needy, our statesmen and civil leaders, as well as the heads of all nations. All these cannot be included at one time so we must use thought as to what we should include at any given time. Babies may be taught to



be quiet at this time. Your attitude of quiet and worship will very soon impress the same attitude on him. The baby's speech should very early contain the name of Jesus. In fact, he should have the name of Jesus on his lips soon after the names of "Mamma" and "Papa." He will then grow up with the wonderful sense of the unseen but lovely presence of Jesus. This more than anything else will give him a sense of security and belonging, as he lives from day to day. Without this sense of His presence, children grow up feeling frustrated, insecure, and out of place in the scheme of life.

As soon as the child can frame sentences he should be taught simple little prayers. The prayer may be as simple as "Dear Jesus, I love Thee." "Dear Lord Jesus, bless and help all the missionaries today." You can make up similar little prayers for your child—prayers that will suit his needs and draw all the aspiration of his little mind and soul out to Jesus, the Divine lover of little children. You may get hints as to what you could make up into prayer by talking with your child from time to time, about what he thinks it would be right to pray

about. Never miss the prayer time of your child. To kneel at your knee and pray will long be remembered as one of the most wonderful experiences of his childhood. As he grows older you may kneel with him at his bedside, thus gradually making him more independent in his prayer life. And as the children learn to pray in this way, they may be invited to pray once in a while at family altar.

We emphasize the idea of children praying at family worship. This teaches your child how to talk with God for himself. If a child learns to pray with ease and freedom he has learned the very greatest secret of happiness and spiritual power. The child who learns how to pray has learned the secret of turning defeat into victory—a secret that will be his greatest strength in the long years ahead. A child's praying provides the best thermometer for taking his spiritual temperature. In his prayer you will be able to sense the tendencies toward backsliding and lukewarmness. His prayers will reveal his spiritual condition with great accuracy. So make it a point to have the children pray at family worship.—The Evangelical Beacon.

After a bit she suggested one of her own—"This is the way she builds a fire, . . . to make our home so happy." We decided to change that one to "To make our home so cozy." It was a frosty morning, and that seemed a really important element in her happiness.

Something still seemed lacking, some quality of comrades together.

To fill in this lack we finished with—"This is the way she talks with me, . . . To make our home so happy."

It was just one of those little incidents of daily life. But it made me think. How often our troubles with the children stem from a lack of the homely, cheerful graces, and a friendly "talking things over as person to person."

We can get so occupied. And "occupied" is a good word for it. If our minds are full of financial struggles, or pleasures, or things we do for the approval and praise of men, like making a killing on some crop or venture, or driving the newest car, or appearing well-educated or—so many things, what is the result? We can even get so occupied with revelations and such things that we neglect our homes. If our homes are not happy for the children, they will go elsewhere as soon as possible. And it is the day-to-day attitudes and little things we do for them or say to them—or leave unsaid and undone—that will cause our children to feel eventually that we wanted them around and cherished their companionship, and enjoyed them, or that we thought them a nuisance. Oh, to be sure, it may be all unconscious on our part. But the result of the wrong attitudes is nonetheless sure for our ignorance, and we'd better get wise to ourselves, be honest with ourselves, about our thinking.

"I think the best thing parents can do is to teach their children how to love," says Dr. William C. Menninger, in an article quoting him. This same article, by Howard Whitman in the September Reader's Digest, goes on with the following paragraph we all do well to ponder:

"The only way to teach love is by example. By cultivating our own capacity to love, we teach those around us to love. Children must receive love in order, later, to give it.

"We do not love our children simply because we protect and provide for them. The animal does that for its young. The test is: To what extent do we treat our children as people? How much do we respect their individuality? How much do we help them grow independently—instead of smothering and possessing them?"

Surely this is what God meant when He through the Spirit spoke to us:

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." And also:

"That they may teach the young women to be sober, to love their husbands, to love their children, . . ."

Surely this is what we need, "to make our homes so happy."

Hammett, Idaho.

## "To Make Our Homes So Happy"

BY ALMETA HILTY GOOD

It takes the co-operation of every member of the family to make our homes as happy as God intended them to be.

"Mamma, don't you want to hear our new song we learned in Sunday school?" my little almost-five daughter wanted to know. And so, of course, I did.

"It's about what our mothers do for us," she explained solemnly, and then started singing (to the tune of "Here We Go 'Round the Mulberry Bush"):

"This is the way she washes clothes,  
Washes clothes, washes clothes,  
This is the way she washes clothes,  
To make our homes so happy!"

Continuing, with the appropriate gestures to make it realistic, she sang verse after verse in her piping voice:

"This is the way she irons our clothes, . . .  
"This is the way she sweeps the floor, . . .  
"This is the way she mops the floor, . . .  
"This is the way she washes our dishes, . . ."

always ending with—

"To make our homes so happy!"

Well, I thought! I knew that young girl was talented for work with little tots, but if she thought that up herself, it was just a real inspiration. Little ones like to imitate these activities that they see so much of, and yet they tend to take them for granted, too, in a way. And here she was pointing out to them that these things their mothers did for them, to make a happy home. Not only that, she let them put the message across to themselves, which is what people do when they wholeheartedly sing something!

But my girlie had stopped singing. "I can't remember the other ones," she explained.

"Maybe we can think up some of the other

ones," I suggested to console her. "How about, 'This is the way she prays to God, . . . To make our home so happy'?" So we sang that one.

Then we thought awhile, and came up with:

"This is the way she tucks me in, . . . To make our home so happy," and "This is the way she sings a song, . . . To make our home so happy."

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### A SAD HEART MADE GLAD

I walked one day along the road.  
No smile lit up my face;  
My heart was sad; my eyes were dull,  
And weary seemed life's race.

Just then, a lad at play I spied.  
He looked up with a smile,  
And I walked on with grateful heart—  
Brighter, the second mile.

My burden was somewhat lighter.  
But still I felt its weight  
Till I saw another laddie  
Weeping outside my gate.

My heart went out in sympathy.  
I sought to quell his grief,  
And felt that I could love each boy  
Who needed such relief.

So, tenderly, I soothed the ache  
That hurt his little heart,  
And found my own, once bleeding sore,  
Was freed from all its smart.

—Frances Humphrey.



## MISSIONS

# No Room to Receive Them

By ELIZABETH ERB

The two articles in this section are taken of Missions and Charities. Every home should be secured from the Mennonite Publishing House. The coming year, but funds will be needed to

from the annual report of the Mennonite Board have a copy of this 189-page book which can be The new hospital will probably be built during furnish it and to provide for a nurses' home.

"And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door" (Mark 2:2).

This verse has been enacted literally in the outpatient department of the Dhamtari Hospital many times in the past year. As soon as it is known that the doctor is in the hospital, the crowd of patients which has gathered together on the veranda moves to the consultation room. In spite of our best efforts to take one patient at a time, the mob spirit many times wins, and the doorway is blocked making further entrance or exit impossible. Each man thinks he can win by pushing. Very few know anything about the courtesy of "first come, first served." And so the morning passes—a crowd of sick, lame, and blind, unless controlled, would completely surround the one who can help them in their illnesses until there is no pure air left for him to breathe.

On the busiest days 150 to 160 patients are seen. That does not mean only 150 or 160 persons in the crowd, for with the patient have come three or four or more relatives from whom the sick man must take advice before submitting to any treatment which is more involved than an ordinary injection or the administration of pills. The crowd continues until 12:30 or 1:00. By that time the doorways are clear and the workers can get out to go home for their dinner of rice and curry.

The above verse can also be applied to our indoor situation. A sick man wants a room. There is no empty room. He is told this in a simple statement, but he does not believe it; he thinks he is being deceived, for everywhere else in his society he must be alert to deception. He says he will pay a large sum of money if only he is given a room. Then he is told that this is not a matter of money. There simply is no room for him. When once he begins to realize that money makes no difference (it almost always does work in the circles in which he moves), he takes the first step toward faith in your statement that there is no room for him. Then he begins to figure out some other arrangement for his treatment. Could he perhaps live in the same room with another patient who also is from his village? Yes, gladly, if the other patient will permit it. Could he perhaps stay in the house of a friend in Dhamtari and come to

the hospital daily for an injection? That would be fine. But in case the man should be extremely poor and have no friends near by, he will be ready to take only a blanket, spread it on the floor, and rejoice that after so many days of illness he can be admitted to the hospital in the hope of going away a new man with a new, healthy outlook on life. And so because of crowded conditions the doctors bear many of the "growing pains" of the institution in the daily decisions of who are the sick, and who are the more sick, who of the five patients who need admission should be given the one empty room there is, who of the fifty inpatients are far enough past the critical stage of their illness that they can be discharged in order to make room for the day's admissions. And the nursing superintendent finds that much of her time is taken up in getting the discharged patients out of their rooms, seeing that the rooms are cleaned immediately, and then keeping her eyes open, lest someone move into the vacant room without permission.

I would also like to apply the Bible verse to our operating room situation. I will not say the verse has literally been lived here, for we do limit the number of people who can accompany a patient at the time of surgery. What I do want to say is that we are crowded for space in the operating room. It is not unusual for three or more cataract extractions and one or two other minor cases to be scheduled for a single morning. The faithful operating room nurse goes about preparations for these cases. Working at the same table beside her, a nurses' aid is preparing solutions for autoclaving. The nurse wishes there were an extra table in some empty corner where this work could be done, but such is not available. When the nurse is ready for the operations, she calls the doctor. All the while the operations are being done a noisy kerosene stove is burning less than ten feet away from the operating table. Stop it? No, it is being used to autoclave linen for the afternoon operations. If only the autoclave could be in another room, the nurse wishes, but there is no "other" room for it.

This work room, autoclaving room, and operating room combination is another reason that the hospital staff has long looked forward to the new hospital building which will make possible separate rooms for these different tasks. We all were happy when the ground was dug for the foundation of the new building. [Funds are now available for the completion of this building.] By the help of the Lord great things have been done amid the difficulties of crowded conditions, and we know that the Lord will continue to work miracles of healing through our hospital but increased work demands increased space, and added facilities means a larger sphere of service.

The past year has brought blessings to us in seeing the Gospel message go out to those



A Glimpse of India's Needy Multitudes—Scene in a Village Bazaar



who were sick. As in previous years, so this year there have been patients who have read the entire New Testament during their stay with us. We have been happy to add to our staff a part-time evangelistic worker. Reuben, a young man who had four years of Bible training before taking up compounding, helps us with the routine work in the mornings, but devotes his afternoons to work in the reading room and personal contacts with the patients. He has had more requests for Bibles and hymnbooks than we can supply. At present Bibles are not being printed. We are told that printing is being postponed until the revision of the Hindi translation is completed. The reading room was a new addition to our hospital this year. Not only the patients enjoy the Hindi literature found there, but our compounders also enjoy the broadening experience which reading gives them.

The compounding school continued as usual. One compounder took the second-year examination, and two took the first-year exams. All three of these boys passed. In July three new boys were admitted for training. These boys are now helpful members of the staff. In September, 1949, the hospital was inspected for approval for opening a nurses' training school. With three provisions permission was granted for taking a class of nurses in 1950. These provisions are: (1) that two service rooms be built, (2) that the former Indian doctor's residence be used for the Nurses' Home, (3) that the entire hospital building program be completed within three years. The latter provision is perhaps the hardest one to meet at this time. The launching of a nurses' training school is a big project. It will involve more than was involved in running a compounding school. But we feel that it is nurses rather than compounders that we need; therefore we are ready to work for and support the program. Please put this item on your prayer list.

Medical missions do pay. We are convinced of that. Our evangelistic workers tell us that there is hardly a village which they have contacted from which someone or other has not already been to the mission hospital or one of the dispensaries. That contact with the medical missionaries creates friendliness toward the mission as a whole and opens the way for evangelistic work. But this situation also shows us the need of making the hospital a stronger evangelistic center, since it is the place where many people for the first time contact Christianity. Pray that the Spirit may reveal to us and guide us into larger avenues of evangelistic work in connection with our medical program.

Dhamtari, M. P., India.

#### LITTLE THINGS

One step and then another,  
And the longest walk is ended;  
One stitch and then another,  
And the largest rent is mended;  
One brick upon another,  
And the highest wall is made;  
One flake upon another,  
And the deepest snow is laid.

—Selected

## Dhamtari Christian Hospital

By J. G. AND FYRNE YODER

"What hath God wrought in 1949?" Annual reports call for writing effort, but I believe the writer perhaps gains most. It might also be good for nonmissionaries to write annual reports as a method of noting progress in their own work. Try it some time—you will find much to be happy about, and perhaps a bit to be unhappy about.

Medically we have gained some equipment and facilities and buildings. Perhaps appreciated most is an adequate water supply. Our old well consistently lowered its water level in January or February every year so that it could not be reached by our hand pump. From then on until July all the water for hospital use was drawn by buckets and carried into the hospital. Now to do that for a hospital of fifty beds is not an easy task. For sterilizing we had a small extra tank built which was filled with buckets. For doctors' and nurses' "scrubbing" an attendant would stand by and pour from a tin. But our trouble was not only from January to July, for the hand pump was always breaking down. Then we would go back to the buckets again. Now we have a new one hundred foot well with a U.S.A. electric jet pump that really works!

We have also our new light plant and X ray. It is so much nicer to go out to the hospital evenings and find things bright all around instead of all darkness. You who have always had electricity will never really know how it is to run a hospital without lights. The X ray takes the guesswork out of so many things.

Our chapel is nearly finished; so now we will no longer need to have our services in a small room (about 18 x 18) with ventilation on one side only. Services in this room bring an attendance of seventy-five to one hundred. Can you pack that many into a room of that size in the United States? Our new chapel will be twenty-five feet by forty feet (inside), and has a small Sunday-school room (about 18 x 18 feet) on one end.

We are also constructing a new building for administration . . . I wish I could show you how badly we need this—all of it.

After long consideration it has been decided to give nurses' training for girls in our hospital . . . We believe we can render a real service to India by training nurses. Permission has been granted on condition that the building planned be pretty well finished in two years.

After all that has been added, we still need so many things. I would again mention that our hospital serves a population of about two million. And we have fifty beds and two doctors. So much more is needed.

We have not been idle in our efforts to evangelize. We have a Bible-trained hospital evangelist and two Bible women who work both in the hospital and in surrounding villages to spread the "Good News." And each of the staff does his part so that those who come may hear. People learn to know us when they come here for help physically.

Then when we go to their villages to take the "Good News" they give us a welcome and are glad to hear more of what we have to tell them.

A new aspect of our work is a Bible and literature room where the public may come to read and rest. Here patients bring their attendants, and the attendants often have extra time which can well be spent in a reading room. Gospel portions are continually sold at morning devotions. People buy willingly.

We wish to take this opportunity to thank each one of you who has helped to make these improvements possible. It is the Lord's work. It is our work and it is your work. Words fail to express how you have helped us; much remains to be done.

Dhamtari, M. P., India.

#### "ONE SECOND FROM ETERNITY; PLEASE DON'T TRY IT AGAIN"

A railroad engineer whose train nearly crashed into a car at Fremont last Sunday, Tuesday addressed an open letter to "the youth and his girl" in the car.

His letter, sent to *The World-Herald*, says:

"I don't know who you are, it's true, but I do know you were scared to death Sunday evening near 9 o'clock when you drove your car across directly in front of a speeding passenger train. It was so close that I, in the cab, could see the young girl (your sweetheart, I presume) throw her hands up in front of her face and cringe up against you in stark horror.

"If I were that young girl, I'd pull away from you, fast. You don't have good sense, son. You probably say you love her. I wonder. Those we love we try to protect. But not you.

"Wouldn't that have been a nice Christmas present to hand your mother—a broken and battered body? And how do you think we in the cab of that engine would feel? We are human beings, too. We have young ones waiting home for us to return. We, too, could have been killed.

"You and your girl were one second from eternity, Sunday, son.

"I hope you read this and know it means you, and that your girl will, too. Next time you go driving around, stop and look. We don't want to hit you, but we are helpless as we cannot swerve away from our given rail.

"If I were you, son, and you, too, sis, I'd thank God for that split second He granted you Sunday evening.

"I said a prayer for all when I realized you were going across. Perhaps that's what saved us all.

"Now think it over, both of you. And I'll bet you are both still shaking in your shoes.

"And please, for God's sake, don't try it again."

"Suffering makes a long hard road to travel, but it is one of helpfulness."



# BIBLE STUDY

## Christian Doctrine XCVII. Heaven—Concluded

BY THE BIBLE STUDY EDITOR

It may be impossible for any one in this world to describe heaven as it is, or as it shall be. Many persons have had dreams of heaven, and some have had visions of heaven. It is, however, a fact that not all of these dreams and visions agree in their descriptions. In some respects they may agree. In other ways they disagree. Either heaven changes from time to time or some have seen different aspects of the same great realm of God, or, and perhaps the most probable reason, their visions were only their own dreams or moods at the time of their visions. Paul had a "revelation" of heaven, but failed to attempt a description of what he saw and says that it was impossible to utter it.

### Moses and the Pattern of Heavenly Things

The ancient servant of God was not given a description of all that is contained in heaven. That which Moses received was a revelation of the means of grace which God had established between Himself and His people. Exodus 25-40 contains a description of the sanctuary established among the people of Israel for their worship and instruction and guidance in the service of their God. "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of all the instruments thereof, even so shall ye make it" (Ex. 25:8, 9.)

Moses was faithful in the house over which the Lord had established him, and Christ was faithful in His own house. Heb. 3. Paul set forth the fact that the tabernacle was a symbol of heavenly things. Heb. 8:1-13. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set at the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord hath pitched, and not man," (Heb. 8:1, 2). The explanation of these tabernacles is continued in Heb. 9:19-24: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by

the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

From the foregoing Scriptures we may conclude that there is a realm of God concerning which He gave a revelation to Moses. There is a sanctuary of God where Christ ministers for us. It is the true sanctuary which God has established and in which Christ serves on behalf of men, as the priests of Israel served in behalf of Israel. But not all of the true tabernacle of God was revealed in the meager patterns which were shown to Moses. Heaven is not as empty of furnishings as was the holy of holies in the tabernacle. But sufficient of the heavenly abode was revealed to show the reconciling means by which God could permit the entry of redeemed men into His presence.

The ark of the covenant, with the mercy seat upon which the blood of the beast was sprinkled on the Day of Atonement, represented the means of access to God. The high priest of God presented the blood of redemption, and the sins of the people were forgiven. It represented the entrance into the sanctuary of heaven of the great High Priest, Jesus Christ, having offered His own blood for the forgiveness of the sins of men, and by means of that offering men are able to enter into heaven itself. But the representation of God in heaven was also manifested by the light which shone above the mercy seat, and the presence of angels in heaven was revealed by the angelic figures on the mercy seat and upon the curtains which surrounded the most holy place on every side and above. It represented the abode of angels in the presence of God. It represented the presence of God. Heb. 10:19, 20: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

### Paradise and Heaven

Paradise, as it is used in the Scripture, has to do with things beyond this world. It is said to be a word of Persian origin and means "a garden." But the first use of the word occurs in the record of the conversation between Jesus and the thief at the time of the crucifixion. The thief said, "Remember me when thou comest into thy kingdom" (Luke 23:43). Jesus replied, "To day shalt thou be with me in paradise." What the thief had in mind can only be conjectured, and what Jesus had in mind, in view of the fact of His death, could only be, that both would be absent from the body and in the place of departed spirits, for Jesus did not ascend into heaven, into the presence of the glory of God, until after his resurrection from the dead. John 20:17. Paul used the term, "paradise" in II Cor. 12:2-4. He tells of two places, the third heaven and paradise, both of which seem to be the same place. Both the third heaven and paradise were out of the realm of the body. Paradise was to Paul a place of living beings, for there he heard sayings that it was not possible for a man in the world to speak.

There seems to be a threefold use of the word paradise. Jesus spoke of it as the place to which they go who depart this life in the faith of Jesus. Jesus was in the same place as was the converted thief. Paul mentions paradise as a place where beings live who are not in the flesh as men are and who speak of things men in the flesh cannot utter. Again, Jesus reveals paradise as the location of the tree of life, and that place is noted in Rev. 22:2-5. This paradise would then be the eternal habitation of the saints in the New Jerusalem. It would be the same as heaven, the eternal habitation of God, and the same as the home that Jesus promised to His disciples who would be with Him where He is. Paradise could then be an intermediate state for the believer after he leaves the body, and it could also be located in and with the third heaven, which is now in existence, and it could also signify the eternal abode of all the redeemed with Christ in glory.

It has been claimed by some that paradise will cease to exist after the time of the rapture of the saints. It would be unfair to build an extensive theory on three references found in the Scriptures, especially when one of these refers to the final glory of those who live eternally with the Lord in the paradise of God.

### The Great Gulf Fixed

The parable of the rich man and Lazarus was given by the Lord following His parable of the unjust steward. Luke 16. The Pharisees derided Him, and the Lord called attention to the law and the prophets, which would all be fulfilled. The rich man and his brethren had the law and the prophets, which they are under obligation to hear in order to be saved from the torments of hell. Both Lazarus and



the rich man died. Lazarus was carried by the angels into Abraham's bosom. "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16:19-31.

Both men died, and were separated from their bodies, as was also Abraham. All had entered the realm of the departed spirits. Death has to do with the body, and Hades has to do with the spirit or soul. The same experience was fulfilled in Christ. He died and was buried. His spirit or soul was with the departed spirits. Peter tells of the death and resurrection of Jesus in Acts 2:22-36. He first quotes David in Ps. 16:10: "Because thou wilt not leave my soul in hell [Hades], neither wilt thou suffer thine Holy One to see corruption" (Acts 2:27). "He seeing this beforehand spake of the resurrection of Christ, and his soul was not left in hell [Hades], neither his flesh did see corruption" (Acts 2:31). At the resurrection, then, the soul will come forth from Hades and the body from the grave. The departed souls of both the godly and the wicked are in Hades—the wicked in torment and the godly beyond the great gulf with Abraham, where he is. If this is paradise, it is a good place to be, with Abraham, who is, with all saints, awaiting the time of resurrection. David's sepulchre is still on the earth. But the gates of hell (Hades) will not prevail against the church when the time shall come that the Lord will call for the saints to come forth. He was the first to conquer death, and came forth from the abode of departed spirits and from the power of the grave. Both Hades and the grave, or death, will remain until the time of the last judgment. Rev. 20:14. But the lake of fire will continue on forever. Rev. 20:10, 15.

The New Testament never speaks of the saints going to Hades (or hell) after death, although Jesus said, "The gates of hell shall not prevail against" the church. But Paul speaks of the disembodied condition of those who wait for the building of God, "eternal in the heavens." II Cor. 5:1-8. But he also says that being absent from the body is to be present with the Lord. II Cor. 5:8.

From that department of Hades, or hell, which is separated from the wicked dead by a great gulf, no saint has as yet gone to be with the Lord in resurrection glory. Jesus has gone to prepare the place from which he will come again to take the saints to be with Him in eternal glory. Where, then, are the saints who have gone to be with the Lord, until that time of their resurrection and their being caught up to meet the Lord and forever to be with the Lord? If the saints of old are not yet resurrected, they are with Abraham, and with David. Only Jesus had been resurrected at the time that Stephen said, "Lord Jesus, receive my spirit," (Acts 7:59). His friends buried him and he awaits the time of resurrection. The fact is, that none of the Old Testament saints will receive the promise of God until the final shaking of all things, and "they without us should not be made perfect." Heb. 11:39, 40. That place of waiting, with the saints, may be called "the presence of the Lord," "paradise," "Abraham's bosom," or "beyond the great fixed gulf" or "heaven." It

still remains the place of the departed spirits until the Lord shall return and raise us from the dead.

#### Jesus and the Ascension

Jesus told of His origin and of His destination. "I know whence I came, and whither I go" (Jno. 8:14). In the same connection He told the scribes and Pharisees. "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come" (Jno. 8:21). But He also told His disciples, "Ye shall seek me: as I said unto the Jews. Whither I go, ye cannot come; so now I say unto you." To Peter the Lord said, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Then follows the memorable promise, "I go and prepare a place for you." See Jno. 13:31-38; 14:1-3. The words of Thomas, "Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me."

Where Jesus went at the time of His death, no living soul could go. For three days and three nights Jesus was absent from the body. The tomb was closed until the dawning of the first day of the week. It was opened by the angel, so that men could see into it and observe that it was empty. Jesus came forth from the sepulcher with a different-natured body from that which was laid in the tomb, wrapped in spices and linen clothes. He was clothed with a body such as there was none on earth. But He was not in heaven, and had not ascended to the Father, up to the time that Mary waited at the sepulcher. Jno. 20:16. Jesus sent word to His disciples that He would ascend unto the Father. But two of the women whom He met at the sepulcher held him by the feet. Matt. 28:9. Had Jesus ascended to the Father between the time of seeing Mary and that of meeting the two women? No one can tell the manner of Jesus' meeting with the Father or of ascending to the Father from the time of His resurrection until the time of His ascension as recorded in Acts 1. His tarrying to reveal Himself to many of the disciples and to prove His resurrection from the dead was essential to convince men that there is a resurrection and that Jesus is the power of the resurrection and the life.

After the ascension Jesus was not again seen on the earth. He sent the Holy Spirit to be His representative in the hearts of those who believe in Him. Such are risen into newness of life and wait the time of their being caught up to meet the Lord at His coming.

#### The Heavenlies and Heaven

Next to the heaven itself is the life of the believer in the heavenly places in Christ Jesus. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." The holy place of the tabernacle is the witness to this spiritual condition. To this place the priests of God had constant access in worship and service. In it was the altar of incense, the daily worship with the incense of intercession through the offered lamb. The table of shewbread afforded the food, as it represented the Bread of God which came down from heaven. Opposite the table of shewbread

stood the golden candlestick which shed its light on the altar and on the bread, typical of the Holy Spirit who points men to the Word of God and reveals the things of Christ to the believer. These are the sources of the new life which comes to those who believe in Christ and receive the witness of the Spirit, who renews men to faith and life in Christ. But this condition of regeneration and spiritual life is not heaven; it is heavenly. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. The spiritually renewed men belong to the family of God, but they are members of the family on earth. There is a family also in heaven. Eph. 1:10; 3:15. "Where Jesus is, 'tis heaven now," may be a sentiment, but it is not a fact. Heavenly spiritual life and blessings belong to men in the earth, while heaven as it is in Christ's presence is heaven.

#### Heaven, the Place

Heaven was not a condition with Christ. He came from God and went to God. While on the earth He continually prayed to the Father in heaven. No one was more heavenly minded, and conditioned, and empowered, than Jesus while in the world. But He was minded to return to the Father in heaven. Even after His resurrection, with the glorified body, He was not in heaven, for He ascended from the earth to go to the Father.

"If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Jno. 16:7). Jesus was one with the Father. He was in the Father and the Father was in Him. Yet this was not heaven, the place of the Father's abode. Jesus went to prepare a place, an abode, that "where I am, there ye may be also." This was not a condition into which the believer was to come, but a place where the believer should be. Heaven is not what we become, but where we shall be.

But heaven is a place which has a certain condition which is not found on the earth, nor in the children of God who are in the world. There is a heavenly condition, a spiritual one which controls the spiritual life of believers, but there is not a heavenly condition in the outward manifestation, or, in the flesh, of believers here in the world. Heaven will not be brought about in this world through the fleshly life and association of believers. Men talk of Pentecostal power and apostolic purity as the ideals of the church. Such statements are an admission that we are far removed from the beginnings of the life of Christ on the earth, and hence removed from the heaven of Christ on earth. No reformation can bring heaven on earth. The heaven that Jesus returned to was that which was beyond the sphere of the flesh. When our flesh is put off and the resurrection is accomplished which changes the vile body, then we shall ascend and be with Christ in heaven where He is.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them" (Rev. 20:11). "And I saw a new heaven and a new earth: for the first

(Continued on page 375)



# EDUCATIONAL

## The Christian School Movement Grows

BY CLAYTON F. YAKE

As educational Agent of the Mennonite Board of Education Bro. Yake concisely reviews the growth, present status, and possibilities of the Christian school movement in the Mennonite Church.

As part of the work of the Educational Agent is to visit the Christian schools throughout the church in a ministry of helpfulness such as may be rendered and desired, I recently had the privilege of fellowshipping with pupils, teachers, principals, and board members of twenty-three schoolrooms. I returned from this trip with the assurance that a most worthy work is begun through the establishment of Christian schools in various sections of our denomination. I wish to express my deep appreciation for the very cordial reception and the fine brotherly cooperation given by all those in places of responsibility while visiting the Franconia Conference and the Kishacoquillas Valley schools. In both these sections the work is very well begun, and is being enlarged as opportunities and requirements make it possible.

The local communities in which schools are operated determine quite largely the types of schools established. The degree of devotion of the local group in support of the school helps to determine the quality of the school work done also. The Mennonite population in a community likewise helps to determine the size of the school, and the future prospects of growth and enlargement.

All schools visited give evidence of fine work being done. Those promoting the schools realize the educational problems which are being faced when Christian children go to the public schools. They realize also that the mere establishment of Christian schools is not necessarily the solution of all these problems. More is required than the establishment of schools. However, through Christian schools, manned and operated by competent Christian teachers and administrators, it is possible to give a Christian emphasis to the teaching, not only of Bible, but also of all other subjects. This provides a Christian atmosphere in the classroom and on the playground, in teachers' meetings and in parent-teacher gatherings. Common ideals and objectives can be promoted so as to accomplish the best Christian results in the development of character.

The Christian school movement in the elementary and secondary areas, and in higher education needs our constant encouragement. It is the work of the church, the promotion of which becomes the chief responsibility, I believe, of Christian homes from which the children and young people come.

The young people who are interested in preparing to teach will find in the Christian school movement of our denomination an opportunity to give their service in a most helpful and constructive manner. The positions available at the present time present also the opportunity of doing missionary work. In most cases, the local trustees of a Christian school are not in a position to pay wages which are comparable to the tax-supported state schools. On the other hand, patrons and trustees should not expect teachers to bear the missionary burden themselves, but should in turn sacrifice and make possible for teachers to get fair wages for the good services which they are supposed to render. Under no circumstances should it be the feeling of either the teachers or the patrons that it does not matter very much about the amount of training and experience that a teacher has, just so he or she is a Christian. There should be a willingness to pay a liberal allowance so that it will be possible for those who teach to secure further training and become able to teach more efficiently. Because our schools are Christian schools is all the more reason why they should be taught by the best Christian teachers!

### Present School Status

The recent Board of Education meeting at the Central Church, Archbold, Ohio, was indicative of the present status of our church school work. Almost all of the thirty-nine members of the Board were present. In addition, there were present representatives from various sections in the church where Christian schools are being conducted; then there were present others who had special interest in the educational work of the church. The public programs were attended by the local people, some of whom also attended the business and educational sessions. It was most encouraging to observe the spirit of co-operation and the fine Christian attitude taken in dealing with the problems which a board always faces.

The sectional meetings were well attended, and the discussions were very profitable. It was in these meetings where one could especially feel that we as a church are really coming to grips with the educational problems of the day and are attempting to solve them in the most constructive way possible under the circumstances. There were the fol-

lowing sections: elementary school; secondary school; collegiate; seminary; nursing education; and winter Bible school. The General Educational Council in public session received the reports from the several sections, and during the same session brought its own report to the Board of Education. Several items of special importance may be noted here: (1) A philosophy of Christian education is in the course of preparation which is to be completed by the spring of 1952. (2) Through the Conrad Grebel Lectureship, which is being established for providing a series of lectures on some special phase of life and interest of the Mennonite Church, the philosophy of education project will be financed. (3) An action was passed at an informal group meeting of teachers and others interested requesting that a committee be appointed by the General Educational Council to draft a constitution for a Mennonite Teachers' Association. At the same time encouragement was given to form local teachers' organizations where possible. Such steps are indicative of the spirit among us motivating our educational work.

The number of Christian schools in our church, and the general way in which there is a working together to produce a united front against the secularism of the day are further indications of the healthy growth of our Christian educational program. At the present time we have one seminary, three colleges, two nursing education schools, six secondary schools, and at least fifty-five elementary schools, some of which offer also high school. Of these fifty-five, two offer also four years of high school, and eight others offer from one to three years beyond eighth grade. Special effort is made to offer the high school work on an accredited basis, and some schools are state accredited. In addition, there are close to thirty winter Bible schools held yearly. One of these has a twelve weeks' term, a number continue for six weeks, some for three, and others for two weeks only.

Here then is a mighty Christian educational force earnestly at work building up our denomination and extending her borders in promotion of the kingdom of God. For this we may be profoundly grateful to God. To this we are all called to give our wholehearted support. Every member of our church has a responsibility which needs to be dutifully discharged through prayer, through sending children and young people, through liberal giving. An approximate estimation of operating expense and of building funds needed will reveal that such a program cannot be carried forward without liberal, sacrificial giving. Never before in the history of our church has there been such a strong forward movement in her educational program. For this we may rejoice together. But the greater thing about which we may rejoice is that the educational work of our church is being promoted with a proper evangelical emphasis, and in the impartial interest and behalf of all schools, from elementary to seminary, through the General Educational Council.

Scottdale, Pa.

"Choice, not chance, determines destiny."



# Uncovering Covered Bridges

By LEOTA H. DOTY

Covered bridges are not only a relic of early American engineering but are in many places still serving well in caring for modern traffic. The author has interestingly uncovered both the history connected with and the sentiment attached to the covered bridges of America.

The old covered bridge, whether it spans a mountain brook or a quiet stream winding through level meadows, possesses little architectural or intrinsic beauty in itself; its charm is largely dependent upon its surroundings and upon the nostalgic memories it invokes. Remove covered bridges from their natural functional locations, and they seem to have been built by the mile and sold by the yard. To remove them from their natural backgrounds of mountains, trees, streams, and boulders, is to present a saddening effect.

America holds no monopoly on covered bridges; the earliest known covered bridge spanned the Euphrates in Babylon in 783 B.C. and covered bridges were built in China and in India over 2000 years ago. The famous Chapelle bridge in Lucerne, Switzerland, was built in 1333, the Ponte Suet Ticino in Italy, was built in the fourteenth century, the Ponte Vecchio at Florence, Italy, was originally built by the Romans, and was rebuilt in 1345.

Pioneer America was not easily sold upon the idea of covering bridges; the rugged settlers crossed the smaller streams on crude foot-logs, and forded the larger streams on horseback or were carried across by boat or ferry, for there was little vehicular traffic in the early days of the colonies. Even after the rough "corduroy" bridge was admittedly an improvement to fording when it came to drawing the great Conestoga freight wagons across streams, it was quite some time before the covered bridge was built and accepted; indeed, not until after Palmer, Burr, Howe, Town, and other far-visioned early engineers were enabled by hard-won contracts to build a bridge or two, providing concrete proof of the worth of their patents, did the American public accept the covered bridge as a favorable investment. Timothy Palmer is credited with having built the first covered bridge in America, at Essex, Massachusetts, in 1792, but they did not attain to any marked degree of popularity before the 1820's.

Covered bridges are still in use in twenty-four of the United States, from Maine to California, from Mississippi to Canada, with even a few in Alaska. Ohio leads with the number of covered bridges still in use, having 592, and new ones are being built; Pennsylvania comes second with 462 (this total includes state, county, and township-owned bridges). Indiana has 194, Vermont is fourth with 170. Maine has only three covered bridges remaining, California has 29. Washington County leads Pennsylvania (perhaps the nation) in the number of bridges per county, Lancaster County is second with 50, and Columbia County is a close third with 47.

Frequently the question arises, "Why were the old bridges covered?" The simple and

correct answer is, "They were covered in order to protect the framework against decay and to stiffen it against gales." Those early engineers, builders in wood, well knew that their timbers of pine and oak and hemlock, held together by wooden pins, would last indefinitely if protected from the weather; people learned by experimenting that a roof was well worth the extra cost, since it stiffened the entire bridge; with materials in abundance, labor plentiful and cheap, it was

great arches. These arches are marvels of symmetry, graceful proportioning, and skillful mortising. Most arches are of two parts, spliced and bolted at the top or crest, but some are composed of five distinct units—two on each side with a "crown" or fifth unit at the top. But whether of two sectors or five, the same faultless workmanship is there, the same fine proportioning, the same skillful mortising—the mortising so well done that the splicing is barely discernible to the casual observer. How were these great timbers bent and formed to make these perfect arches? In Pennsylvania, it is said, they were made at Duncannon Mills. The great cork pines of the Pennsylvania hills were felled, drawn by mule- or ox-team to the mill, where they were sawed into huge beams by "up-and-down" saws, powered by great wooden water wheels. The great timbers were then treated in steam kilns, where they were bent and shaped to the required arch, and again they took up the



Covered Bridge Spanning the Conestoga River in Landis Valley, Lancaster Co., Pa.

only common sense to roof their bridges. That they built well, all these sturdy old structures still in use afford ample proof; so long as the abutments, piers, and shoring are not impaired by erosion, ice jams, and freshets, the bridges stand as stable, firm, and true as the day they were built. They have served faithfully for many generations, and will serve many generations to come if given a modicum of care.

One of the earliest inventors of bridge trusses was Theodore Burr of Connecticut; his bridge was the first to feature the interior wooden arch. Many bridges are "hybrids," combining two types of trusses; the most common type to be found in Pennsylvania is the Burr-Howe truss, a combination of the Burr arch with a triangular truss.

Standing in these monuments to engineering skill and fine craftsmanship of an earlier day, one wonders how, with the crude tools of a hundred years ago, those workmen could produce a structure so well-made, so enduring. Many of the great beams are hand-hewn, showing plainly the mark of the adz and broadax, but figuratively speaking, "I take my hat off" to the craftsmen who formed the

journey by ox- and mule-team, or by canal boat, to sites throughout the state where they were to be used in the construction of bridges.

The Town Lattice truss was invented by Ithiel Town of Connecticut. A very fine example of this Lattice truss is to be found in a bridge located near Chambersville, Indiana County, Pennsylvania. The Lattice truss is frequently seen in Vermont; it is not so common in Pennsylvania, though there are quite a number of bridges in Indiana County of this type of construction. This is quite natural, for when a bridge contractor had moved his crew, tools and equipment by ox-team into a district, it is only reasonable that he should remain there until the bridge needs of that community were supplied. Doubtless, many townships carried a financial burden over long periods of years before the debt incurred by building bridges—bridges for which the citizens had voted and for which their selectmen had contracted—could be liquidated.

In Pennsylvania the solid timber arch is typical, but in New England the bridges feature laminated or "inlaid" arches. Long "2 by 6" planks are bent and superimposed one upon another, until a great synthetic timber



two feet in thickness has been made; these planks are bolted together by huge iron bolts. The arch is complete without noticeable splicing, the planks having been laid with splices alternating, between unbroken lengths.

Bridges vary in exterior as well as interior construction. Some are double-laned, providing for two lanes of traffic, some have one footwalk for pedestrians, some have two, most have none, and the portals vary according to the whim and artistic pride of the builder. In many cases, the footwalk seems to have been added as an afterthought and projects independently at one side, forming "a wart-like protuberance." In some instances, however, the designer included the footwalks in the original plan of the bridge so that they in no way detract from the architectural balance and proportioning of the bridge. A nice example of combined bridge and footwalk—one on each side of the traffic lane—is to be seen in the very beautiful bridge near North Conway, New Hampshire. Another nice example of combined bridge and footwalk is to be found in Lyndon, Vermont. The builder, having a flair for the artistic, made his portal in the form of three arches—a central main arch flanked on each side by a smaller arch, these smaller arches concealing the brackets of extended eaves. The village folk take great pride in their bridge, keeping this charming relic in good repair, and adding a sidewalk on one side under the projecting eaves, so that the small arch serves as its portal.

Perhaps the most interesting bridge along the eastern seaboard, from an historical standpoint is the bridge crossing the Tygart River near Philippi, West Virginia. This is a two-lane traffic bridge, featuring the Howe Truss, and having a covered footwalk at one side. Built in 1852, it served both the North and the South in the passage of troops and supplies across the mountains into Virginia, and, it is related "was captured and recaptured twenty-six times by Union and Confederate troops, turn and turn about."

The bridge at Forksville, Sullivan County, Pennsylvania, while it is relegated so far as main traffic is concerned, having been replaced farther downstream by a modern bridge, still performs a gracious utilitarian duty: it connects church and village. The little white-spined church, separated from the town by the stream, is neatly kept and maintained, while the village itself, though pleasant enough, is rather shabby. By crossing the bridge, the villagers literally enter into an atmosphere of purity and serenity.

Lancaster County, Pennsylvania, boasts many well-preserved and interesting bridges. One of the most unique is situated near Manheim and crosses Little Chickies Creek; it is distinguished by a white arrow in the center of the bridge—one-half of the bridge is owned by Penn Township, and the other half by Rapho Township.

Lebanon County's last bridge was destroyed by fire on August 24, 1949. The fire was of unknown origin, but the oil-soaked planks of old bridges are tinder to carelessly tossed cigarettes.

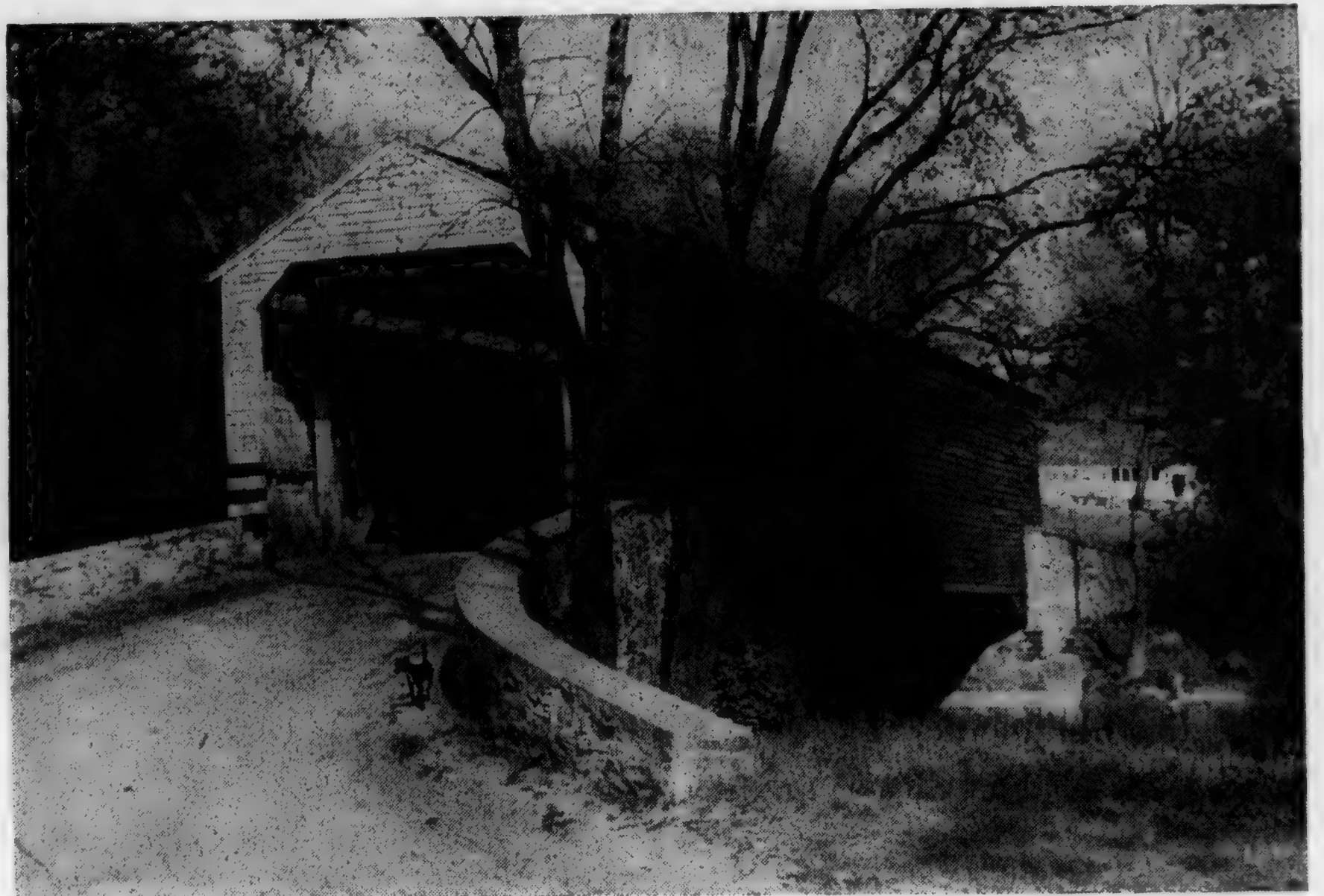
The bridge at Waggoner's Mill, crossing Roddy's Run in Perry County, Pennsylvania,

is well cared for. Ruins of an old stone mill, once owned by Benjamin Waggoner, whose descendants still hold title to the property, are near this bridge, but the original log mill on this site was built about 1755. At the time it was built, Indian uprisings were still occurring, and the owners were often forced to flee to Fort Robinson for protection. During these emergencies, the millstones, which had been imported from France at great effort and expense, were removed and sunk in the dam below the site of the present bridge.

The covered bridge at Portland, Pennsylvania, still bears its daily burden of heavy traffic, and is in very good condition. It crosses the Delaware River and is 775 feet long; it claims the distinction of being the longest covered bridge in the United States at the present time. It probably falls heir to that

After repeated attempts that were discovered and thwarted, an arsonist finally succeeded in burning the old toll bridge at Lock Haven "to the water" on January 27, 1919. A remarkable feature of this bridge was the two-story brick tollhouse, so constructed at the end of the bridge that all traffic passed through the center of the house; the second floor extended over the bridge entrance, with rooms on each side. The bridge had been built in 1853.

The Blue Hill Bridge crossed the West Branch of the Susquehanna, just before it junctions with the North Branch at Sunbury, and received that name because it connected Northumberland with Blue Hill. The bridge was built in 1829-31. It was burned down in 1923 and was replaced by a concrete bridge in 1931—a hundred years after the covered



A Relic of Past Days Adds Color to the Landscape and Still Serves Faithfully in Caring for Present-day Traffic

title legitimately since its contemporaries of greater length are no longer extant.

Stoudt's Ferry Bridge in Berks County, 241 feet long, spanned the Schuylkill River north of Reading, Pennsylvania, and was the longest single span bridge in America. It was constructed in 1857; it served a threefold purpose, one lane carrying vehicular traffic, another lane for pedestrians, and a third lane for mule teams drawing canal boats. The bridge is provided with three approaches at each end, one at road level for vehicles, and two ramps, one at either side leading up from the canal or river level, enabling mule teams to cross over the tow path without disconnecting the tow rope from the boat.

There are no longer any covered bridges spanning the Susquehanna River, unless they are in the far upper reaches of its tributaries. The great bridges are gone, lost by fire, carried away by ice jams, or removed to make way for more modern structures. The covered bridge at Clark's Ferry, near Amity Hall, was provided with an elevated covered tow path at one side of the bridge where mules walked while drawing canal boats across the river.

bridge had been finished. One local antiquarian cites it as "the longest covered bridge in the world," though it is possible that "top honors" in that field should go to the bridge crossing the lower Susquehanna at Conowingo, Maryland.

The Conowingo bridge "had a division in the middle. Users kept to the right as the directions plainly stated. There was no light in the bridge and night travelers usually carried a lantern. The lanterns were sometimes attached to the dashboards of vehicles so that the light would be thrown ahead to assist the driver and the horse. Mule teams hauled paper from the paper mill to the railroad, crossing this bridge; they were gray in color and had bells on their harness, so the team could be heard before it was seen as it crossed the covered bridge on its way to the railroad." The bridge at Conowingo was neither burned nor carried away; it succumbed to "the dams of progress."

\* \* \*

No covered bridge is complete without its ghost. Only those, who in childhood were obliged to perform an evening errand by the



way of a covered bridge, can really appreciate the ghostly possibilities of these old structures. How our bobbing kerosene lantern cast grotesque, gigantic, dancing shadows up through the superstructure, how the old bridge relaxing after a day of labor in the hot sun, creaked and groaned in every timber, how our bare feet accelerated, until going down the farther ramp, they beat out a double-quick tattoo! And how relieved we felt, if we found a neighbor at the village store who might be going homeward our way—at least as far as the covered bridge!

Not always were covered bridges the center of peaceful, pastoral scenes; many times they served as headquarters and lurking places for highway men and robbers, and frequently were scenes of violence, crime, and murder. Small wonder that the natives shunned these crossings after nightfall, and gave credence to tales of strange apparitions seen haunting these dark and shadowy structures. Pennsylvania had just as many haunted cornfields, haunted houses, and haunted bridges as did New York state—but she had no Washington Irving to write about them!

The Berwick-Nescopeck bridge had withstood the flood of 1902, but was carried away by an ice jam in 1904; it lodged about a half-mile down stream and there it was destroyed, in order to preserve other bridges. It was the destruction of this bridge that induced a reminiscent mood in my mother, and she told us of the ghost she had seen there in her girlhood.

After the spring work on grandfather's farm in Fishing Creek was pretty well under control, it was customary for my grandmother to make an annual pilgrimage to her parental home and to spend a day there. It was a long and arduous journey—all of fifteen miles! They must leave at sunrise and it would be nightfall when they returned; en route they must cross two mountains and a river. At sixteen, my mother was a capable horsewoman, and since grandfather was to be especially busy on the day that grandmother had selected in this particular spring for her journey, he had no hesitancy in delegating my mother to drive in his stead, entrusting her with Prince, the spirited young sorrel gelding.

She and her mother made the early morning trip without incident, the day passed pleasantly enough, and in late afternoon they began to prepare for their departure. But, in common with women of all generations, their "visiting" climaxed at the leave-taking: there were recipes to be exchanged, "slips" to be cut from the flowers, a crock of apple butter to be brought out, fresh vegetables to be collected from the garden. The grandfather stood at the gate, enjoying the chatter of his wife and daughter in their beloved "Dutch" dialect, but presently he scanned the sky and the road, and turning earnestly to my mother, said, "I wouldn't wish to hurry you girls on your way, but make by der britch pefor dark—it schpooks!" My mother was not unduly concerned about meeting a spook, nevertheless, the hour was growing late, and combining haste with tact as well as she could, she herded her mother and her treasures into the buggy and they started homeward. Despite

her efforts, it was sundown when they left the farmstead, and when they approached the bridge it was dusk. My mother eyed the long quarter-mile of darkening bridge with some misgivings, but had no real qualms until Prince, at the portal, stopped with forefeet on the threshold, tossed his head and snorted; Prince told her that definitely something was wrong in this bridge!

With a little urging he went forward, and they had proceeded perhaps a hundred feet into the now pitchblack interior, when a most peculiar racket began. My mother said she could liken it only to the sound that might be made by holding a hollow wand or stick against the wheel, so that in turning, the spokes would strike against this object and produce a hollow, reverberating rat-tat-tat. She looked around but could see nothing in the gloom; the horse broke into a trot and the noise ceased; when she drew up to a walk the noise began again. Grandmother, completely terrified, urged "Drifup, Allie, drifup!" But my mother was reluctant to trot the horse, not only because it was illegal to drive a horse faster than a walk in a bridge, but she was afraid that in the darkness, she might collide with a rig coming in the opposite direction. However, she made as rapid progress as possible, alternately trotting and slowing the horse—and regularly subjected to the disconcerting rat-tat-tat on the wheels whenever the horse walked.

When she had proceeded far enough to see clearance to the exit, she gave the horse his head, and they went out of the bridge at a spanking pace. As they swung down the ramp, both she and grandmother looked back, and there, clearly outlined against the black interior of the bridge, stood a man without a head!

My mother was not the type of person to see something where nothing was to be seen, and she proposed going back to see what this apparition might be. But the horse was in such a high state of nervous tension and grandmother was in such a high state of near-hysterics that it was impossible to trust the two together, and she was obliged, perforce, to drive on homeward. "But," she smiled, "I never made such record-breaking time from Nescopeck bridge to Fishing Creek as I made that evening—I just couldn't hold that horse down!" When they drove into the yard at home where grandfather met them with a lantern his first question was "Allie, what's wrong?" for it was not customary for my mother to bring in a foaming horse. Words tumbling over each other in their agitation, the women poured out the tale of their experiences, corroborating in the details, and especially in the vision of the headless man. Grandfather led the horse to the barn for a rubdown and blanket without making comment.

Now after twenty-five years, as my mother finished recounting the tale to us wide-eyed children, my father chuckled in his rocking chair behind the kitchen stove. "I wonder," said he, "if your cousins might know anything about that ghost?" "Well," my mother agreed, "I've always felt that if I could have a confidential chat with Tom and Ad Harter

they might be able to shed considerable light on that spook business."

With the burning of the great bridge, where, as my father commented, "The finest timber ever produced in Columbia County went up in smoke," the ghost was never heard of again. It was a fitting funeral pyre, a fitting demise. No self-respecting ghost could haunt a modern bridge, with its gaunt, harsh concrete exposed to the glare of the sun by day, to revealing boulevard lights by night, and subjected day and night to the endless roar and rumble of traffic; the ghosts must pass away with their bridges.

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Reference books used in arranging this article were Congdon's, *The Covered Bridge*; Morley's, *The Covered Bridges of California*. For information and illustrations, I am indebted to Mrs. E. K. Rode, San Mateo, California; Mrs. Gordon Rainey, Johnstown, Pennsylvania; Harry A. Temple, Sunbury, Pennsylvania; Mr. George R. Wills, Lebanon, Pennsylvania; Mr. W. W. Pryse, Upper Darby, Pennsylvania; and not leastly, my fact-finding, camera-toting husband, J.R.

State College, Pa.

## CHRISTIAN DOCTRINE

(Continued from page 371)

heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1). It is upon the new earth that the New Jerusalem shall come down from God out of heaven. There will be a new place for the redeemed of the Lord to live in the presence of the glory of God and the light of the Lamb. This is a new place for God's people and a new relationship which God and the Lamb shall have with His people. Now we live by faith in Christ and by the comfort of the Spirit's presence. In the new heaven and earth we shall be blessed by heaven and all that heaven contains.

In order that we may attain to the place of heaven we must first possess the conditions of heavenliness.

## DON'TS FOR CHURCHGOERS

Don't visit. Worship.

Don't hurry away. Speak and be spoken to.

Don't stop in the end of the pew. Move over.

Don't monopolize your hymn book. Be neighborly.

Don't wait for introductions. Introduce yourself.

Don't choose the back seat. Leave it for late comers.

Don't criticize. Remember, and think on your own frailties.

Don't stare blankly while others sing, read, or pray. Join in.

Don't leave without praying God's blessing on all present.

Don't sit while others stand or kneel. Share in the service.

Don't sit with your hand to your head as if worshipping hurt you.

Don't dodge the preacher. Show yourself to be friendly.—Church Herald.



# SUNDAY SCHOOL

## Lesson Nuggets of Truth

BY MERLE SHANTZ

### THE STEWARDSHIP OF THE GOSPEL BIBLE SUNDAY

Acts 8:4-8; II Cor. 5:17-20; Phil. 1:12-18

Lesson for December 10, 1950

**Golden Text.**—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.—I Cor. 4:1, 2.

**Acts 8:4-8.** The verses immediately preceding this passage speak of persecutions at Jerusalem. It is very probable that many of the scattered saints lost considerable property through this opposition. Yet it is very obvious they lost neither their message nor their sense of stewardship. Rather their uprooting experience led to an acceleration of their spiritual responsibility.

Philip went down to the city of Samaria. It often takes something devastating to crumble our confining walls erected by prejudice. This is not to say that Philip would not have otherwise exercised his stewardship in that direction, but certainly the persecution at Jerusalem gave him the impetus at that time.

**II Cor. 5:17-20.** These verses unfold a wonderful possibility—that of a transforming relationship with Christ. We are told of reconciliation to God through Christ—a reconciliation making full provision for sinful man to be restored into God's favor. Really this is wonderful news. The committal of this divine reconciling Word to us is in effect the bestowal of ambassadorship. In this sordid and sinful world which has alienated itself from God we represent a heavenly court. The message for which we have responsibility informs men how they can also be reconciled to the King of heaven and King of kings.

**Phil. 1:12-18.** How often we wish our circumstances were different! Indeed our circumstances are our opportunities. Many people miss the great opportunities of their lives by whining about their lot and wishing that they were elsewhere. Those surrendered to God find the prison as good a place to witness as the palace. Indeed by his faithfulness in the prison Paul's influence and message penetrated into the palace.

The apostle didn't allow the crosscurrents of envy and discord to throttle his stewardship of the Gospel. The cause is greater than the personality, and he wasn't interested in the proper allocation of credit and recognition.

His passion was Christ and when Christ's Gospel was proclaimed this multiplied his joy.

### VICTORIOUS IN DAILY LIVING

II Cor. 11:18-30; 12:8-10

Lesson for December 17, 1950

**Golden Text.**—My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—James 1:2-4.

**II Cor. 11:18-30.** Glorifying in the flesh is not synonymous with victorious Christian living. Those to whom Paul referred in the first verse of this passage were certainly examples of living the victorious life. It is true that they had a certain triumphant spirit, but it was of the flesh and not of the Spirit. Those who lack spiritual discernment often mistake the bombastic spirit for that of Christian victory.

Pretentious claims are not the measure of a man, yet the claims of the false teachers who sought to discredit Paul could not remain unchallenged. Boasting was not Paul's line, yet if it was necessary to recount how he had been able to meet adversities for Christ's sake, he had an imposing array to recount in which his Lord had given him the victory. To an age in which the Christian life is interpreted in stream-lined fashion in an over-stuffed furniture atmosphere the apostle's recital should serve as a wholesome spiritual connective.

Let a modern Christian suffer a fifth of what Paul did for the Gospel's sake, if he has any ability at all he's inclined to write a book about it and collect royalties. Paul was too busy for that sort of thing; he just kept on witnessing dangerously and living victoriously in the new work which constantly kept confronting him.

In addition to all the physical hazards of the road, not to mention the opposition of those whom he rather ironically called false brethren, he had the care of all the churches. What a man he was! He carried the burden of the churches constantly on his heart. Yet he did not glory in his own strength but rather in his weakness, and thus Christ was able to be magnified in him.

**II Cor. 12:8-10.** The problem of unanswered prayer was dissolved for Paul by the assurance of God's ample supply of grace. What was this thorn in the flesh that in the beginning served to be such a frustrating obstacle? We don't know, though various men

have made their surmises. Perhaps we shall never know. Nor does it really matter. The Bible is not an encyclopedia to answer all the queries of human curiosity. It is a guide-book into the way of salvation and a handbook of the victorious life. Thus robed in divine silence Paul's thorn will ever be the symbol of any bodily infirmity besetting the believer. And God's grace is sufficient. Paul did not exhaust it nor have the great succession of wondering perplexed saints from Nero's day to the present.

The deepest insights and the strongest growth are not the consequence of readily answered prayer, but rather they proceed from a faith that trusts in the night. Then again we throw our whole weight on the Redeemer and consequently become strong.

### THE SAVIOUR IS BORN

Luke 2:1-16

Lesson for Dec. 24, 1950

**Golden Text.**—Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:10, 11.

**Luke 2:1-18.** The lesson begins with a historical setting, and again we are reminded that Christ was not born in a historical vacuum and that He had a real and not a phantom existence during His incarnation. Our Saviour's birth coincided strangely enough with the taking of a Roman census. The enrollment officers of that day were not aware of the significance of the Galilean couple from Nazareth. They could not foresee that for centuries to come even census dates would take cognizance of the birth of Mary's child. Superficially the events which led Joseph and Mary to Bethlehem seemed to have no unusual meaning for the people of that day, yet fundamentally this journey was integrated with God's eternal purpose.

"And she brought forth her firstborn son." Perhaps only a mother can sense the poignant feeling of these words. While the rest of us dimly apprehend their significance from without, only mothers are able more deeply to enter into the meaning of the thought expressed.

"There was no room for them in the inn." How symbolic of human history since the Fall! So often man has had no room for God, nor has he been able to accept the bestowal of God's best. Surely the innkeeper's eyes must have been holden that they were so blind to the first bright rays of redemption's dawn.

Not to the village innkeeper, nor to the temple priests, but to hillside shepherds came the angelic proclamation of the Saviour's birth. Perhaps it was a reward for the upward look; it may have been just the consequence of sovereign grace. It is significant, however, that it was not the city reveler nor



the professional ecclesiastics who were given the divine revelation, but those who were sensitive to heaven's overtones. Surely His salvation is nigh them that fear Him. Have you thought of the theme of the angelic psalm? "Glory to God" and "peace" appear in close proximity to each other.

Divine revelation is not personally appropriated unless experimentally verified. The shepherds not only heard the song of the heavenly host but they also sought the holy child of whom the angel of the Lord spoke. Here revelation resulted not only in ecstasy, but it also led to action. They did not make the mistake of rhapsodizing about God rather than seeking the Saviour.

## A CONTINUING FELLOWSHIP

John 15:1-5; Philippians 3:8-16

Lesson for Dec. 31, 1950

**Golden Text.**—This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

**John 14:1-5.** These words were spoken the night prior to the crucifixion day. Yet they were mediative of a continuing relationship between our Lord and His disciples. Their meaning is of **startling significance**, unless our lives are vitally integrated into Christ's life they have no abiding spiritual significance. The spiritual union between our Lord and us must be genuinely real or fruitage is impossible. None of us have it in ourselves to produce fruit; this ability depends upon our oneness with Christ. It is the flow of His life through us by the Spirit that makes us fertile for the kingdom. Nor are we judges of what constitutes fruitage—the Father is the husbandman. Thus may we obediently submit to His purging that we might bring forth more fruit acceptable unto Him.

**Phil 3:8-16.** The prestige of the past and the advantages of the present were in no way comparable with the apostle's future possibilities in Christ. If we would grow in grace and know increasingly the power of Christ's risen life we must retain the true spiritual perspective. What does this involve? It necessitates a denial of any personal merit or claim to goodness because of what we are or might be of ourselves, apart from God's imputed righteousness and His grace imparted through faith in Christ.

Was Paul then not a genuine spiritual Christian when he wrote these words? Indeed he was, but for all of that he realized what so many of us do not seem to know, that the Christian life according to the Biblical norm involves progressive appreciation of Christ's redemptive work. Too many of us have stopped growing at some particular focal point, such as when we sealed our vows with baptism, or when we stood up to register a decision at a consecration service. Any decision following conversion is useless unless it issues by God's grace in a continuing life of obedient surrender and in a deeper understanding of the power and work of our Lord. Furthermore, the measure of our fullness of life in Christ is directly proportionate to our identification with Him in His death.

Very many of us are more alert to the whims of the world and human currents of thought than we are alive to the spiritual implications of being united with the Christ who was crucified by the world. It also happens that we sometimes grasp at some well-formulated theory of Christ's redemptive work and its applications to human experience and then remain stuck on a dead level, coddling the theory and not following on with the Christ.

"Whereto we have already attained, let us walk by the same rule." Many of us do not so much require a new theory of the victorious life as we need to live out the knowledge God has already imparted to us.

## JESUS BEGINS HIS MINISTRY

Mark 1:9-20

Lesson for January 7, 1951

**Golden Text.**—Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

**1. Jesus Is Baptized (9-11).**—Jesus came from His home in Nazareth in Galilee to be baptized of John at Bethabara, beyond the Jordan River. John 1:28. The baptism of Jesus was an act of great significance from a number of aspects. It was an act of righteousness which Christ fulfilled to give us an example of what we ought to do. It put Jesus' approval upon the work of John the Baptist. As the Sinless One He here took the place of the sinner, an act similar in principle to His later taking the place of the sinner on the cross. It was the signal for the opening of His public ministry, equivalent in a sense to His ordination for this work. As a confirmation of God's approval of His ministry we have two remarkable events which immediately followed His baptism—first, the descent of the Holy Spirit upon Him in the form of a dove; and second, the voice from heaven, saying, "Thou art my beloved Son, in whom I am well pleased." The three persons of the Trinity were represented as Jesus began His public ministry—The Father audibly expressing His approval, The Holy Spirit descending as a symbol of the peace Christ was to bring, and the Son humbling Himself in baptism as He assumes His great work as the Servant of God.

**2. Christ Is Tempted of Satan (12, 13).**—Before Jesus publicly entered upon His ministry it seems that it was necessary that He be tested and tried to show that He was equal to the evil forces which He would encounter in His earth life and work. And so the Spirit of God by some great urge drove Him into the wilderness where He was with the wild beasts and where Satan came to Him and tempted Him on three crucial points. Mark does not give the details found in Matthew and Luke, but he does give us an idea of the importance of the event by showing that four different orders of beings were involved—the Holy Spirit, Satan, wild beasts, and angels. "During His ministry, Jesus is to be empowered by the Spirit; He is to be opposed by Satan; He is to be Lord of all creatures, controlling even the fish of the sea; He is to be attended by angels" (Erd-

man). The contest lasted for forty days, but Jesus came out victorious on every test.

**3. Jesus Begins His Great Galilean Ministry (14, 15).**—About a year of time elapsed between verses 13 and 14. Mark along with the other synoptic Gospels omits the early Judean ministry which is recorded by John. The ministry of John the Baptist ended when he was imprisoned by Herod Antipas. See Mark 6:17-20. But Jesus was not deterred by the fact that His great forerunner was persecuted by a heartless ruler. Instead He pushed forth into His work with greater vigor than ever. He preached the Gospel of the kingdom of God, and His great themes were repentance and faith. "Christ hath joined these two together, and let no man think to put them asunder. . . . Thus the preaching of the Gospel began, and thus it continues; still the call is repent and believe, and live a life of repentance and a life of faith" (Matthew Henry).

**4. Jesus Calls Four Fishermen to Become His Followers (16-20).**—Jesus needed helpers to carry on His great work of ministering to lost souls. Here He called two sets of brothers—Simon Peter and Andrew, James and John—from their work as fishers of fish to become fishers of men. Of all of them it is said that they "straightway" heeded the call and left their nets and boats and friends to follow Jesus and to help Him in His ministry. Jesus calls busy and industrious people to His service. He has no use for lazy people. All who accept Him will also receive a call to definite service. It is ours to respond to His call and to follow Him wherever He may lead.—J. L. H.

## YOUNG PEOPLE'S BIBLE MEETING

(Continued from page 380)

- b. Has no pleasure in it.
- c. Abhors it.
- d. Is grieved by it.

### For Seniors

1. Bible Terms and Definitions for Sin.
2. The Inward Nature of Sin.
3. Selfishness, a Root of Sin.
4. The Growth of the Sense of Sin.
5. Men and God Look at Sin.

### PERSONAL THOUGHT

What is our relationship toward the righteous and holy God? What is the state of our heart toward the evil? Do we cherish the good? Do we love the fellowship of God, or are we despising it?

### SEED THOUGHTS

**The Nature of Sin.**—Always as the free act of an intelligent, moral, and responsible being asserting itself against the will of his Maker, the supreme Ruler of the universe. That will the Bible takes for granted every person may learn, either from the law written on his own heart (Rom. 1:15); or from the revelation furnished by God to mankind, first to the Hebrew Church in the Old Testament Scriptures, and afterwards to the Christian Church and through it to the whole world in the New Testament Gospels and Epistles. Hence sin is usually described in the Sacred Volume by terms that indicate with perfect clearness its relation to the divine will or law, and leaves no uncertainty as to its essence or character.—Thos. White-law.

Sin is any want of conformity unto or transgression of the law of God.—Westminster Confession.



# YOUNG PEOPLE'S MEETING

## Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

We need to keep our bearings of the topics before us for this issue. Our general unit for the month of December is "THE ORDINANCES OF THE CHURCH," under Unit XII. We discussed the first topic on "Baptism of Believers" in the November issue.

**December 10** we have the topic "Communion, an Experience of Fellowship." As a memorial service it helps to keep us clear as to how we as sinners received a right to fellowship with God which was lost by sin. With such a fellowship with God it brings us into a fellowship with our fellow men who have accepted the same salvation and are living in the same relationship of obedience to God as we are.

**December 17** we have the topic "The Significance of Feet Washing." In this ordinance Jesus wants to impress upon the church and the world through the church that we are here to serve one another in love and in the humility of servants rather than in the place of honor-seeking and lordship over others. Jesus' whole life is an example of what He designed to teach us by the observance of this ordinance and its applications to all the walks of our life.

**December 24**, we have the topic of "The Christian Observance of Christmas." This is not really an ordinance but a custom which has come about by the thought of Christ's birthday and has been observed for centuries by Christian churches and many outside of the church. We need to discern between the true worship and service of Jesus Christ, our true Saviour and King, and the spurious practices that dishonor His name and lead men's minds farther from the true mission of Jesus to the world.

**January 7**, we begin a new unit entitled, "Unit I—LEARNING ABOUT SIN." The first topic under this unit is "What Sin Is." It is important that we understand the nature of sin so that we may apply ourselves to the salvation that is provided as a deliverance. Before we will desire such a deliverance, we will need to know whether we are guilty and in what way that guilt will affect us in our relation to God and His judgments.

As we close the year 1950 and begin the year 1951, if God permits, we will be enriched in our lives according as we have applied ourselves in learning the vital truths presented in our studies of the Y.P.B.M. topics. May God richly bless and reward all honest endeavors to serve Him faithfully.—J. R. Shank, Editor.

### COMMUNION, AN EXPERIENCE OF FELLOWSHIP

Jno. 6:47-58; I Cor. 11:23-26

Topic for December 10

\* \* \*

MOTTO

"This do in remembrance of me."

#### MEDITATIONS ON THE TOPIC

**I. The Fellowship Experience of Communion.**—Because we have received the blessing of forgiveness of sin through the atonement purchased by Christ's suffering for us, we experience a relationship with Jesus that gives us an experience of unspeakable gratitude. His suffering for us releases us from the penalty that we would have to suffer. He is taking our place. We see ourselves in Him as we are enabled to see the travail of His soul, and we understand that it is our guilt that has been laid upon Him that He might bear it in our stead. Isa. 53:6.

The emblems of the bread, representing His body, and the fruit of the vine, representing His blood, are given as aids to our thinking. We observe these in an outward act of eating and drinking to express the fact that we have by faith in Jesus become justified before God, and that we have been made children of God. We wish to keep in memory the great act of love by which we have been redeemed that we might better apply our lives in a practical way daily in a living consecrated service. We not only accept the pardon secured for us, but we do everything that we do in His name, "giving thanks unto God and the Father by him"

(Col. 3:17). By the Spirit who dwells in us and has precious fellowship with us, we enter into the same mind of humble, self-sacrificing love which characterized Him. Phil. 2:2-8.

This brings us to another experience of fellowship in which we have a fellow relation to those who, like us, have received Jesus as their Saviour and are walking in the same fellowship with His suffering and service as we are. It is not possible for us to partake of the emblems of His suffering, in the true spirit, when we continue to have fellowship with the things which belong to the spirit of the world. It is possible to partake of the kind of fellowship which honors devils (I Cor. 10:20), but such a fellowship will separate us from the fellowship of Christ and those who are in His true fellowship. When the body of believers wink at the evil that has come into the body without purging it out, they are endangered of all becoming leavened by that evil. There must therefore be a purging of all malice and wickedness from our own hearts as well as a purging of all known evil in the church which would make our communion a sacrilege. I Cor. 5:6-8.

**II. The Text. Jno. 6:47-58.**—Just as natural bread sustains the natural life, so those who believe in Jesus partake of the "living bread" by which they receive eternal life. But that life comes to those only who believe in the crucified One; eating His flesh and drinking His blood as by faith we accept His atoning sacrifice. Jno. 6:34, 35. This is the real fellowship which the communion typifies and serves to keep our memories alive when we take of it in form.

**I Cor. 11:23-26.**—This passage tells of Paul's having received of the Lord what the nature of the communion service should be—a memorial of Jesus' death until He come.

#### OUTLINE STUDY

##### I. A Fellowship in Christ's Death.

1. A memorial of Christ's death (I Cor. 11:24, 25).
2. A participation in the benefits of His death (I Cor. 11:24; 5:7).
3. A symbol of union with Christ in His death (I Cor. 10:16).

##### II. A Fellowship in Life.

1. A symbol of spiritual union (John 6:53).
2. A symbol of sanctification (Rom. 8:10; Phil. 3:10).
3. A symbol of our union in Christ our Head (I Cor. 10:17).

##### III. A Fellowship in Hope.

1. An anticipation of Christ's return (I Cor. 11:26).
2. An anticipation of the marriage supper (Luke 22:18; Rev. 19:9).

##### IV. A Fellowship in Faith.

1. Proclaiming Christ's sacrifice (I Cor. 11:26).
2. Testifying to our hope (I Cor. 11:26).
3. A mark of Christian unity (I Cor. 10:17).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Words, "Communion," "Fellowship."
2. Why We Have Communion Services.
  - a. In obedience to Christ's command.
  - b. In remembrance of His death.
  - c. In the hope of His return.
3. What We Receive in the Communion Service.
  - a. A greater appreciation for Christ's death for us.
  - b. An increased hope in His return.
  - c. A strengthening of Christian love.

##### For Seniors

1. Fellowship with Christ in the Communion.
2. Communion with the Brotherhood.
3. My Part in the Communion.

#### PERSONAL THOUGHT

Do we really have fellowship with the sufferings of Jesus? Are we made conformable unto His death? Is the power of His resurrection a part of our experimental knowledge? See Phil. 3:9-11.

#### SEED THOUGHTS

It is a very simple ceremony; so simple that a child may know what it is for, yet so profound and far-reaching that the most scholarly men have never been able to fathom it. In the bread we have a symbol of the sacrifice of Jesus for our sakes; in the cup, a symbol of the atonement through the shedding of His blood. No other things are so necessary to keep in mind; no other symbols so expressive of what they memorialize.—Bible Doctrine.

In the communion, "Ye do shew" (1) "the Lord's death" (2) "till he come." It emphasizes both the cross and the glory side of the Christian life. And it should be borne in mind that only in case we live a consistent Christian life do we really show this in the presence of all witnesses. Both the sacrifice of Jesus and the coming glory connected with His second coming are typified in the communion—and are also typified in our lives, if we are true to what our part in the communion signifies.—Bible Doctrine.

To partake of the communion is a sacred privilege. It is a command, and as such it



should be kept with reverence and godly fear: but what greater joy is there for the child of God than to enter into the spirit of the sacrifice which our Saviour made for us, and in fellowship with those "of like precious faith" "shew the Lord's death till he come"?—Bible Doctrine.

### THE SIGNIFICANCE OF FEET WASHING

John 13:1-17; Rom. 16:16; I Thess. 5:26

Topic for December 17

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MOTTO

"Before honour, humility."

### MEDITATIONS ON THE TOPIC

**I. What Feet Washing Means.**—Peter and the other disciples could not understand. The others looked on and submitted. Peter did some thinking as he was looking and, when Jesus came to him, there was a revolt in accepting the service because he had certain standards of things appropriate for greatness to do which Jesus seemed to violate in taking a place so lowly as to wash the feet of His disciples. Jesus had on a former occasion rebuked the spirit of seeking a place of lordship in which the great one exercises dominion and authority. Matt. 20:20-25. He set forth His principle of life in which real greatness among Christ and His followers is manifested in ministering rather than asserting a place of rank. Jesus' whole life had this one purpose on earth—"not to be ministered unto, but to minister, and to give his life a ransom for many."

In impressing this great lesson, He had at different times used the occasion of their outbreak of ambition by some lesson or illustration to impress the need of lowliness of spirit. Once He used the little child as an object lesson. Matt. 18:1-4. Once when the disciples rebuked the mothers for taking Jesus' time with their children (Luke 18:15-17) He used the child to illustrate His teaching. Then at the Last Supper just before He would give His life as a sacrifice for sin upon the cross (Jno. 13:1) He used the object lesson of washing the disciples' feet. It seems certain that this last lesson before the crucifixion was on purpose to give an ordinance for the church that would keep this great principle continually before the world through His chosen ones on earth, as well as to remind them continually of the need of keeping the right relationship toward one another in their service together in the church. That it was an ordinance, is shown also by a casual remark by Paul in his letter to Timothy. I Tim. 5:10.

**The Holy Kiss**—This command given by the apostle Peter and also by Paul in epistles written to various churches, was practiced by Jesus among the disciples (Matt. 26:47-49) and by the believers in Paul's journey. Acts 20:37. It is an expression of the love from the indwelling Holy Spirit moving in pure affection toward brethren in Christ.

**II. The Text.**—John. 13:1-17. This tells the story of the way Jesus instituted the ordinance of feet washing and taught its lesson, and commanded its observance by the disciples with one another.

**Rom. 16:16.**—This is a command in Paul's letter to the Romans.

**I Thess. 5:26.**—A command to the Thessalonians to greet all the brethren with an holy kiss.

### OUTLINE STUDY

#### I. The Institution of Feet Washing as an Ordinance (John 13).

1. The time (v. 1).
2. Christ's self-consciousness (v. 3).
3. The example (vv. 4, 5).
4. The obligation stated (vv. 14, 15).

#### II. The Meaning of the Ordinance (John 13).

1. A symbol and expression of love (v. 1).
2. A service of love (vv. 1, 5).
3. A symbol of cleansing (vv. 7-11).
4. A symbol of humility (v. 16).
5. A symbol of equality (v. 14).

#### III. The Blessing on Obedience.

1. Happiness promised (John 13:17).
2. Friends of Jesus (John 15:14).
3. One of the "all things" (Matt. 28:20).

#### IV. The Christian Salutation.

1. A customary salutation (Luke 7:45).
2. A practice with Christ and His disciples (Luke 22:48).
3. Practiced in the apostolic church (Acts 20:37).
4. A Scriptural command (Rom. 16:16; I Thess. 5:26; I Pet. 5:14).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Words, "Humility," "Love."
2. The Story of the First Feet Washing Service.
3. What Feet Washing Means to Christians.
  - a. Love.
  - b. Service in love.
  - c. Humility.
  - d. Equality.
4. The Christian Salutation.
  - a. An expression of brotherly love.
  - b. A Scriptural command.

#### For Seniors

1. The Institution of the Ordinance.
2. The Meaning of Feet Washing.
3. The Blessing on Obedience.
4. The Christian Salutation.

### PERSONAL THOUGHT

Has the Spirit of love and lowliness and obedience so possessed our hearts that we can happily observe the ordinances of feet washing and the salutation of the kiss, with grace?

### SEED THOUGHTS

It is God's will that rich and poor, old and young, educated and uneducated, weak and strong—all should consider themselves on a common level, brethren and sisters in the fullest sense of the word, members of the happy family of God, at peace with one another, serving one another in love. There is nothing that more beautifully and forcefully typifies that happy condition in any church than the humble ordinance of washing the saints' feet. No wonder that Paul, enumerating a number of things belonging to a servant of the church, should see fit to say, "If she have washed the saints' feet."—Bible Doctrine.

Where Christian people "love one another with a pure heart fervently" it is but natural for them to "salute one another with an holy kiss."—Bible Doctrine.

### THE CHRISTIAN OBSERVANCE OF CHRISTMAS

Luke 2:8-20; Matt. 2:1-12

Topic for December 24

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MOTTO

"To all people"

### MEDITATIONS ON THE TOPIC

**I. Christian Christmas Observance.**—There is no command in the Scripture for the observance of a day in honor of the birth of Jesus. The time of Jesus birth was recognized by the heavenly host by a significantly worded song of praise to God. It was announced by the angel to the shepherds. It was considered worth the investigation of the wise men. It was honored of God by a guid-

ing star to lead earnest searchers to find the Child. It was considered worth going to see by the shepherds who received the announcement. Simeon and Anna were each filled with words of prophecy and a worshipful gratitude at the sight of the Child in the temple. Worship, rejoicing, testimony, praise, gifts to honor and glorify God and to worship the Child recognized as God's Son and a gift to mankind, are among the things which were done. The news of the birth of Jesus was also received by ungodly Herod with fearfulness lest his own kingship should be lost. He perpetrated wicked designs which caused the Lord to send the child to Egypt by warning the parents of the designs of Herod. All these things are symbols of the way of human hearts in all ages as well as the way of the Lord in relation to His Son.

Whether we observe a special day is of little importance. But whether we receive the gift of God and accept Him as our Saviour and King is all-important. It is rather out of order to celebrate the birth of Jesus with elaborate display of rejoicing on a certain day while we continue to think of anything but Him and His Word the rest of the days. It is a victory of Satan to secure a secularization of the Christmas season in the making of much Christmas merchandise for exchange of gifts and for elaborate decorations and for displays in Christmas trees, etc., drawing the mind away from the true significance of Christ's coming into the world. Whatever we do in special thought of God's Gift of His Son, it should be such as is worthy of Him whose birthday it is.

**II. The Text.**—Luke 2:8-20.—This passage tells the story of the shepherds and their vision of angels.

**Matt. 2:1-12.**—This passage tells the story of the wise men from the East who came to worship Him who is born king of the Jews.

### OUTLINE STUDY

#### I. A Day of Worship.

1. The purpose of the Wise Men (Matt. 2:2).
2. The praise of the angels (Luke 2:13, 14).
3. The praise of the shepherds (Luke 2:20).

#### II. A Day of Testimony.

1. The example of the Wise Men (Matt. 2:2).
2. A day of joy and song (Luke 2:14).
3. A day to tell others (Luke 2:17).

#### III. A Time of Giving.

1. God gave His Son (John 3:16).
2. The Wise Men gave gifts (Matt. 2:11).

### SUGGESTIVE ASSIGNMENTS

#### For Juniors

1. Text Words, "Sing," "Praise."
2. When Christ Was Born.
  - a. How the shepherds celebrated Christmas.
  - b. How the Wise Men celebrated Christmas.
3. How We Should Remember Christ's Birth.
  - a. With praise and thanksgiving.
  - b. In worship.
  - c. By telling others the Good Tidings.

#### For Seniors

1. When Christ Was Born.
2. The World's Holiday.
3. Making Our Christmas Christian.

### PERSONAL THOUGHT

Is Jesus more than all else to us? Do we truly honor Him in the things we do on His birthday?

### SEED THOUGHTS

Joy to the world! the Lord is come;  
Let earth receive her King;  
Let ev'ry heart prepare Him room,  
And heav'n and nature sing.

Joy to the world! the Saviour reigns!  
Let men their songs employ;



While fields and floods, rocks, hills, and plains,  
Repeat the sounding joy.

He rules the world with truth and grace;  
And makes the nations prove  
The glories of His righteousness,  
And wonders of His love.—Isaac Watts.

My Father's house of light,  
My glory circled throne  
I left, for earthly night,  
For wanderings sad and lone;  
I left. I left it all for thee,  
Hast thou left aught for Me?

And I have brought to thee,  
Down from my home above,  
Salvation full and free,  
My pardon and my love;  
I bring, I bring rich gifts to thee,  
What hast thou brought to Me?

—F. R. Havergal.

### ANOINTING, A SYMBOL OF FAITH Jas. 5:13-18; Mark 16:15-18.

Topic for December 31

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#### MOTTO

"Let them pray"

#### MEDITATIONS ON THE TOPIC

**I. A God-appointed Symbol of Faith in His Power to Heal.**—"Let them pray over him, anointing him with oil in the name of the Lord" (Jas. 5:14). "Let" is not the positive demand, but the divine suggestion of the proper thing to be done. "Let him call for the elders." "Let them pray." "Let him pray." "Let him sing psalms." "Anointing" naturally follows the divine suggestion of praying over him and would indicate that there is an expression appointed of God to be given outwardly of the "prayer of faith" which has been experienced by those who have prayed.

It is not always an assured fact that the one calling for the elders has the clear understanding of what motive is justified in seeking healing. Most people, even sinners, would like to be healed. Some people who have very earthly motives will even ask to be prayed for that they may be healed. When all things are clear by confessions of sin, and all minds have been cleared of selfish motives and erroneous views of how healings come from God, rather than from men or the magic of an ordinance; then, if God gives a clear conviction to all concerned, the prayer of faith is expressed to God and the anointing oil is poured in the name of the Lord who holds the issues of life and health in His power. When Paul prayed for the removal of "the thorn in the flesh" he had faith in God as to the power to remove. But when the full light dawned from divine revelation, the true answer to his prayer of faith was not removal, but the fullness of divine grace to bear. II Cor. 12:8, 9.

In affliction or sickness it is always in order to pray. But prayer should be in committing ourselves to God first and to seek God's will as well as for the things we ask for. Submission to His will is necessary above all other considerations. But there may be a conviction that it is God's will that we ask for the healing of our sickness. This can be carried out as directed through the added petitions of the elders of the church with anointing with oil as the seal of our faith in the source of blessing in the name of the Lord. When no healing follows it may be in a failure of faith, or a misplaced conviction, or it may be to reveal God's will in the greater spiritual blessing while bodily affliction abides by His wise providence.

**II. The Text. Jas. 5:13-18.**—This passage gives directions concerning conditions for prayer and occasions for prayer and the special service of anointing to express our trust

in the Lord for the healing of sickness. The Lord surely will raise up the sick in answer to the prayer of faith.

#### OUTLINE STUDY

##### I. The Scriptural Practice of Anointing.

1. The sick person to call (Jas. 5:14).
2. The elders to respond (Jas. 5:14).
3. Oil the symbol of faith (Jas. 5:14).
4. Faith required (Jas. 5:15, 16).
5. United prayer the condition (Jas. 5:14-16).
6. The Lord the One who heals (Jas. 5:15).

##### II. Conditions to Be Noticed.

1. Doubts receive no answer (Jas. 1:6, 7).
2. Selfish purposes denied (Jas. 4:3).
3. According to God's will (Matt. 26:39).
4. Personal sin not necessarily the cause (Jas. 5:15, 16).
5. Not all to be healed (II Tim. 4:20; II Cor. 12:7-9).
6. Sickness may be a chastening (I Cor. 11:30, 32).
7. Weakness gives more opportunity for God's grace (II Cor. 12:9).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Word, "Anoint."
2. People the Lord Healed.
  - a. Blind Bartimaeus (Mark 10:46-52).
  - b. The nobleman's son (John 4:46-54).
  - c. A leper (Mark 1:40-45).
  - d. A man with palsy (Luke 5:17-26).
3. How God Heals Today.
  - a. Through nature.
  - b. Through doctors.
  - c. In answer to prayer.
  - d. When the sick are anointed.

##### For Seniors

1. Miracles of Healing in the Bible.
2. The Relation Between Sin and Sickness.
3. False Teachings on Divine Healing.
4. Divine Healing Today.

#### PERSONAL THOUGHT

Have we the confidence that "the effectual fervent prayer" of the righteous man availeth much with God? It is not how great or mighty we are, but how we have surrendered ourselves into the hands of the mighty God who deals tenderly with our infirmities.

#### SEED THOUGHTS

To have this prayer of faith does mean a resignation to God, repentance of any known sin, and a searching of God's will for the occasion. I recognize that those who believe healing is in the atonement will question how we can be sure that God will heal if we do not believe that the Bible teaches healing in the atonement. We answer that just as there are many other circumstances in the life of the believer in which there is no specific direction given as to God's will, just so here the Holy Spirit in the life of the believer after due consideration, resignation, and prayer will lead us to know His will.—J. Paul Graybill in the Christian Ministry, April-June, 1950.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:26-28).

#### WHAT IS SIN?

Dan. 9:5-11; Luke 15:17-21

Topic for January 7

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#### MOTTO

"All unrighteousness is sin."

#### MEDITATIONS ON THE TOPIC

**I. Sin.**—God's Word uses different terms to enable us to understand what sin is. In contrast to light we have the word darkness. "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I Jno. 1:5, 6). Sin puts us out of fellowship with God. Righteousness and truth enable us to have fellowship through the blood of Jesus. We have the words, transgression, unrighteousness, disobedience, ungodliness, evil, corruption, carnality, wickedness, etc. Sins of the outward action have their source in the inward thoughts and motives of the heart. The description of the heart as God sees and knows is: "The heart is deceitful above all things, and desperately wicked: who can know it?" Jesus testified, "From within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21, 22).

It is not enough to refrain from evil actions. Neglect of the good that is in our place to perform brings that lack of fellowship with God and becomes plain disobedience in its final analysis. Though people may be what the world calls good citizens because they do not make trouble with their fellow men, in quarreling and dishonesty and lawless actions, yet if they are not walking in fellowship with God in obedience to His known will and command, they are sinners.

All that is not right is wrong. Whatever is wrong is sin. Refusing to hear God and receive His remedy for our sin becomes exceedingly evil. Jesus condemned the wickedness of loving darkness rather than light as being a great condemnation. Jno. 3:18, 19, 20. Not only will God see the wickedness of those who refuse to do as good as they know, but for refusing to know what is right if they could. Being in the pit of sin and refusing help to get out is a great condemnation from which there will be no rescue because there is no other way but Jesus. Jno. 14:6.

**II. The Text.**—Dan. 9:5-11.—This passage contains the confessions of Daniel of the sins of himself and people. Its essence is confession of departing from God and refusing to hear His prophets and servants who brought His words of exhortation and warning.

**Luke 15:17-21.**—This describes how a son left a good home and father and deliberately wasted what he had in riotous living. When he came to himself he recognized his actions as sin against heaven and before his father.

#### OUTLINE STUDY

##### I. Scriptural Definitions of Sin.

1. Disobedience (Gen. 3:11, 12, with Rom. 5:14; Jer. 3:25).
2. Transgression of the law (I John 3:4).
3. All unrighteousness (I John 5:17).
4. Backsliding (Jer. 14:7).
5. Neglect of known duties (Jas. 4:17).
6. Coming short of the glory of God (Rom. 3:23).

##### II. God's Attitude Toward Sin.

1. Abominates unrighteousness (Deut. 25:16).
2. Hates sin (Jer. 44:4; Zech. 8:17).
3. Has no pleasure in it (Ps. 5:4).
4. Cannot look on iniquity (Hab. 1:13).
5. Grieved by it (Ps. 95:10).

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors

1. Text Word, "Sin."
2. Things the Bible Calls Sin.
  - a. Disobedience.
  - b. Unrighteousness.
  - c. Breaking the law.
  - d. Selfishness.
3. God's Attitude Toward Sin.
  - a. Hates it.

(Continued on page 377)



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## World Crisis and the Prophetic Scriptures

BY CLAYTON F. DERSTINE

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . None of the wicked shall understand; but the wise shall understand.—Daniel 12:4, 10.

World crisis—this none can deny. It is the greatest crisis humanity has ever seen. It would take volumes to properly set forth the present world dilemma. None foreknew the predicament of mankind. William Dean Howells, who during his eighty-three years of life, from 1837 to 1920, knew everyone of literary importance, and what giants there were in many fields of learning, wrote the book, "Literary Friends and Acquaintances," yet never records the fact that in less than fifty years, there would be such a world crisis. There is not a hint.

All this is, according to Daniel, a CLOSED AFFAIR until the "time of the end." Not the end, but a period of time, known only to God, before the wind-up of this dispensation of grace. Frequently there are those who say that great reformers and expositors of the Scriptures like Martin Luther, Menno Simons, John Knox, and others did not discuss the "prophetic content of the Scriptures" to a great extent. How could they have? They did not live in the "time of the end." They did not live in the days which the prophet Daniel portrays as times when "men shall run to and fro" with the consequent result, "that knowledge shall be increased." This means world-wide travel, and world-wide contacts. Today, all this is a reality.

The Spirit of God, speaking by inspiration, tells us emphatically that none of the wicked would understand, but that the wise would understand. This wisdom is not mere human understanding. It is light fostered by the divine content of the Scriptures. In this matter, it is the "prophetic content of the Scriptures" which does the enlightening. All this is in harmony with the words of the Apostle in II Peter 1:19: "We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

The world does not contain one volume that can throw light on the present world crisis. Nobody in the world, apart from the revelation of the Word of God, foreknew such times. The prophetic Scriptures are available for study to all Christians, and only Christians can understand the Word. It is still true, that "thou hast hid these things from the wise and the prudent, and hast revealed them unto babes." The babes referred to, are Christians, born anew, born from above, indwelt by the Spirit of God, with hearts attuned to the things of God, and minds impregnated by the Word of God. Only the wise shall understand—none of the "wicked shall understand."

There are those who speak of "Three Lamps." First, the GOSPEL dawn. Second, the inner light of the SPIRIT. Third, the

**PROPHETIC LAMP.** All three are needed. They are the lamps which those living in sin, in their weariness, struggles, and trembling with fear about the future, do not avail themselves of.

Lately, one of the well-known radio speakers of the Roman Catholic Church was asked this difficult question: "What will be the outcome of our world order?" The reply is worthy of consideration, regardless of our differences with the Church of Rome. He said: "Open your Bible, read the last book, the Apocalypse, and you will know exactly what will be the outcome of things."

Professor Thomas Rawson Birks, professor of moral philosophy and theology, in the University of Cambridge, England, a prolific writer on prophecy, wrote wisely in 1880:

But the word of prophecy is a bright and cheering lamp amid the world's darkness. There, in those sacred pages, we behold a scheme of redemption which is from everlasting to everlasting, but which is daily unfolding itself in the history of our fallen world. There we learn that, however the counsels of man may fall, though empires may perish and generations may pass away, there is a counsel that shall stand forever, and a kingdom that cannot be destroyed—the counsel of God, and the kingdom of the Most High. The mist and darkness are rolled away from the landscape of divine Providence, and we can trace from age to age the unveiling of God's infinite goodness, in the recovery of our guilty race to the presence of His holiness, and the enjoyment of His love. . . .

Light then, and not darkness, is the true character of all the inspired prophecies. But the description applies most fully to those which predict the past desolation and future glory of Israel. . . .

The stronghold of man's unbelief lies in the things which are seen and temporal. But these prophecies assail it even here. They reveal to us a counsel of God plainly fulfilling itself on the face of the earth. They show us a country marked off, a people separated, as visible witnesses, first of His just severity against sin, and then of His overflowing mercy and unchangeable goodness. . . . With a variety and fullness of truth, which opens a boundless field for hope, meditation, and prayer, there is in these predictions a simplicity which the meanest Christian may understand. The promise of God tempers itself to our feeble vision; and, by a vision of the blessedness of the earthly Jerusalem, prepares the eyes of Christians for the higher and fuller glory of the Jerusalem above.

How eagerly men listen to observers of the times! How men will quote men of wide understanding! How words of commentators are absorbed by the reading public! This is a day of polls and forecasts. Yet, how often their utterances are merely conjectures, uncertainties, speculations, wild guesses, and, what not? Alongside all this we have the divine certainties of the Scriptures. Altogether too many listen to men and give God a scant hearing. No wonder the Lord declares that "none of the wicked shall understand." There are some Christian commentators. There are some Christian students of the time. If these men

keep informed, and their Bibles are well read, they are worth listening to. To know something about our future is worth our most painstaking study. To ignore the "Prophetic Content of the Scriptures" is an unsuit to Deity. It has pleased God to reveal many things concerning the future—that is, our future history and final destiny. It has pleased God to pull aside the curtain, and give us glimpses into that veiled and unknown future. May we be wise, may we study, may we welcome the "light that shineth in a dark place." Did not Jesus commend the servants who gave their own "meat in due season"? What Christians need today is the solid meat of the prophetic Word. This will help them maintain their separation, this will enable them not to "eat and drink with the drunken."

### Revelation of the Future by Degrees

Today, Christians and ministers have access to some of the best Christian literature written in all parts of the world. Dr. H. Grattan Guinness, London, England, spoke of progressive revelation in 1880: Allow us to quote:

We have seen that God has been pleased to reveal the future to men only by degrees; that both in the number of subjects on which the light of prophecy has been permitted to fall, and in the clearness and fullness of the light granted on each, there has been constant and steady increase, from the pale and solitary ray of Eden, to the clear widespread beams of Daniel, and to the rich glow of the Apocalypse.

We now proceed to show that human comprehension of divine prophecy has also been by degrees; and that in certain cases it was evidently intended by God to be so. Light to understand the prophetic Word is as much a divine gift as that Word itself. The sovereignty of God was exercised in the selection of the matters to be revealed by prophecy, the time of the revelation, and the individuals to whom, and through whom, it should be communicated. And it is equally exercised in the determination of the degree to which, and the time at which, the true meaning of certain prophecies shall be unveiled, as well as in the selection of the individuals to whom the interpretation shall be given. . . .

The Book of Daniel . . . is closed by this remarkable injunction (which applies, however, mainly to the last prophecy in the book): "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased . . . none of the wicked shall understand; but they that are wise shall understand" (12:4, 10).

This passage seems to warrant three inferences of importance: (1) That though God for certain reasons saw fit to give this revelation of the future to Daniel at a certain date, He did not intend it to be understood for centuries; since whatever may be the exact limits of the "time of the end," it could not include more than the course of this dispensation, and the commencement of this dispensation was several centuries distant when Daniel wrote. (2) That even when in the lapse of ages the meaning of this prophecy should become apparent to some, even when "knowledge" should "be increased" and the wise understand, it was the will of God that it should still remain a dark mystery to others, that "none of the wicked shall understand." (3) That the comprehension or ignorance of this prophecy, when the time for its being understood at all arrived, would depend rather on the moral than on the intellectual state of those who should study it. The wise alone should understand it; the wicked should not. . . .

It is not too much to assume that the Apocalypse of St. John was also designed to be progressively understood; that it forms no exception to the general rule, but was given to



reveal the future by degrees, and only in proportion as the understanding of it might conduce to the accomplishment of God's purposes and the good of His people.

### THE Voice, and "Many Voices"

Many "false prophets" have gone out into the world. You will find the same in the sphere of eschatology, the doctrine of future things, just as well as any other Biblical studies. Mormonism is spreading its errors by leaps and bounds. So-called Jehovah's Witnesses spread their own peculiar brand of error. Adventists do not give a proper exposition. There are individual teachers who are not trustworthy exponents of the "Prophetic Word." Christians need to be on guard, as to whom they read, whose teaching they follow. We must have Biblical reasons for our position.

Lately, a book (formerly three volumes, written in 1860) came on the market that is worth thorough reading. It was written by Dr. J. A. Seiss. It is a series of Lectures on the Book of Revelation. It is entitled: "The Apocalypse." The word means "The Unveiling." (The book can be procured from the Mennonite Book Store, Scottdale, Pa., or affiliated stores.) It was published by the Zondervan Publishing House, Grand Rapids, Michigan. 536 pages. Price \$4.95. It is worth all it costs. The writer has studied the word of prophecy, and many writers on prophecy for forty years. About ten years ago the time was taken to read these three books, and we found them refreshing, informing, and deeply spiritual. I would recommend the book to my many Premillennial and Amillennial friends. A reviewer, initialed R.L.K., in the magazine "Eternity," gives a very illuminating review. Allow us to quote:

It may be trite to say it, but to say it would be true; this book is superbly excellent. Praise, clothed in hyperbole, will not do it justice. This reviewer became so interested in the work while reviewing it that he missed a trip to New York.

This commentary on the Revelation is excellent for its scholarship, its devotional spirit, its cyclopedic treatment of the text, its homiletical presentation of expository units of thought, its index of data for ready reference, and best of all, its consideration for the ignorant, who wishing to master "The Apocalypse," find it difficult to begin. Though the jacket of the book and the text may look heavy, and as uninviting as a mine shaft, open and read, for you will find gems of truth set in nuggets of grace.

Seiss has demonstrated his scholarship on every page. References to the Church Fathers, the great dogmatic Councils of the Church, and the works of the great saints—Luther, Calvin, etc., demonstrate his knowledge of church history. The liberal theologian, though disagreeing with the author's point of view, will not be able to dismiss it upon intellectual grounds. This is one book that will not cause mental embarrassment in the presence of the "intelligentsia."

With his great scholarship, Seiss shows a humble spirit in the presentation of his work. At the close of his preface, he writes:

"And now, earnestly praying the divine blessings upon what has been written, and upon all who read the same, the author devoutly commits the results of his labors to the care and direction of that good and wise Providence which has enabled him to complete the work, and to the serious attention of all who take pleasure in learning about what must shortly come to pass."

Zondervan, by giving us this "Reprint Classic," has done us a magnificent service in giving us a work on the "Revelation" which presents the futurist view of interpretation so clearly and so well.

"And there is every reason for the conclusion that the great theme and subject of this book is the coming of Christ, the Apocalypse of Himself, His own personal manifestation and unveiling in the scenes and administrations of the great day of the Lord."

Having quoted the great scholars of the past, supporting this view, he states:

"And it is thus against all laws of speech, and against the whole *usus loquendi* of the sacred writers, to understand the inspired title of this book as referring to anything but the revelation, or personal manifestation, of Jesus Christ in the great day of judgment, as everywhere foretold in the Holy Scriptures."

To go on with our superlatives, Seiss gives us a veritable encyclopedia on each verse, phrase, and word. His treatment of the word "apocalypse," in the opening verse, takes us through all the references possible to show us this word in its true light. Every symbol is thus treated. The reviewer has not seen anything to compare with the exhaustive nature of this commentary. The ignorant of the "Revelation" will be delighted, for Seiss has not only furnished him with the tools of study, but also the ground where he is to dig for the truth.

For the preacher who is tired of sermons, and who has decided to feed his flock with Biblical exposition, "The Apocalypse" is just what his deacons should give him. Each part of the text is divided into complete units of expository thought, the steps in the unit being clearly outlined. Fourteen columns of index help the unseasoned expositor to master with ease those sections of the "Revelation" which seem most difficult. The index serves as a doctrinal guide to "The Apocalypse" which enables him to see at a glance the progress of the great doctrines in this last book of the Bible.

Seiss, after exhaustively explaining a point, has the happy faculty of summing up his findings in terse, precise sentences. Thus:

"With the meaning of this word—'apocalypse'—thus established, what can that book be, of which it is descriptive, but an account of the revelation of Christ in His personal forthcoming from His present invisible estate, to receive His Bride, judge the wicked, and set up His eternal kingdom on the earth?"

And this good sentence concerning the agents of the Revelation:

"Given of God, sent by Christ, signified by an angel, they were finally recorded by John, and by him communicated to the churches."

Seiss has furnished us with a revised text of "The Revelation" in his "Apocalypse," which brings out the shades of meaning from the Greek text. Space forbids further praise. You may feel that the price is steep. Before turning away, remember, when you purchase this book, you buy not something which, upon opening the can turns out to be waterlogged fruit, but you purchase in "The Apocalypse" of J. A. Seiss, fresh fruit, from the tree of the Spirit, which will cause you to know the Book that you might make Him known.

## Does Mormonism Teach "Many Gods"?

By John D. Nutting

I wish the Christians of America could see Mormonism as it is in Utah today—alive, awake, active, growing, yet not understanding itself, its relation to Christianity, or its great dangers both to its own people and to the rest of the world.

I had the opportunity of attending the 116th Mormon General Conference of all Mormonism, held recently just after their great temple dedication in Salt Lake City, with tremendous crowds in attendance.

While there I sought an interview with the new president of the Mormon movement, George Albert Smith, and, to my surprise, was invited to his private office. There he informed me of having met some other Nuttings in New England who turned out to be relatives of mine. As soon as possible I turned the conversation to doctrinal matters and spoke of my deep regret that I found many of the Mormon leaders still clinging to the teaching of "many gods," directly contrary to the clearest statements of the Bible, as well as to sound reason.

I expressed the hope that he, unlike his predecessor, would not encourage such teaching as this, but would at least on this doctrine

come back to the Bible. His reply came quickly and emphatically:

"I feel just as sure that the Bible teaches many gods as I do that I am sitting here in this chair."

Mormons everywhere, when cornered on this point, will almost invariably deny that the church teaches any such thing. In spite of the fact that this teaching pervades many of the Mormon writings, I was somewhat astonished at such an emphatic statement coming from President Smith.

This means, of course, that either Mr. Smith is woefully lacking in his knowledge of the basic teachings of the Scriptures or that he is most careless in his statements, for believing in many gods is essentially heathen doctrine.

Among some 75 statements in the Bible concerning the Godhead: let me cite a few:

Ex. 20:3: "Thou shalt have no other gods before me."

Deut. 4:39: "The Lord he is God in heaven above, and upon the earth beneath: there is none else."

II Sam. 7:22: "There is none like thee, neither is there any God beside thee."

I Kings 8:60: "That all the people of the earth may know that the Lord is God, and that there is none else."

Isa. 43:10, 11: "I am he; before me there was no God formed, neither shall there be after me, I, even I, am the Lord; and beside me there is no saviour."

Isa. 44:6: "I am the first, and I am the last, and beside me there is no God."

Isa. 45:6: "That they make known from the rising of the sun and from the west, that there is none beside me. I am the Lord."

Matt. 4:10: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

I Cor. 8:4-6: "There is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things."

Gal. 3:20: "God is one."

### References in Mormon authors:

"Are there more Gods than one? Yes, many."—**Jacques Catechism**, p. 13. "The head of the Gods appointed one God for us."—**Jos. Smith—Doc. Deity**, 231. "You have got to learn how to be Gods yourselves, the same as all Gods have done before you."—**Jos. Smith—Doc. Deity**, 226-7. "It is therefore an absolute impossibility for God the Father, or Jesus Christ to be everywhere personally present."—**Key to Theology**, p. 45.

The Book of Ezekiel is striking in this regard. Written about an era of idolatry in the Jewish nation, it frequently uses the idea if not the word of "ADULTERY" to describe this sin of having other than the one real and true God. And the reason for this lies in the real FACT that all true worship is personal and individual instead of collective, so much so that even imagining it collective takes the spiritual reality out of it and leaves little more than a form of words, in place of the real communion of hearts which it ought to be; hence not true worship, but form.

As in sinful polygamy a totally wrong person was taken in similar relationship in gross sin, and without excuse, so it is in believing in many gods when there is plainly only ONE. The Bible tells us totally plain there is only one thing that a loyal soul CAN do, and that is to accept this truth and loyally abide by it. Indeed, for any one to refuse to do this one thing is to be false to himself as well as to all

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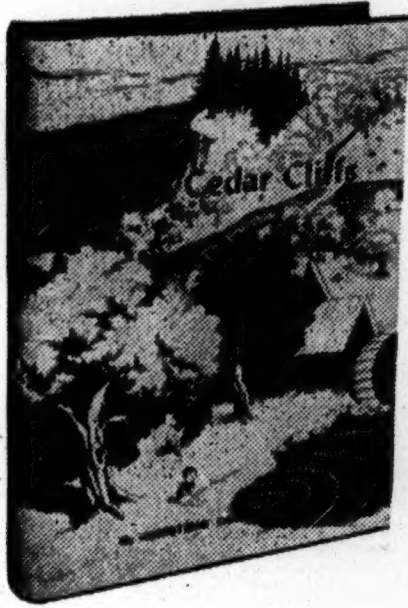
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Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2:6-8.



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**WORLD NEWS**

(Continued from page 382)

other truth which God has shown him or has waiting for him, by study or otherwise.

The terribleness of the sin we are talking about can perhaps be realized best by thinking of it as it must seem to God. GOD made all this world, all the billions of stars, every bit of plant life, every animal, every grain of sand—just EVERYTHING we can see or think of; and all the human beings too. Not one of them could live without His constant care. To Him is due the utmost praise for all these things, not to any one else whoever, for He did them all; and praise to any one else would be detracted from that due to Him.

What would we think if some one should come and begin to praise a new man who had done nothing about all the work, and had not even been here when it was done? Of course the credit belongs to the One who did the work! And the Bible history says of Him, "In the beginning, GOD created the heaven and the earth." Not many Gods, but ONE, even though the Hebrew form of the word used is what is called the "plural of excellence," yet singular in meaning.

How could the singularness of God be stated more clearly than in the texts which we have quoted herewith? Some are so plain as almost to be blunt, while others are plain with elegance; and both seem to make the same truth plain beyond question, so that a statement like that of President Smith would almost indicate mental violence to produce it, instead of careful thought.

We believe that the greatest danger of Mormonism lies in its terrible doctrines, especially about God and salvation, which are being spread from house to house by thousands of workers, among people usually uninformed as to their character and effects.

(NOTE: Mr. Nutting has for many years been secretary of the Utah Gospel Mission working among the Mormons, Cleveland, Ohio. The mission has developed the most effective literature on Mormonism.)

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